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ENFORCING THE LAW

Two Detroit gunmen went over into Canada and started holding up gas stations, a la America. They were promptly caught, and each sentenced to eight years in a penitentiary, with the additional punishment of thirty lashes on the bare back.

"American gunmen are not going to make this county a hunting ground," the trial Judge told them, tersely.
 The sheet and shirt cords are trying to establish branches of their Koo-koo order in Canada. A group of them whipped a colored man who was keeping company with a white girl. The leader was arrested and fined \$50. Expanding his bosom with a sense of virtuous righteousness, he appealed his case to a higher court. The presiding Judge of the higher court said a \$50 fine for such an act was "travesty on justice." So he added three months in jail.

"Americans all over the land are wondering why there is so much lawlessness in the land. Canada can tell us why. The Detroit gunmen will not resume operations in Canada when they serve their sentences. The Koo-koo reformer will mind his own business. American law is hooked up too much with politics, with bigotry, with evasiveness and other forces that have taken the punch out of it. That's the answer to our lawlessness."

PENSIONS FOR THE AGED

It is estimated by the Commission on Old Age Security, which prepared the Old Age Pension Bill approved last week by Governor Roosevelt, that there are 61,000 persons in New York State entitled to relief under the provisions of the new law. The estimated annual cost of giving this relief is \$12,400,000, with an added cost of \$6,500,000 for expenses the first year of operation.

The law will become effective on May 1st this year, but applications for relief may not be made before September 1st, and no relief can be granted earlier than January 1st, 1931. The commission estimates that the average cost of caring for each person will be \$242, although the law does not fix any maximum or minimum amount. This is left to the judgment of the officials as to the need of each particular case. Appeal from this judgment may be taken by any person to the State Department of Public Welfare, which will have supervision of the pensions.

To be eligible for relief a person must be 70 years of age or over, unable to support himself or herself, and have no children responsible for his or her support. Each applicant must be a citizen of the United States for ten years previous to application, and a resident of his district for at least one year. Residents of public or private homes for the aged cannot obtain pensions while they remain in such homes, but will be entitled to pensions if they leave the homes. The law says:

"Relief may include, among other things, medical and surgical care and nursing. Whenever practicable, relief may be granted in the form of cash or a check. The relief granted under this article shall, whenever practicable, be provided for the recipient in his own or some other suitable family home."

The State will be divided into Public Welfare Districts, and applications for relief must be made to the public welfare official in charge of each district.

This is a good law. The total cost, if present estimates are approximately correct, will not be burdensome to taxpayers. The average poor person has some relative who will be glad to help care for him, and a small pension from the State will be a blessing. Catholic workers were strong champions of this law.

Many have declared a larger and greater degree than any nation ever can have one—her Saints, men and women who by beautiful lives and oft-times heroic deaths wrote their names in

RESURREXIT

All you that weep, all you that mourn,
 All you that grieving go,
 Lift up your eyes, your heads adorn,
 Put off your weeds of woe,
 The sorrows of the Passion week
 Like fearful dreams are fled,
 For He hath triumphed Whom you seek,
 Is risen—That was dead.

Ohi! you who to the Sepulchre
 At break of morning bring
 The tribute of your spice and myrrh
 To balm our murdered King,
 Each cleft of his forsaken tomb,
 With Easter sun is red,
 For He you laid amidst its gloom
 Is risen That was dead.

See! all about the prostrate stone
 Its subject sentries stand,
 Death, with his diadem downthrown,
 And Fear, with fettered hand,
 Lo! captive of the nails and spear
 Captivity is led,
 For Love, that conquers Death and Fear,
 Is risen—that was dead.

—Henry Longan Stuart.

MAY FOR MARY

The month of May is dedicated, fittingly, to the Blessed Virgin Mary. It is the month of budding verdure, blossoming flowers, and beautiful sunshine, with all Nature reviving after the storms and frosts of Winter. Mary, the mystical Rose, fits admirably into the gladness and glory of the world in this month. Our tainted nature's solitary boast, as Wadsworth beautifully expresses it, she is everything that reminds us of the sweetness of flowers, the beauty of blossoming trees, the charm and purity of all verdant life. Aye, she transcends all these a thousand times, beauty added to beauty, purity to purity, goodness to goodness.

As God clothes the world in surpassing beauty in May, so has He clothed Mary in surpassing beauty—a glorious spiritual beauty, sweetened and sanctified by sorrow, blessed by prayer, and exalted by sublime love for her divine Son. She is our Mother—given to us, through St. John, by Jesus Christ, from Calvary's Cross—"Behold thy mother!" We should love her, pray to her, ask her to help us; do nothing that will offend her or her divine Son, and plead with her to guide us along pathways pleasing to God.

Every morning and evening, and many times during the day, all through May, we should say that beautiful prayer, the Hail Mary. And at least once each day the Rosary—bead by bead a step by step towards God; from a cross to a cross the way, and Mary with us as we walk in spirit the pathways of her Son. If we do this, May will be more than a month of natural beauty for us; more than a month of flowers and velvety verdure. It will be a month of great spiritual beauty—blossoming flowers of purity, budding trees of Faith, golden sunshine of love, and quiet nights of peace and prayer, with God's best blessing adding a mystic touch of glory to it all. Happy the soul that sits by Mary's feet in peace and prayer, in contentment and love, for the all-hidden majesty of God will envelop that soul with grace and virtue for all time and all eternity.

NEW BUSTS FOR THE HALL OF FAME

Nine new busts will be placed in the Hall of Fame on the campus of New York will make sixty-five busts in the Hall. The nine to be added this year are: John Quincy Adams, George Bancroft, James Fenimore Cooper, James Russell Lowell, Patrick Henry, Elias Howe, Horace Mann, John Lothrop Motley and Joseph Story.

Bancroft wrote a monumental history of the United States, in which he paid generous tribute to the early Jesuit missionaries and other children of the Church; he founded the United States Military Academy while he was Secretary of War under President Polk; he gave the order for United States forces to take possession of California, and he sent old Zachary Taylor into Texas with a U. S. Army.

Adams was U. S. minister to Holland, to Germany, to Russia, to Great Britain, at various times, and Washington called him "the ablest person in the American diplomatic service." Then he became the sixth President of the United States.

James Fenimore Cooper's name and memory will live in his beloved "Leatherstocking Tales," thrilling stories of Indian life. His old home village, Cooperstown, N. Y., one of the most beautiful spots in New York State, is filled with relics of his life and work.

James Russell Lowell, poet, editor and ambassador, is a beloved figure in American literature. Housewives by the million bless the memory of Elias Howe, inventor of the sewing machine. Horace Mann, founder of the Normal School system, and active worker for education, John Lothrop Motley, eminent historian, and Joseph Story, famed jurist, are good names for the Hall of Fame.

One that will stand out above many others is Patrick Henry, fiery orator of Revolutionary days, uncompromising patriot and unflinching champion of liberty. The speech in which he used that soul-stirring declaration "Give me Liberty or give me Death" was said to have been worth ten thousand fighting men for the patriot cause. It helped set America on fire.

Our Church has her Hall of Fame in a larger and greater degree than any nation ever can have one—her Saints, men and women who by beautiful lives and oft-times heroic deaths wrote their names in

Religion--The World's Greatest Problem

The one great problem of the world in all its history has been religion. The greatest geniuses of all nations have lavished their best thought upon it, and from the time of Christ and onward, the world's literature gives the first place to religion. Therefore, not to give religion some thought is to reject what has most concerned humanity in all ages. Millions have died for it; millions still live for it; it promises eternity of happiness to those who live by it, and it threatens an eternity of misery to those who reject it. You cannot afford to ignore it.

Everything that is true in every religion is taught in the Catholic religion, without any admixture of error. Vast multitudes who are not Catholics actually believe nearly all the doctrines of the Catholic Church without knowing it. Investigate for yourself. Consult your Bible. 1 Cor. 1-10. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."

MOST OF THE WORLD'S GREATEST MUSICIANS WERE CATHOLICS

THE CAUSES OF WAR

The Catholic Association for International Peace in Washington, D. C., has just issued a report on "The Causes of War." Big names are on the Committee which issued the report—Prof. Parker T. Moon of Columbia University, New York, chairman; William Franklin Sands, Washington, D. C., writer, educator and former diplomat; Frederick R. Coudert, New York, noted international lawyer; Frederick P. Kenkel, St. Louis, Director of the Central Bureau of the Central Verein, and Edward Keating, Washington, D. C., manager of the paper "Labor." Members of the Committee took counsel with other leading Catholics of the country interested in the furthering of peace.

Seven political and economic causes of international enmity are given as follows: Contemporary imperialism, immoderate territorial nationalism, economic interests, armaments, propaganda, bureaucracy in foreign offices and pressure of politics.

The Committee asserts that "in a very general sense, all enmity, among nations as among individuals, springs from a single source, the failure of mankind to obey the laws of God," and adds that, as for the moral causes of international enmity, "it is peculiarly incumbent upon Catholics, in so far as their knowledge and station in life permit, to controvert these errors."

"Catholics cannot consistently condone national policies or national acts which are in violation of the moral law," it declares. "It is their duty to insist that national pride should not be exalted above justice, that military might should not overrule right, that material wealth should not be sought at the cost of violating moral law."

The Report is supplemented with an excellent bibliography and an N. C. W. C. Study Club Outline suitable for college and adult groups. Copies of the Reports may be obtained from the Catholic Association for International Peace, Washington, D. C.

ELIMINATING THE DIRT

Massachusetts has a new law prohibiting the circulation of "books which are obscene." Proper penalties are provided, and proper safeguards established. Whatever one may think about the practicality of muzzling the printed word, it goes without saying that a law of this kind is very necessary these days. It should have the support of all reputable people. It should be upheld and enforced.

There is a lot of slime in present-day books—we almost said literature, which would have been well-nigh unforgivable. A certain class of so-called realistic writers whose realism consists in using filthy language, blasphemous oaths and vile expressions, has won a considerable following in this land. A large part of the youth of the country clamors for this kind of stuff. They get an imaginary mental thrill out of the filth and out of the blasphemy. "Hot stuff," they call it, never thinking that it lifts a murderer's hand over all that is clean, fine and beautiful in life and in the details of life. It is literature gone to hell.

Any law that will stop, or even partly stop, the circulation of such abominations of indecency is a good law. Massachusetts is to be commended for enacting it. Critics may blow hot and cold over it, and alleged comedians may hold it up to ridicule. But, in the last analysis, dirt is dirt, and there are a lot of people who don't want dirt in their homes, in their libraries, or in the hearts and minds of their children.

The Presbyterian Church recently removed from its Confession of Faith a paragraph forbidding marriage with "infidels, Papists and other idolaters." We can see a lot of Catholic fellows running for their lives now.

Al Simmons held out on "Connie" Mack until five minutes before the opening game of the season for the Athletics. Then Al went to bat and knocked a home run over the center of the sun. Here's betting Al got the raise in salary he wanted.

letters of living Faith on the scrolls of Time. Their statues are in our churches, their virtues imperishably recorded, their heroic sacrifices and martyr deaths kept before us for inspiration and for example, and their undying Faith extolled as spiritual food for our souls. Know them, and you will love them. Imitate them, and you will find God.

MOTION PICTURES IN CHURCHES

The Committee on Use of Motion Pictures for Religious Education has sent us a copy of its report. This report covers the use of pictures in Protestant churches. The Catholic report will be made later, it says.

Serving on the Committee are a large number of non-Catholics, and the following Catholics: The Rev. Francis X. Talbot, S.J., associate editor of "America"; the Rev. Daniel A. Lord, S.J., editor of "The Queen's Work"; Mrs. George T. McQuade, trustee of the International Federation of Catholic Alumnae; Mrs. Thomas A. McGoldrick, chairman of the Motion Picture Bureau of the International Federation of Catholic Alumnae. All of the religious leaders are in general agreement on the recommendations made by the Committee, the report says.

A national survey has been made by the Committee. More than two thousand Protestant churches in the United States are using pictures with some degree of regularity. Some ministers told the Committee they would rather close their churches than use motion pictures to attract worshippers. A large majority of ministers, however, take the opposite view. They are willing to use pictures suitable for church services.

One minister told the Committee when he took charge of his church he was so discouraged, and his people were so discouraged by the poor attendance that many felt the church should be closed and abandoned. Then he began his Sunday program of motion pictures, with the result that his church is almost filled at the morning service and is packed to capacity at the evening service.

Another minister told the Committee he used motion pictures for a time, then discontinued them and lost his entire congregation, and also his position. He had to seek a church elsewhere.

The Committee, after reviewing its work, declares that the future is bright for the use of motion pictures in churches, and the results "overwhelmingly positive."

All of which is undoubtedly true from the attendance point of view. But it is equally true that persons who go to church to see motion pictures, and who will not go unless pictures are shown, are going simply and solely for entertainment, and not for religion. This is a problem Protestant churches will have to meet. Some ministers are meeting it, the report shows, by refusing to adopt pictures and by sticking to religion. It is a problem that does not concern the Catholic churches, for by no stretch of the imagination can we ever picture Catholic men or women staying away from Mass or Vespers because motion pictures are not shown. They go to church to worship God in the Blessed Sacrament of the Altar, to take part in the Holy Sacrifice of the Mass, and to pray to the living God in the tabernacles of their churches. It will be interesting, however, to know what ground the Committee will cover when it makes its report on the use of motion pictures in Catholic churches.

CRUMBS

A few weeks ago a couple of business men were speaking of church affairs. The report of their pastor to the congregation showing the donations received from the members of the parish was up for criticism. Their criticism was of the pastor, and not of some close-fisted parishioners. "The priest is always asking for money," said Bill. "He is never satisfied." Bill was well known for being most exacting in making his own collections. And he always demanded the last penny. Jim knew this, having been his victim, and he retorted that the priest did not get what was given, so why find fault with him. There were some blank spaces after Bill's name, and though he had a good income he was as close in dealing with God as he dared be. He gave as little as he could.

Jim slyly spoke, of the list which caused the discussion and remarked that "perhaps he was overlooked when the list was prepared and that he gave more than he was getting credit for." "For you are not credited for some of the collections that the Bishop asked for to enable him in his important diocesan work," he added. Bill began to bristle, for he was guilty, and knew he was guilty of stinginess in dealing with God. And his answer was one that showed how small he was: "I have a lot of expenses," said he, "and my bills for the children and wife and home take a lot of money. I give what I can."

WAYSIDE WHEAT

By the Managing Editor

Lovers of truth should never go fishing.

April showers bring May flowers and a lot of bargain sales in umbrellas.

Sunday motorists should remember one thing—Mass first, gas afterwards.

The prohibition pool of the Literary Digest is causing indigestion of the most agonizing kind among the fanatical drys.

Spring is here. A neighbor's boy knocked a baseball through our kitchen window, and told us the house got in the way.

Spring housecleaning makes us think of the father who washed his youngsters up in April and discovered he had been keeping two of his neighbor's children all Winter.

A country pastor who made a scientific study of religious conditions in his parish discovered that the fellow who toots his horn loudest in front of the church gives the least to the collection.

The State of Illinois has had a law upon its statute books for three years forbidding slander by radio. One political candidate in a suburb of Chicago had another candidate brought to court recently for violation of that law. The accused was adjudged guilty and fined \$10, not a very substantial penalty. But it is the first conviction under the law, and paves the way for similar action when needed. Some months ago California enacted a similar law, and professional bigots who had been vilifying the Church over the Radio fought it viciously, but in vain. Such a law is a good thing for every State.

New York has a way of holding her police force up for public approbation and admiration. Eighteen names were added to the roll of honor recently—five of men who died heroic deaths in performance of duty; thirteen of men who braved death in a heroic way, but beat the other fellow to it. The names sound like a Hibernian roster, with a few converts added: Browser, Cashel, Christopher, Cook, Duffy, Franchini, Jockel, McCaffery, McGarty, O'Brien, Padian, Quigley, Rooney, Sauer, Schmelzer, Stapleton, Troy, Wilson. The presentation of medals to these men or their families was made a fine public event, with the dignity of law and the enforcement of law extolled. Events of this kind add morale to any police force.

Jimmy McArthur, four years old, of Cambridge, Mass., asked his mother if he could have a baby sister to play with. "I don't know," said the mother. "Why don't you ask Dr. Partridge?" "All right," said Jimmy. So he went to the doctor's office, near-by, saw a baby asleep in a carriage, and helped himself, carriage and all. Scores of policemen, distracted parents and hysterical relatives spent the next hour scouring the city in search of the kidnapper. Meanwhile Jimmy had taken the baby into a secluded place, where he discovered that she couldn't talk, wouldn't play and was cross-eyed, anyway. So he wheeled the carriage, baby and all, out on the street, left it there and ran home. "I don't like the kind Dr. Partridge has," he told his mother. The baby was soon returned to its mother, but Jimmy is still on the lookout for a satisfactory sister.

And he could have added: "God can have the leavings and the crumbs."

God gave him all that he had. But he saw to it that very little of the generous gifts of God to him, would go back to the kind Benefactor. Bill gave to God in His church work part of what was left, and thought he was generous.

The Bishop, with the heavy burdens of the Diocese on his shoulders, has important requests for aid. His vision is no broader than ours, and he sees the needs of many who should be helped, if we are to practice the charity of Christ. He asks for funds to take care of the suffering and orphan and aged. From many he gets only what is left for this work of God. The priest calls for funds to meet the expenses of church and school. His needs are many, but he asks not for himself. He is asking for the support of God's work. He is asking his people to make it possible to care for most necessary needs. And often, when men like Bill discuss their pastors, one would be led to think that the pastor was asking for money for himself. If there is one thing in the life of Bishop or pastor that is a most unwelcome burden, it is the duty of collecting funds that the work of the church may go on, that the suffering may be aided and the schools maintained, and the cause of God advanced.

Let us give to God first; let us help the cause of God first; let us support our schools first; let us stand by our Bishop in his requests for financial aid, and support our pastors in their unpleasant duty of raising money to meet the bills that are always pressing. And, in the words of a darkey minister, let us give according to our means and not according to our meanness.