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TELEPHONE MAIN 1567

The Catholic Courier And Journal

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Editorial Staff: Pricets of the Diocese, Maurice F. Sammons, Managing Editor

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Friday, July 25, 1930.

A NEW CATHOLIC PAPER

The Church World, Portland, Me, made its initial appearance last week in the field of Catholic newspaperdom. It is a well-printed and well-edited newspaper, the excellent appearance of the first issue indicating that experienced and competent men are in charge. A group photograph of the two priests and three laymen in charge of the paper gives the impression that all five are optimists. May they always be able to hold fast to their hopeful expressions!

The paper will cover the entire State of Maine. As there is a Catholic population of approximately 200,000 in the State, the field is ample. Our good wishes, and hopes for success, go out to the editors and manager.

CHURCH PICNICS, ETC.

Church picnies are being held all over the Diocese these months. They are great

Should Die This is the land where hate should die-No feuds of faith, no spleen of race. No darkly brooding fear should try Beneath our flag to find a place. Loj every people here has sent Its sons to answer freedom's call;

The Land Where Hate

Their lifeblood is the strong coment That builds and binds the nation's wall. This is the land where hate should die----Though dear to me my faith and shrine, I serve my country well when I

Respect beliefs that are not mine. He little loves his land who'd cast Upon his neighbor's word a doubt, Or cite the wrongs of ages past

From present rights to bar him out. This is the land where hate should die-----This is the land where strife should

cease, Where foul, suspicious fear should fly Before our flag of light and peace. Then jet us purge from poisoned thought That service to the state we give, And so be worthy as we ought Of this great land in which we live!

--- DENNIS A. McCARTHY.

Arizona, Michigan, Montana and Tennessee, the number of births were smaller in 1929. The greatest decrease for any one State was in Pennsylvania, where 11,245 fewer births were reported. Florida, with a decline of 9.8 per cent., reported the greatest percentage decrease.

These figures do not leave a pleasant taste in the mouth. The way to ruin for America is not through the saloon door, but through the empty cradle, the empty hearts, and the spirit of selfishness which usually grows in homes that are childless.

OUR HOSPITAL WORK

The address of Bishop O'Hern at the laying of the cornerstone of the new Mercy Hospital in Auburn, published in last week's Courier & Journal, told the story of the amazing growth of the modern hospital under Christian guidance and Christian influence. The great pagan nations, wonderfully competent in many things, were woefully negligent in their care of the sick and the poor. Fabiola, a Roman matron of rank, established one of the first and certainly one of the most complete hospitals of the early Christian days.

"She, first of all," says St. Jerome, "established a nosocomium to gather in the sick from the streets and to nurse the wretched sufferers wasted with poverty and disease."

When Catholics Receive Holy Communion

it is no mere symbol, type, figure or memorial of Christ, but Jesus Christ, the Son of God, Himself whole and entire, Body and Blood, Soul and Divinity, under the appearances of 'Bread and Wine. When Christ said in Matt. 26, 26-28; Luke 22, 19-20: "THIS IS MY BOD Y," He meant exactly what He said, and when He said, "THIS IS MY_BLOOD," that is just what He meant; also see Paul, I Cor. 11, 23-26.

ST. PAUL WAS A ROMAN CATHOLIC

AFTER DEATH

Deaths somewhat like the following occur only too frequently. Let us make a composite picture of many such deaths. painting circumstances found in many. A man who had not been to his Church for over twenty years met a sudden death. He was struck by a train, instantly killed, and later found by railroad employees who saw his body by the track. Before this accident many had tried to bring him to a sense of his duty to God. His pastor had several times tried to encourage him to go to Mass and to the Sacraments. He refused. His companions, men working with him, also asked him to come with them to the Sacraments. One non-Catholic told him that he should live up to the Church he was baptized in. But all these words fell on deaf ears. He seemed to have lost the virtue of Faith. Then, when his body was found, his relatives wanted him to have all the beautiful ceremonies of the Church. They demanded a solemn High Mass and burial in the cemetery, in its consecrated ground.__The matter-was-carefully-considered and the laws of the Church were followed. He was denied any service in the Church. He had no right to any consideration in the Church which he had spurned while he lived. There was no Mass, and he was buried in potter's field.

Then came a storm of criticisms. The pastor was a crank, the laws were too severe and he should have been given all the rites of his Church. So said the critics, most of whom were in the same boat with the dead man. They displayed their ignorance of what is <u>due to God</u> and to His Church with their loud complaints. The lesson was needed by most of them for themselves. umes of books interfaced with Alpine flowers, denoting the scientific and Alpinist activities of Pius XI.

The facades of the quadrangular pedestals on which the Pope's statute is raised are decorated with inscriptions and with three bas-reliefs representing the signing of the peace treaty at the Lateran, the first emergence for the Eucharistic Procession in Piazza San Pietro, and the visit of the king and queen of Italy to the Pope.

The statue of Pius XI, which alone is three and a half meters high, is in bronze, the rest of the monument being of marble.

This monument, while perpetuating the memory of Pope Pius XI in the village where he was born, also expresses the joy and the gratitude of the Italian people over the Concordat which settled the longexisting differences between Italy and the Vatican. It expresses, too, the innate Catholic spirit of the Italian people, loyal to their Church, and devoted to the Pontiff who is the successor of St. Peter.

AN UNUSUAL PROCEDURE

An unusual procedure has just been concluded in the State of Washington. An exhaustive study has been made by representatives of the Catholic, Protestant and Jewish churches of an outstanding criminal case in that State. The results of that study may bring about a new trial for seven men who are serving sentences from twenty-five to forty years on a charge of murder. The study, made by the Department of Research and Education of the Federal Council of Churches; the Department of Social Action of the National Catholic Welfare Conference and the Social Justice Committee of the Central Conference of American Rabbis, was

WAYSIDE WHEAT

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By the Managing Editor

Shades of Carrie Nation, and shiverings of the W. C. T. U.! One billion more cigarets were consumed in June, 1930, than in June, 1929, according to the U. S. Internal Revenue report. Cigars lost ground by some thirty-seven millions. Snuff, which is not to be sneezed at, fell off 415,000 pounds, and chewing tobacco hit the toboggan, too.

Be polite. The secretary of a charitable institution in Sidney, Australia, was "fresh" with an aged man who called and asked to see the head of the institution privately. "If this is the way you treat people, I might as well tear up this," said the aged man. He tore up a check for \$50,000, and gave the pieces to the secretary to present to the superintendent.

But the thought here is the impression made upon others by our work and by our sacrifices. Robert Louis Stevenson made Father Damien world-famous, not only for his own day and age, but for all time by the denunciatory letter he directed at the head of the unhappy minister. It was the knowledge and the memory of Father Damien's work and of Father Damien's sacrifices, coupled with the heart-breaking memory of those two young Sisters voluntarily going to Molokai to care for pitiful wrecks of humanity, which filled Stevenson's soul with righteous and commanding eloquence and fed him the fire which made his letter one of the masterpieces of all literature. So, too, is our work watched, our sacrifices noted, our self-abnegation burned into souls not of our Faith, bringing God and the love of God nearer and nearer to hearts hungry for religion.

CAMPAIGNING FOR CHRIST

Several-weeks-ago-this-paper-told-ofthe baptizing and confirming of twelve hundred converts by Cardinal O'Connell in the city of Boston. One of the reasons for this great number of converts is the Catholic Truth Guild, organized under the patronage of the Cardinal thirteen years ago, and now entering actively upon its fourteenth year. The Guild holds openair meetings for non-Catholics, and its first meeting was held on July fourth, 1917, on the historic Boston Common. Competent laymen do the active work of the Guild. They invite inquiries and they answer questions and objections fairly, frankly and in a friendly spirit.

David Goldstein, a converted Jew, and

builders of parish spirit and parish friendship, as well as good helps to finances. Many of us give little or no thought to helping our pastors solve the financial burdens of his parish. There is usually a substantial interest payment to be made every year, a small payment on the parish debt, the upkeep of church, school, rectory and convent, and a thousand and one other things. Plumbing must be repaired and renewed every so often; new seats purchased for the school, and other equipment. There is always a drain of some kind to be met, a demand of some kind to be solved. These things, combined with a multitude of spiritual duties, make heavy inroads upon the strength and health of every pastor. The help of interested laymen and women is always appreciated; andchurch entertainments are always an outlet and a relief, a flood of sunshine, as it were in the life of every pastor, because they bring home to him the good will, the interest and the friendship of his people.

Let us do our utmost, then, these days, to help every picnic, and every other entertainment held by our churches, that wemay make glad the hearts of our pastors and keep the parish pocketbook bulging like the proverbial balloon.

FEWER BABIES IN AMERICA

Last year 78,063 fewer children were born than in 1928, bearing out a theory which has become yearly more pronounced since 1921, the Vital Statistics Division of the Commerce Department reports. And this, according to Dr. T. F. Murphy, chief statistician of the division, is the price of amodern social standards which move Americans to settle in cities, to share, man and wife alike, in the rigors of earning a living, and to practice the principles of birth control.

To no one of these factors, nor to all combined, however, would Dr. Murphy attribute the declining birth rate which last year alone reduced the number of bubbes born in every 1,000 of population from 19.7 in 1928 to 19.

The cause underlying the surprising tread is much more complex and due to a combination of factors so involved as to become almost impossible to interpret, he believes.

The causes enumerated by Dr. Murphy for the declining birth rate include: The restriction of immigration, shutting out foreign-born parents who invariably rear large families and love them; marrying note in life, or not marrying at all; both minute remaining at work after marriing, militating against the rearing of chilment living in flats or apartment houses included in flats or apartment houses included in flats of apartment houses included in the added to the above included in the baby

States, Nevada, Nev included in the Statistics Divido, the Astates,

Possessed of abundant wealth, she not only erected a large and a fine hospital, but waited personally upon the sick and the poor, cleansing their wounds, no matter how obnoxious, and caring for the sick and the poor. From Rome, like a blessing,her idea of a hospital spread, and with it the spirit of charity taught by Christgrew and became useful and practical in the conduct and management of hospitals.

Bishop O'Hern told of the marvelous growth of hospitals in Constantinople, in Italy, Spain and France; and of the great Hotel Dieu of Paris, a model of science and mercy, and still in existence, conducted by the Sisters of Charity—a golden chain of charity extending back through the centuries. Religious order's everywhere took up hospital work, and down through the ages their work has walked hand in hand with the spiritual work of the Church.

Hospitals under the care of our religious orders, Bishop O'Hern tells us, increased from 1840 until 1860 by 10 per cent, and from 1900 until 1909 they increased 35 per cent. In 1918 we had 551 hospitals and they had increased by 1918. to 641, an increase of 16.2 per cent. In 1918 our hospitals housed 60,381 beds, and in 1930 our Sisters had 95,888 beds under their charge.

"There are 6,852 hospitals in the country and many of these are cared for by the Sisters. Of all church-controlled hospitals, the Catholic Church controls threefifths, and 75.8 per cent of the beds in church hospitals are found in hers. Of all the hospitals, 164 or two per cent., are maternity and of these 26 or 15.8 per cent are under the care of religious women in our church. They care for 23.6 per cent of the beds in hospitals catering solely to victims of cancer.

Of our hospitals 5.4 per cent are in cities of from 3,000 to 40,000 population. Our hospitals have 19.7 per cent of the training schools for nurses and 28.6 per cent of all nurses in training. In our hospitals will be found 19.3 per cent of the eminent authorities in surgery in this country.

Like sentinels of Heaven these hospitals stand, the Bishop tells us, and like servants of Heaven the good Sisters and nurses in charge of them work ceaselessly to relieve suffering, to check disease, to cure human ills and help make people healthier and happier. No racial, religious or color lines are ever drawn in a Catholic hospital. They do God's work for God's people—and all people are God's people, our brothers in Christ.

Knowing these things, and remembering them, will be a great incentive to us to have a finer and better sense of pride and joy in the work of our Church. Her hospital work is but one branch, one arm, or rather one of a multitude of arms, all extended to humanity in Christ's sweet name, offering help, offering service, offering sectifice and assistance from the cradle to the grave,

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This man had been warned. He had

been told when he said: "Some time I will come back, perhaps," that he was not the one to set the time. He was told that God gives His favors generously, but God does not throw them away. He does not cast pearls before swine. And there is a limit to His-mercy. His-friends learned that the truth of Scripture is to be well remembered: "As you live, so shall you die."

There seems to be a very false impression in the minds of some-that no matter how we live, it will be all right if we get the last rites of the Church, if we are brought to the Church for a funeral Mass and if we are laid to rest in a Catholic cemetery. That is one of the worse mistakes one can make since it is entirely false, if our lives have not been according to the teachings of Him who judges us immediately after our death. Many a person has had his remains brought to the Church, to lie before the altar in his casket, who had the beautiful ceremonies of the Church celebrated over his remains, who was then carried to consecrated ground and his resting place marked with granite, but whose soul is not with God, and never will be.

A missionary once told his hearers this truth: It is cowardly for six strong men to take up the body of one who would not go to Mass when he was living, and to carry by force that dead body into the presence of Jesus Christ on the altar for a funeral Mass. The presence of that corpse is an insult to Jesus on that altar.

Christian burial is a favor to be desired and worked for by all, but we must live so that we may merit the favor of beingbrought to the house of God after our death² for the solemn services of the Church, and for its last blessings before we are laid out of sight until the day of judgment.

A MONUMENT TO POPE PIUS XI

The Mayor of Desio, near the city of Milan, Italy, recently erected and unveiled a beautiful statue of Pope Pius XI, who was born in Desio. It stands in the central square of the little town, directly opposite the village church in which Pope Pius was baptized on June 1, 1857, the day after he was born.

The monument is the work of a noted Italian artist, Professor Dressler. It is 17 meters by 17, and eight and a half meters high. The dominating figure is that of Pope Pius, in his pontifical robes and with the tiara upon his head, sitting in the gestatorial chair used on ceremonial occasions, in the act of blessing the people.

This figure rises on an imposing square base, which in turn springs from a quadrangular platform, at the four corners of which are fountains symbolizing the four cardinal virtues. In the central block appears the cost-of-arms of His Holmess, supported by cherubs, and on another face a symbolic group with the ropes and axe of the mountaineer and several great vol-

made at the instance of Church groups of the State of Washington who seriously doubt whether the prisoners were convicted on honest testimony.

The case is that of an I. W. W. group of men whose meeting hall in Centralia, Wash., was raided on Armistice Day, 1919, by members of the American Legion. Four of the Legion boys were shot and killed. Eight men were tried for their murder, and the whole community was in a frenzy of excitement before and during the trial. The case was one that aroused the patriotism and rage of the people to such an excitable point that it destroyed all hopes of a fair trial for the accused men. One of the prisoners went insane after the killing, and the other seven were sentenced as stated.

When the excitement had died down, and the feelings of the people of the State had become calmer, the church groups took steps to make a thorough investigation of the whole affair. The result was the appointment of an outstanding committee, completed now, will be issued in September. It is understood it will make no recommendations, but will review the whole case impartially. The action that may be taken upon the publication of this report will be watched with keen interest. It may set a precedent for church activity in America.

ROBERT LOUIS STEVENSON WEPT

The present serious illness of Brother Joseph Dutton, for forty-four years a missionary caring for lepers on the island of Molokai, has aroused great interest in the-work-of the church for these-unhappy people. Brother Dutton was for three years the friend and co-worker of Father Damien—the Apostle of the Lepers—on Molokai, and for many long years he himself has been called the Samaritan of Molokai.

Molokai to-day is far different from what it was in the days of Damien. Then it was a charnel house of sickness, death, misery, despair, deformation, and with tragic conditions all about. Father Damien went there in May, 1873. He died there, a victim of the dreadful disease, on April 15, 1889. Robert Louis Stevenson, worldfamous author, and a non-Catholic, went to Molokai three weeks after the death of Father Damien. Two young Franciscan Sisters went to the island in the same boat with him to care for the lepers. As they neared the dreaded place ,one of the Sisters lifted a resigned countenance towards Heaven and prayed, while tears ran silently down her cheeks. Stevenson, greatly moved, joined her in weeping, and never afterwards in life did he forget that scene. Perhaps it was the memory of this scene that filled him with such righteous rage when, a short time afterwards, he penned one of the most terrible castigations ever given a human being a sycophant minister who wrote a scurrilous and insinuating letter about the dead Damien, martyr to a great duty.

one of the national lecturers for the Knights of Columbus, is an active worker for the Guild. He is a firm believer in the use of the Radio, as well as in the efficacy of meetings that bring non-Catholics face to face with Catholic people and Catholic doctrines. In a recent talk over the Radio in Boston he explained the attitude of the average non-Catholic towards the Church in this way:

"Persons reared in a psychological atmosphere which is hostile to the Catholic Church: having an inherited misunderstanding of the practices and motives of Catholics; having read all sorts of stories of what the Church is supposed to have done in the centuries that have passed; never having heard Catholic teachings explained by the Catholic laymen they had met, is it any wonder that they assume that things Catholic cannot hold their own when brought face to face with "modern thought"? with "higher criticism"? with "science"? Is it any wonder that they imagine that "Catholics are afraid to come out in the open," or that the Catholic Church, being based upon superstition, priestcraft, ignorance and hostility to the Bible, and public school and democracy puts a padlock on the minds of the laity and keeps the key in her possession?

In meeting this condition of mind, Mr. Goldstein says:

"We stress the fact that as there is only one true God there can only be one true religion of God and so, logically, there can only be one true Church of God. Christ being God the true Christian Church of today must date back historically, as an organic entity, to the days of Christ. Historic data and arguments are presented to prove the continuity of the Catholic Church from Pope Peter to Pope Pius. The Catholic Church is shown to be the visible spiritual organism against which Christ said the gates of hell would not prevail because He would be with it until the . consummation of the world and the Holy Ghost would safeguard it from doctrinal error.

"Our appeal to Protestants is for a dispassionate examination of the denials of the Catholic Church as the Church of Christ. Our appeal to them is to return to the faith and Church which their forefathers belonged to in pre-sixteenth century days. Thus may the oneness Christ prayed for become a reality."

The effectiveness of this work is best evidenced by the large number of converts received this year, and each year for many preceding years, in the city of Boston. There is a great field in America for work of, this kind, and for a Lay Apostolate to carry on the work effectively, intelligently and with the utmost kindness and courtesy to all who are outside of the Church.