

The Catholic Courier and Journal

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Friday, April 17, 1931.

A METHODIST BISHOP SPEAKS

Bishop Warren A. Candler, of the Methodist Episcopal Church South, in a recent letter in an Atlanta, Georgia, newspaper, speaks out as many a true American and sincere Christian will speak out, against the action of the Federal Council of Churches of Christ in America in sanctioning birth control, and in attempting to commit thirty million Protestant church-goers to this pagan crime against nature and nature's God.

"The Federal Council of Churches," Bishop Candler says, "is composed of members appointed by several of the Protestant churches, and it is designed to represent these churches within proper limits." But its action on birth control, Bishop Candler continues, "has no authorization," and is "most unfortunate, not to use any stronger words."

"Millions of sincere Protestants no doubt feel as Bishop Candler feels about this matter. They resent their churches being committed to something that is intrinsically wrong, evil, debasing, and that spells ruin for their churches and their people. There are many high-minded Protestants who will not allow themselves to be made part of a movement to turn America into another Sodom and Gomorrah."

WORTHY OF CONFIDENCE

Many millions of dollars are bequeathed to charitable and educational institutions in the will of Colonel Michael Friedsam, of New York City, who died recently. The distribution of these millions is left largely to John Stephen Burke, close friend and business associate of Colonel Friedsam. "He has in all instances been fully aware of my intentions and has always been worthy of my full confidence," Colonel Friedsam wrote into his will.

Here is a striking lesson for young men of to-day. Colonel Friedsam did not say: "He is sharp; he is shrewd; he is far-sighted." He did say: "He has always been worthy of my full confidence." And by one stroke of the pen he virtually hands over to his friend an estate of many millions, to distribute it as he sees fit among charitable and educational institutions.

Character, honesty, loyalty, dependability—these count for much in the world to-day, as they counted in ages long past. Religion is the best builder of these, and their best bulwark of safety. We do not know John Stephen Burke, but we hazard the guess that he loves and serves his God faithfully, and that his Christian ideals of life were mainly instrumental in winning for him the splendid confidence and trust reposed in him by his friend who is dead.

EASTER IN RUSSIA

Last Sunday was Easter Sunday in Russia. The joy in Moscow was typical of that in the whole land. Only a few of the myriad churches remain open for religious services. These were crowded by devoted worshippers for the midnight masses; crowded, in spite of the fact that the Government had ordered every worker in Russia to be at his or her place of employment on Easter Sunday. To many, the crowded churches looked like the old days, with the old Faith.

But alas! There was another side to this picture of devotion. Outside, many thousands of young men and women held mock religious processions, mock services, with mock altars in auto trucks that were driven through the streets, and everywhere they derided the holy name of God. "Down with the old Faith," they cried. "Down with the old Faith," they cried. "Down with the old Faith," they cried.

The Rosary of My Years

Some reckon their ages by years, Some measure their life by art; But some tell their days by the flow of their tears, And their lives by the moans of their heart.

The dial of earth may show The length, not the depth of years, Few or many they come, few or many they go— But our time is best measured by tears.

Ah! not by the silver gray That creeps through the sunny hair, And not by the scenes that we pass on our way, And not by the furrows the finger of care On the forehead and face have made. Not so do we count our years: Not by the sun of the earth, but the shade Of our souls, and the fall of our tears.

For the young are oft-times old, Though their brows be bright and fair; While their blood beats warm, their hearts are cold— O'er them the Spring—but Winter is there.

And the old are oft-times young When their hair is thin and white, And they sing in age as in youth they sung, And they laugh, for their cross was light.

But heed by heed I tell The rosary of my years; From a cross to a cross they lead; 'tis well! And they're blest with a blessing of tears.

Better a day of strife Than a century of sleep; Give me instead of a long stream of life, The tempest and tears of the deep.

A thousand joys may foam On the billows of all the years; But never the foam brings the lone bark home: It reaches the haven through tears.

—Rev. Abram J. Ryan.

ality; nothing but a gross sensuality; prison camps and firing walls for priests; unrestrained licentiousness for the youth. We who live in America should pray for Russia—for the people who still believe in God, and love Him; for the Nation that has shaped its blasphemous pathway towards moral and spiritual ruin.

HEALTHY ATHLETICS

The Catholic Courier & Journal this week announces the opening date of the Parochial School Baseball League, April twenty-ninth. Twenty-two parishes will have teams in this League, and it will be conducted under the direction of a committee of priests appointed by Bishop O'Hern. The Bishop is greatly interested in the organization and promotion of this League. "For the Church," he says, "looks upon physical development as something that goes hand-in-hand with spiritual development—a sound mind in a sound body."

There is a great future for a League of this kind. Every parish school in the city has a potential "Babe" Ruth, or a budding "Connie" Mack. Every parish school has any number of boys who dream of home runs, base hits and running catches. They love baseball. They want to play baseball, a well-organized and properly conducted League will open to them the doors of a different kind of baseball than they have ever played before—organized, systematic, helpful baseball. Rules that count. Umpires who will boss things. Discipline that means sacrifice. Gentlemanly conduct that builds and strengthens character.

On top of all this there will be developed a school spirit that will be helpful. The vim and vigor of surplus energy will find the right kind of an outlet, and the Parochial Baseball League is bound to be a success. When the firmament is split by a series of Comanche Indian yells on the last Wednesday of this month, don't call the police or worry about earthquakes or escaped lions. It will be the parish school league swinging into action, shouting for baseball blood, clamoring for the sudden deaths of umpires and demanding of some budding Casey that he break the nose of the ball, despite the established fact that a baseball never had a nose!

CHICAGO TURNS A NEW PAGE

Chicago has turned a new page. William Hale Thompson, who has been pulling the hair out of the head of King George of England, one at a time, has been defeated for re-election as Mayor of the city by a former Bohemian coal miner, Anton J. Cermak. Incidentally, the rise of a Bohemian immigrant to the position of Mayor of the second largest city on the American continent, and one of the greatest cities in the world, is striking proof of the fact that the sun of opportunity still shines in America for the poor, the friendless and the humble.

Mayor Cermak has a gigantic task before him. Chicago, gang-ridden for years, has been paying hundreds of millions in graft every year to organized criminals—one of the beneficent blessings of that noble experiment, the Eighteenth Amendment. Not only has the bootlegging industry left its slimy trail of graft everywhere, but honest business—the building trades, grocery, milk dealers, grocers, meat markets, roofing houses; in fact, every industry—has paid the millions every year to the bootlegging industry. Gangsters have been murdered with impunity throughout the city for petty offenses shot down, and their bodies scattered, and policemen who tried to enforce the law have been killed repeatedly.

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 onwards, 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. I 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

ly. Of this, the new Mayor says:

"The solution of the crime problem must be worked out at once. The most important work that can be done along this line is to assure honest policemen that they may begin their work of enforcing the law without fear of chastisement because of good work."

Getting rid of some thousands of racketeers, bootleggers, hired gunmen and professional criminals of all kinds will be no easy task for the new Mayor of Chicago. Stern work, hard and dangerous work awaits him.

But Chicago has its good side. It is a marvelous city in many ways. In progress, in accomplishment, in education, in charity and religion Chicago has not been backward. Our Church has had wonderful growth in this city. The Catholic population is about one and one-half millions. More than two hundred thousand children are receiving Catholic education in more than three hundred Catholic schools. Eight orphan asylums, a score of day nurseries and kindergartens, a dozen homes and clubs for both sexes, five homes for the aged, twenty hospitals, more than two hundred and fifty churches, seminaries and preparatory seminaries, a school for the deaf, and scores of other institutions—these are outstanding evidences of the growth of the Church and its charities in the great city of Chicago. The Church, always on the side of law and order, of decency and of right living, is bound to be an influential factor in the reformation of Chicago, even though it wisely refuses to be drawn into any political activities. There will be widespread interest in what Anton J. Cermak may do to rid Chicago of its Saturday night crime and its unholy retinue of criminals.

CONGRATULATIONS, ELMIRA!

Work on the new \$400,000 Medical Building of St. Joseph's Hospital, in the city of Elmira, was started this week. This involves the tearing down of the original hospital building, formerly a school, erected nearly sixty years ago, and for the past twenty-three years used for hospital purposes.

The new building will have a capacity of one hundred and forty-nine beds. It will be six stories in height, ninety by one hundred and fifty feet in size, and it will match the present surgical building of the hospital. When completed, it will give to the city of Elmira one of the finest, most complete and best equipped hospitals in the State. Its doors will be open to all races and all creeds. Splendid work will be done within its walls for the sick and the infirm, the injured and the afflicted, and charity of the most appealing kind will be dispensed in Christ's sweet name.

This new building, part of a million-dollar construction work at the hospital, is made possible by the splendid generosity of the late Edward J. Dunn of Elmira, and his wife, now and in the past a sincere and loyal friend of this excellent institution. The Sisters of St. Joseph are to be congratulated on the marvelous progress they have made in St. Joseph's Hospital, and the city of Elmira—all of its people of all creeds—are to be congratulated on having such a well-managed, modern and progressive hospital in the community.

RELIGION ON THE TOBOGGAN

Religion is very much on the toboggan in America, if a census published by The Christian Herald in its May issue, just out, is correct. The census was prepared by Dr. G. L. Kieffer, statistician of The Herald. It shows that the combined gain in membership of all churches in America for 1930 was only 88,350 members, as compared with 242,748 in 1929, and one million in 1928.

There is one very glaring error in Dr. Kieffer's figures, however. He gives the membership of the Catholic Church as 17,316,673, while the official Catholic Directory for 1930 gives it as 20,073,202, exclusive of Alaska, Hawaii and the Philippines. The figures for the Catholic Directory are obtained from the various chancery offices in the United States, and are supplied by the pastors of the parishes in each Diocese. There is every reason to believe they are much more correct than figures obtained from any other source, because every pastor knows his people.

But the statistics of Dr. Kieffer tell a story quite startling to all who are hopeful of the religious future of America. Four large religious bodies suffered pronounced losses in 1930—the Methodists most of all, 43,211; Oriental Orthodox body, 37,200; Presbyterians, 22,768; and Disciples of Christ, 18,587. Other losses include: Unitarians, 1,994; Reformed Church, 4,532. The losses were reported by Dr. Kieffer as showing gains in membership in 1930 are: Baptists, 9,216,562, a gain of 74,706 during the year; Catholics, 17,316,673, a gain of 17,526; Congregationalists, 1,048,281, a gain of 763; Lutherans, 2,806,797, a gain of 56,180; Protestant Episcopal, 1,254,227, a gain of 16,532.

In 1929 the Methodist Church had a membership loss for the first time in one hundred years in America. That it leads the list of losing churches this year should be considered fairly positive proof that many of its members prefer to get their political and prohibition views elsewhere than from the pulpit. For this church has been foremost of all Evangelical churches in dashing headlong into the political and prohibition fields. The effect of this appears to be answered in its diminishing membership, though it still has a total of 9,119,069, according to Dr. Kieffer.

The grand total of members of all churches in the United States is given by Dr. Kieffer as 50,037,245. The 1930 U. S. Census gives the population of the country as 122,698,190. Therefore, assuming that Dr. Kieffer's figures are approximately correct, there are 72,660,945 persons in America not affiliated with any church. Reduced to percentages, forty per cent of the American people have some kind of church affiliation, while sixty per cent have none. Commenting on the census, Dr. Kieffer says something which the Catholic Church has been telling the American people for generations, over and over again, and which is the reason for all our parochial schools, high schools and colleges: "Religious education of the youth of America is a crying need!"

That it is a crying need and a tragic necessity is emphasized in the deplorable story told by this church census, and in the deplorable lack of religion among the youth of our country throughout the land.

AN UP AND DOWN INDIGNATION

The Methodist Episcopal Church of New York City and vicinity, at a conference held in Brooklyn this week, welcomed "the rising tide of moral indignation" evoked by political corruption in the metropolis. At the same time a resolution was adopted favoring birth control, giving the conference the distinction of exhibiting a sort of an up and down indignation.

We are sincerely sorry for Christian men and women who get excited over political corruption, and who in the same breath advocate and champion a far more dangerous corruption—a corruption that is bound to be degrading and debasing to the soul. Political corruption is bad. It should be checked. It should be punished. But the moral corruption involved in this so-called birth control movement is infinitely worse both for the individual and the nation. It is contrary to Nature, and is an open defiance of the laws of God. We do not believe that right-thinking Methodist men and women will be inveigled into championing it by any resolutions that may be adopted by church conferences, or by any sermons that may be preached by ministers seeking something sensational to talk about.

CURRENT COMMENT

1932

Al Smith's chances for the Democratic nomination are not very good. His new Empire State Building is 250 feet higher than any other building in the United States, and everybody agrees that it is fatal for a candidate to have too commanding a lead so early in the race.

The contract for drafting the platform of both political parties next year has been awarded, we understand, to the Wickersham commission. The commission has guaranteed that there shall not be the slightest connection between the text of the platforms and the summary given to the press.

The Socialist party will be compelled to go to considerable expense in notifying its voters that 1932 is Norman Thomas's year to run for the Presidency and not for the Board of Aldermen.

A good ticket for a third party would be William Hale Thompson and ex-Senator Heflin. We are not sure that there is pressing need for a third party, but the two would obviously be excellent running mates.

Senator Borah's severest remarks about the Republican party last year may be expected about the first of June, at approximately four weeks before he takes the stump for the Republican nomination. The New York Times.

CATHOLIC ATTITUDE ON PROHIBITION

Every now and then we receive a letter from a reader of this magazine, asking us to state the Catholic attitude on Prohibition. That can be done in one sentence: There isn't any Catholic attitude. The Church does not concern itself in the purely political questions of the United States—or any other country for the matter of that. There is no "Catholic attitude" on the boll weevil or Muscle Shoals; no "Catholic attitude" on the Tariff or a Great Lakes Waterway. There is no Catholic attitude" on the Constitution of the United States, nor any of its nineteen Amendments. Why it should occur to some that there is, or ought to be, a "Catholic attitude" on the eighteenth Amendment is something we can't quite understand. The wish may be father to the thought.

On the other hand, it is possible that some Catholics, like so many of the Protestant ministers, have made themselves believe that Prohibition is fundamentally a moral question. If so, it is useless to try to show them the weakness of their logic. It is a waste of time to try to convince them that neither the manufacture, nor sale, nor transportation, nor exportation, nor importation of beverages or stimulants containing more than one-half of one percent of alcohol—is an offense against God, or a violation of any of His Commandments. There is nothing immoral or sinful about any of the processes employed in the manufacture, sale or transportation of such beverages even though they are prohibited by the eighteenth Amendment. To say that Prohibition is a moral question is sheer nonsense. Saying that it is does not make it so.—Extension Magazine, Chicago.

WAYSIDE WHEAT

By the Managing Editor

On Saturday morning, April 4th, the day Knute Rockne was buried, his two older sons, William and Knute, Jr., attended Mass in Sacred Heart Church at Notre Dame, and received Holy Communion for their father. This answers a question we were asked about the religion of Rockne's children. Rockne was married to Miss Bonnie Gwendoline Skiles in Sandusky, O., on July 14, 1914. The ceremony was performed by the Rev. William F. Murphy, rector of St. Peter & Paul's Church in that city. Twelve years later Knute Rockne became a convert.

Bishop Cannon, we are afraid, will never join our Church now. The Papal Nuncio in Prague recently bought an all-night bar, and the Vatican is part owner of a night club. The place adjoins an ancient monastery, and for several years the monks have been disturbed all night by the singing, dancing and shouting in this club. They tried to have the courts declare the place a public nuisance, but without success. Then they bought the building itself, through the Papal Nuncio in Prague, and notified the tenants they will have to move. When the tenants go, of course, there will be one less saloon in the world, and that will be a point in our favor.

Cambridge, Mass., has lost its "anti-run missionary," the only official of the kind in America. He had the rich Celtic name of Bernard Brogan. Years ago an enthusiastic devotee of temperance left a bequest for the establishment of this office. Brogan was appointed to it. His duty was to visit chronic drunkards, tell them about the virtues of temperance, and urge them to throw John Barleycorn out of their lives. He did this work faithfully and well, and proved a good friend to many a victim of alcoholism. Now he is dead, and his voice will plead no more in behalf of the virtue of temperance, or rise in wrath against the manifold evils of drink.

When you get a headache reading about prosperity in America, and a heartache wondering where your next dollar is coming from, just remember that 5,409,518 American automobiles crossed the border into Canada last year, nearly 900,000 more than in 1929. Of this number 4,110,100 remained in Canada less than twenty-four hours. In other words, they went over, filled with good health, thirsty Americans who bought drinks, souvenirs, and maybe clothes, shoes and linens, and came right back home. A total of 1,297,030 automobiles remained in Canada not more than sixty days. These visited the mountains, lakes, breweries, department stores and distant relatives. The remaining cars, 2,328, remained in Canada not more than six months. Perhaps some of their owners got jailed for six months for drinking too much.

The important point is that these tourists are estimated to have spent a total of \$202,409,000 good healthy American dollars. In addition to this, tourists who went into Canada from America by rail or steamers are estimated to have spent \$67,000,000, making a grand total of \$269,409,000 spent in Canada by Americans in 1930. These figures are furnished by the Federal Bureau of Statistics, and are based upon facts obtained at the various immigration offices.

Add to the above the millions of dollars that are spent in Mexico, Cuba, the West Indies and South America by our countrymen who go abroad to drink to the health of the eighteenth hole in the Constitution, and you get a pretty good idea of why many business men are visited by the Sheriff in America. It's as simple as A. B. C. if you look at it from the Courier's window.