

The Catholic Courier And Journal

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

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A NEW CATHOLIC PAPER

The Church World, Portland, Me., made its initial appearance last week in the field of Catholic newspaperdom.

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.

CHURCH PICNICS, ETC.

Church picnics are being held all over the Diocese these months. They are great builders of parish spirit and parish friendship.

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.

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 babies born in every 1,000 of population from 19.7 in 1928 to 19.

The cause underlying the surprising trend 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 late in life, or not marrying at all; both parents remaining at work after marriage; militancy against the rearing of children; living in flats or apartment houses where landlords, neighbors and tenants are against babies.

Birth control might be added to the above as a factor in the declining of the baby population.

The Land Where Hate 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.

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.

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.

"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."

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 Christ grew 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.

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 95,883 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 three-fifths, 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 sacrifice and assistance from the cradle to the grave.

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.

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.

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.

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.

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.

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.

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 coat-of-arms of His Holiness, supported by cherubs, and on another face a symbolic group with the ropes and axe of the mountain and several great vol-

umes of books interlaced with Alpine flowers, denoting the scientific and Alpinist activities of Pius XI.

The facades of the quadrangular pedestals on which the Pope's statue 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 long-existing 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 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.

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.

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.

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.

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.

WAYSIDE WHEAT

By the Managing Editor

Shades of Carrie Nation, and shiverings of the W. C. T. U.! One billion more cigarettes were consumed in June, 1930, than in June, 1929, according to the U. S. Internal Revenue report.

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.

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.

CAMPAIGNING FOR CHRIST

Several weeks ago this paper told of the 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.

David Goldstein, a converted Jew, and 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.

"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'?"

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.