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Friday, March 7, 1930.

HELPING THE ARABS

Many of us think of the Arabs as wandering Nomads, semi-savage, or all savage, untouched by civilization or by Christianity. It will surprise us to know, therefore, that in 1928 the Sisters of Charity, who conduct a dispensary at Ismailia, gave a little more than 250,000 free consultations and treatments to Arab women and children. Their dispensary is literally besieged every day by mothers with their children, pleading for help and for care. The Arabs love the Sisters of Charity.

Everytime you contribute something to the Society for the Propagation of the Faith, you help work of this kind—you help make women and children who are living under primitive conditions happy and more comfortable in life, eliminating disease and suffering, and bringing them just a little nearer to God, through the kindly ministrations of devoted workers in the mission fields.

A DIFFICULT CASE TO DECIDE

William J. Hoffman, public school principal of Harriman, Orange County, was directed to appear this week before the State authorities at Albany, to show cause why his license to teach should not be annulled for refusing to engage Miss Anna Mulholland of Plattsburgh as a teacher in the Harriman School because she was a Catholic. The Rev. P. F. Maceran, pastor of St. Anastasia's Church at Harriman brought the complaint.

Then the complications began. The case was brought to the attention of Governor Roosevelt. Orders were issued by Ernest F. Cole, Deputy State Commissioner of Education and Council to the Education Department, Mr. Frank Watson, President of the Harriman School Board, summoned by Albany to appear before the authorities, scattered and covered up by saying, that he was not aware that professor Hoffman had refused to employ Miss Mulholland because of her religion. And this is most remarkable—in a letter to Commissioner Cole Professor Hoffman said, "lack of proper expression of the thoughts in my mind" was responsible for the letter he sent to Miss Mulholland.

To many, this may seem like a complicated case; to us it is easy for the State Education Authorities. Professor Hoffman must be dismissed. Either he refused to consider a candidate for a position in an American school because she was of the Roman Catholic Faith or he confessed to the inability to express properly the thoughts in his mind, which is evidence of too low and too uncertain an IQ for an educator of our boys and girls.—Call the next case.

THE CATHOLIC BROADCAST

It would be no less uncharitable than inaccurate to assume that all of those who miscomprehend and mistrust the Catholic Church sin thereby against their better knowledge. A great multitude of American non-Catholics see the Church at a distance—and darkly—through a miasma which centuries of prejudice and misrepresentation have raised about them. What they hate and what they fear is not the Church, but a grisly specter that looms in the grey haze of their own imaginations. A closer and clearer view of her would reveal her to these non-Catholics for what she is and not for what their fright and fantasies prompt them to believe her.

Acquaintance with truth must precede its acceptance. Myriads, if not millions, of Americans lack even the faintest notion of the actual doctrines of the Church. And their ignorance is something more serious than mere privation of knowledge—it is a substitution of fables and falsehoods for facts. If they knew what is false about the Church, hearing them what is true of her would be a much easier task. Thus far the millions of Catholics to get a forum in the case of the Church might be the millions of their fellow non-Catholics—all but impossible.

Prayer Of a Soldier In France

My shoulders ache beneath my pack
(Lie, easier, Cross, upon His back).
I march with feet that burn and smart
(Tread, Holy Feet, upon my heart).
Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).
I may not lift a hand to clear
My eyes of salty drops that sear.
(Then shall my fleckle soul forget
Thy Agony of Bloody Sweat?)
My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).
Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift, Amen.
—JOYCE KILMER.

Neither preaching nor print has been sufficient for the work.

The talks to be broadcast under the auspices of the National Council of Catholic Men unquestionably will do much to correct the misconceptions and misgivings of the Church in the minds of many thousands. For one thing, the radio will carry these Catholic messages to the inhabitants of regions where the Church is only a name and where no voice speaks of her but to denounce or deride. Moreover, were it not for the radio and this use of it, no explanation or discussion of any Catholic doctrine could get a hearing from these thousands. The people are too remote from Catholic contacts to learn anything of the Church from her own spokesmen. Catholic publications are as little known as Catholic neighbors. It is, too, precisely these sections that furnish to anti-Catholic movements their staunchest recruits and much of their political support.

Among the millions who receive these Catholic messages by radio there are sure to be many who will be healed of their hostility to the Church. Not a few, hearing the truth, may embrace it. Still others—and large numbers—one may trust, if they are not won to the Church will at least be lost to her professional traducers.

THE POPE AND PERSECUTION

When the religious persecution was raging in Mexico and His Holiness, the Pope, sought to bring it to an end, many opponents of the Papacy throughout the world contended that the Pope was actuated by selfishness. They pointed out that Mexico was a Catholic country, and asserted that the Pope was endeavoring to build up antagonism towards the Government of Mexico solely for the purpose of restoring Catholic prestige and the opportunity for the Catholics of Mexico to again exercise a large influence upon Mexican national affairs. In a word, they cited many reasons to explain the Pope's intervention, but never that of his Apostolic mission which, of course, was the true reason.

How these critics are confounded by the Pope's attitude with regard to the religious persecution in Russia! Out of a population of 150,000,000 the adherents of the Orthodox Church must be today well over 100,000,000. There are between fifteen and twenty million Mohammedans. The Jews number between three and a half and four millions. The Catholics in Soviet Russia are fewer in number than the Jews. Before the World War the Roman Catholics constituted nearly ten per cent of the population of Russia, but by far the greater part lived in Poland, which is now an independent republic. So in asking for an end to the religious persecution in Russia, the Pope could not reasonably be accused of being concerned solely with members of the visible Catholic Church.

When he fed the impoverished of Russia after the World War with food purchased by money obtained from Catholics throughout the world, the Pope's charity knew no religious distinction and neither did his appeal for the end of the religious persecution which has distressed the people of all religions throughout the world. The letter of His Holiness to Cardinal Pompili on the anti-religious persecution has a lofty tone which precludes any idea of selfish intention. His Holiness calls attention to the fact that he asked the governments represented at the Conference of Genoa to come to a common agreement to make "a declaration which would have spared many woes to Russia and to the whole world, and that was to proclaim together—as a future condition of any recognition of the Soviet Government—the respect of conscience; the liberty of religions, and of the possessions of the Church."

But His Holiness adds mournfully: "Alas, these three points, helpful above all to those ecclesiastical hierarchies unfortunately separated from the Catholic unity, were abandoned, in view of temporal interests which, on the other hand, would have been better safeguarded, had the different governments respected first of all the rights of God—His kingdom and His justice. Repulsed also was our direct intervention to save from destruction and to conserve for their traditional and religious uses the sacred vases and ikons, forming a treasure of piety and art dear to the Russian heart. Nevertheless, we have had the consolation of saving from capital trial and of efficaciously helping the head of that hierarchy unfortunately separated from the unity, the Patriarch Tykon, whilst the generous gifts of the

"My Peace I Give You"

The world prayed to the Savior of Mankind, the Prince of Peace, that the Disarmament Conference would achieve disarmament and lasting peace. 400,000,000 Catholics throughout the world say the following prayer for peace, found in the Mass:—"O God, from whom are holy desires, right counsels, and just works; give unto Thy servants that peace which the world cannot give; that our hearts being given to the keeping of Thy Commandments, and the fear of enemies being removed, our days, by Thy protection, may be peaceful."

SCHWANN, DISCOVERER OF CELL THEORY IN MEDICINE,
IS A CATHOLIC

Catholic world saved from starvation and from a horrible death more than 150,000 children fed daily by our envoys, until the latter were obliged to abandon their work of mercy, since the Soviet Government preferred to condemn thousands of innocent to death rather than see them fed by Christian charity.

In concluding his letter to Cardinal Pompili, His Holiness designated March 19 as a day of expiation, propitiation and of reparation for the many "atrocious offences to the Divine Heart and for the relief of our most beloved Russian people."

The Christian world has been quick to follow the example of the Vicar of Christ. Nearly all of the great religious bodies have expressed their detestation of the Soviet religious persecution and have appealed to their people to pray for its speedy end. They have hearkened unto the call of the great shepherd of souls.

INTERNATIONAL LABOR ORGANIZATION

A splendid work is being done by the International Labor Organization, which was established in Geneva by the peace treaties that ended the World War. The society was formed in the belief that "peace can be established only if it is based upon social justice." It consists of two parts, the permanent Office, or Bureau, and the Conference which meets at least every year. The Conference consists of employer, labor and government representatives from each member country. The directorate of the Bureau is likewise tripartite.

The conferences direct the bureau and adopt by individual vote international treaties or conventions on labor standards. The bureau seeks to have governments adopt the agreements, it collects and publishes facts on labor conditions the world round, and it answers queries. In addition there are special advisory committees created to deal with particular subjects.

The code it follows, Father O'Hea, head of the English Catholic Social Guild, says is "in essence a summary of the teachings laid down by Leo XIII." A representative of the Holy See, Father Arnou, a French Jesuit, attached to the Labor Office to keep the organization as a whole in contact with Catholic organizations and Catholic ideas. There is besides a layman, Mr. Henseler of Cologne who works particularly with the Christian labor unions. Mr. Henseler is himself a member of the German Christian labor unions.

Underlying its activities is the conviction that wars are rooted largely in bad national and international policies towards physical resources and human work. The Labor Organization deals with the latter. It is making every effort to uproot and destroy policies that are harmful to the peace of the continent, and its influence has been felt time and again in various countries. There is no doubt whatever, if the teachings laid down by Pope Leo XIII are followed, but that much good can be accomplished towards discouraging war. The Labor Organization has a solid Christian foundation when it has Pope Leo's Encyclical on Labor for its

MRS. CLUB, MRS. HEART AND OTHERS

It was the day after Ash Wednesday. But that did not interfere with Mrs. Club calling her friends for their weekly bridge party. Mrs. Spade, Mrs. Heart and Mrs. Diamond also had come. And so had others stopped in. Their husbands were busy raising funds to meet their losses at the game, and also to furnish the dainty luncheon which followed their entertainment. The papers spoke of the party and the luncheon, but left out the notice about the losses.

But before the game began that day the sermon they all had heard in their parish church was up for discussion. All were Catholics, at least in name, but they worked at cards harder than they did at their religion. Mrs. Club was taking a good swing at the pastor's remarks of the night before, when he had urged all to enter into the spirit of the Lenten season and had asked them to lay aside entertainments, cards, theatres, birthday parties and attendance at shows. Her remarks were to the point. She said she could not get along without her bridge parties, and that it was none of the Church's business what she did when at home. And if she wanted to go to the theatre, why she would go, Lent or no Lent.

Mrs. Spade joined in, the game went on, and at least ended while the aroma of a very delicious lunch floated to their nostrils. And there was an odor of meat in that aroma. And it was Lent. Mrs. Spade reached for another chocolate from the box near at hand, and watched the door leading to the dining room where they were to enjoy the spread. They all had taken three meals that day. But they were ready for another. So, said Mrs. Spade, "the Church has no right to tell us what we may eat or when, and I am not going to lose weight because of an ancient rule. I can do penance some other way. Anyway, our pastor is too strict." Mrs. Heart and Mrs. Diamond seemed not to be quite at ease at these remarks. They looked at each other and at other members of the company. But they held their peace for a while. But at last they seemed to summon up a little courage.

Said Mrs. Heart: "Perhaps the Church is right. I do not feel just comfortable about this. I am going to stop cards in Lent, so do not call me until after Easter." Mrs. Diamond added, as she started to go: "A little more Church, and a lot less play, will perhaps do me good. My husband says so, and maybe he is right." Neither partook of the lunch, and the next night saw them both together at the Stations of the Cross. They looked more content and satisfied.

We may hope they kept up their devotion. But Mrs. Spade and Mrs. Club did not appear. There are some like them to be found everywhere. They would be insulted if any one told them that they should do penance, and anything that is built in harmony with that foundation will be built for the lasting welfare of the people and the nations of Europe.

WAYSIDE WHEAT

By the Managing Editor

The Rev. R. O. Miller has bobbed up again. He is superintendent of the New York Civic League, an organization devoted to the great task of telling the people of the State of New York how to run their affairs. Ex-Governor Smith gave this gentleman a severe castigating one time for making false statements. He was quiet for a long time after that. Now he is at his old tricks. He has published a letter in which he makes the unqualified assertion that Mrs. F. D. Roosevelt, wife of the Governor of the State, has assured W. C. T. U. leaders that the Governor will sign any reasonable and constitutional State prohibition enforcement bill passed by the Legislature. The Governor and Mrs. Roosevelt promptly denied that. But their denial will not phase this fellow. He is a fine sample of the busybodies that are constantly annoying legislators, championing so-called reform laws in ways that would make a Chinaman's head ache.

The Bowery in New York City is blessed with a Lady Bountiful—a young woman of wealth who for three years has dispensed charity incognito among the poor in that section of the metropolis. Lately, some prying reporter unearthed her identity and published her name—Miss Marian Spore. This did not dampen the ardor of her charity, but it did increase the number of her patrons. On Monday this week more than 2,000 men were in the "bread line," at First Street and the Bowery, where she distributes meal tickets twice a week. Scores of needy ones were fitted with shirts, socks, shoes and clothes. Several people, about to be dispossessed, had their rent paid. One man had a wooden leg which made so much noise when it touched the floor that he could not hold a job. Miss Spore bought him a new one which cannot be heard seven feet away, let alone seven blocks. It cost her \$75. The young lady finds great happiness in her work, and tremendous need of the work at this time. The Bowery has grown to love her, for the poor, needless to say, always love those who are kind and thoughtful of them, and helpful to them.

pected their Catholicity. But few are the evidences that they give of a real live faith. If pleasure is threatened by religious duties, they toss the religious duties aside. They seldom or never are seen at the sermons on Wednesday evenings, or at the Stations, or at Mass week mornings. They do not fast, they seldom abstain because of their imaginary delicate health. Sleep is more important than their attendance at the greatest sacrifice the universe knows—that of the living Body and Blood of Christ in the Mass.

We will wonder what the gentle, lonely Savior of the world thinks of some of His creatures, when He looks from his humble home in the Tabernacle into the homes in His neighborhood. We wonder what He thought of some of His so-called followers while He, centuries ago, was in the desert near the Jordan, fasting the 40 days not because He had done wrong, but for those He would save for His home above. We wonder what He thinks of those as He sees them at cards and evil shows, eating and drinking as if He had never lived or suffered the agony of the scourging, the weight of the cross and the burning pain of the nails which pierced His tender hands and feet. We can wonder what He thought of Mrs. Club and Mrs. Spade and others of their kind, while He hung between heaven and earth dying for them and for a careless and sinful world.

And then, during Lent, we can act ourselves as we know very well He would have us act towards Him, by our devout attendance at Mass during these 40 days of fast, by our making of His sorrowful way of the cross daily, and by our assisting at the beautiful Benediction service when He comes on His altar to bless all who worship Him—the Crucified One.

Sunday's Liturgy

By Dom Ambrose Witzman, O.S.B.

March 9

First Sunday in Lent

Service by the Liturgical Press, Collegeville, Minnesota

Today's Collect: "O God, who dost purify Thy Church by the yearly observance of Lent; grant to Thy household that what we strive to obtain from thee by abstinence we may secure by good works."
Our prayer for today, then, asks for purification through our Lenten efforts and for perseverance in those efforts. We say that God "purifies His Church," that is, purifies us, who have become members of His Church through Baptism. The cleansing waters of that sacrament incorporated us with Christ and made us fit to receive any and all of the gifts of the Holy Ghost. But since the day of our Baptism we have dimmed the brightness with which our soul was clad, or perhaps have extinguished it altogether. To retrieve those losses and to become acceptable members of God's Church we must do penance, especially during this season of Lent. It is on this point that Mother Church concentrates her energies during Lent: she gives us daily and hourly encouragement to fight against our

chief faults. The Gospel for today, showing us Jesus fasting in the desert, is an example of this. His fast should encourage us to do penance, for we have need of penance to counterbalance our many defections from God's law, while He, the all-perfect God, did penance for our sake. What a pity if all the Saviour's efforts to lead us to salvation should, in the end, be wasted on us! In today's Epistle St. Paul exhorts us "not to receive the grace of God in vain. Behold, now is the acceptable time. Lent is, in very truth, the acceptable time for that purifying which we pray for in the Collect. St. Paul tells us, in the same Epistle, how to put that prayer for purification into effect in our daily lives: "Giving no offense to any man in labors, in watchings, in fastings, in chastity, in long-suffering... in charity unfeigned... as sorrowful, yet always rejoicing."
In the second part of today's Collect we ask that "what we strive to obtain by abstinence we may secure by good works." We are to "secure," that is, to "make secure," to maintain and preserve, by means of good

works, that state of our souls which makes us pleasing to God. We ask God to grant the strength for this "to His household," to us, who are privileged in belonging to His Church, in receiving His life-giving sacraments, and in being fed at the sacred Banquet which He prepares for us in Holy Mass. It is His love that is leading us on to happiness. If we should one day find ourselves among the eternally lost, it will only be for this reason, that we have opposed His love. "God hath given His angles charge over thee, to keep thee in all thy ways" (Gradual).
With so much help from above we can confidently begin the task of our purification. In Holy Mass and Communion we are given the opportunity of becoming united to the Saviour Himself, and as long as we remain united with Him we shall carry on with entire success. That is why we must learn how to assist at Mass in the most fruitful manner. For by partaking in the offering of the Holy Sacrifice and receiving the divine Victim therein immolated, we shall, in the words of the Postcommunion, "pass into the fellowship of the saving mystery."

Arab Who Shot Jew Given 15 Years By Palestine Court

(By N. C. W. C. News Service)

Jerusalem, March 7.—Abdul Ghani, 17, a police messenger, who last November shot and wounded Norman Bentwich, Jewish Attorney General of Palestine, has just been sentenced by the District Court of Jerusalem to serve 15 years in prison. The sentence was said to have been more severe than usual because Ghani already has served three years in prison, on charges of having been implicated in the murder of his brother's wife.
In passing sentence the British judge, Richard Tute, who was assisted by a Jewish judge, Moses Valero, and an Arab judge, Budi Irt, said that one judge had wanted a sentence of only 10 years, but it had been decided upon mutually because of the previous conviction.
Mr. Bentwich has fully recovered from his wound.