

The Catholic Courier And Journal

Official Paper of the Diocese of Rochester... Published at 217 Andrews St., every Friday by THE CATHOLIC COURIER AND JOURNAL, Inc.

Subscription Rates... One Year \$2.50... Foreign, one year \$3.00

Make all checks payable to Catholic Courier and Journal, Inc. Advertising rates gladly furnished on application.

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

All communications for publication must be signed with the name and address of the writer, and must be in the Editor's office by Tuesday preceding the date of publication.

Friday, July 3, 1931.

CURRENT COMMENT

THE POPE IS WISE

Pope Pius has spoken to his people again—and to the world. His latest utterance was on the subject of labor and a proper division of wealth between the rich and the poor.

What strikes us just here is not so much what the Pope said but the fact that he said it, the force back of him and the tremendous significance of such a speech. No other man has ever spoken directly to so many people in the world's history.

ST. HYACINTH'S TWENTY-FIFTH

Many of our citizens of foreign birth or extraction endeavor to forget and submerge their connection with the land of their ancestors as quickly as possible, and in this they are frequently encouraged by certain enthusiasts whose ancestral allegiance to the American flag goes back two or three generations.

When it comes to loyalty there can of course be no first and second choice; or in any case the second must be so completely secondary that relatively it does not count. With this point established there is a distinct gain, not a loss, in ethnic groups in the United States maintaining a large measure of their racial traditions and culture.

One of the channels through which cultural relationships can be kept up is the church; such religious connections can mean much not only for the people of foreign birth or extraction who are responsible for it but the community where it exists.

The Polish group in Auburn centers very largely around St. Hyacinth's Church which this week is celebrating its silver jubilee.

A quarter of a century ago there were not many Polish people in Auburn. Now citizens of Polish origin are among the most energetic and progressive Americans of newer stock in the city.

The present head of St. Hyacinth's, Father Jerome Kolubowicz, has worked indefatigably for his people; but he has also worked for Auburn, and Auburn has every reason to congratulate him and the members of St. Hyacinth's on the church's twenty-fifth anniversary.

THE CHURCH IN FLORIDA

A recent issue of The Bulletin of the Catholic Laymen's Association of Georgia contains an interesting article on "The Church in Florida." Some amazing facts are given of its growth and progress.

During the past ten years thirty-two churches and chapels have been built in Florida. Some of them with attached schools, thirty new parishes established, twenty-five parishes erected, ten high schools for boys and girls, and three for colored children; twenty-five hospitals, two new hospitals, an infirmary for boys established, and a hospital for girls, and a hospital for the aged.

My Mother's Rosary

Among the many trinkets stored Within my treasure chest; There's a quaint old-fashioned Rosary, That seems to be the best.

Long years ago, when twilight shades Would gather round the door My Mother knelt beside my crib And, murmuring o'er and o'er She told her beads in fervent prayer.

In childhood hours when, tired from play, I'd lay me down to sleep, Again each night beside my bed Her faithful watch she'd keep.

And now her gentle voice is stilled, No more 'till soothe my care; For in the far-off realms beyond Her spirit dwelleth there.

Howe'er dark the way may seem, No harm will come to me, While I possess this talisman— My Mother's Rosary.

—Florence N. Pennefeather.

summer home for orphan boys and girls purchased.

Forty young priests have been ordained in the State in the past ten years, and several new communities of Sisters established in the Diocese. "It appears," says The Bulletin, "that the springtime of the Church in the South is here;—the Bishops and the clergy are working valiantly planting the seed which will yield a plentiful harvest. In their efforts they have the support of a devoted laity, although there may still be places in the ranks which need closing up."

The Diocese of St. Augustine, which embraces nearly all of Florida, is presided over by the Rt. Rev. Patrick Barry, D.D., and he is familiar with every settlement, village and city in the State. The growth of the Church under his leadership is looked upon as harbinger of better days in the South, and the sun of Faith will yet shine resplendent in communities where the Cross and the Mass are unknown. South Carolina, Georgia, Alabama, Mississippi and other southern states are showing healthy progress, and great hopes are felt that the entire South, backward for generations, may soon be a happy home for the Faith of our Fathers.

THE BOWERY, THE BOWERY

A gentleman named Alvin F. Harlow has written a history of the Bowery—"Old Bowery Days." The story of the garish theatres and the famous persons who have contributed to the Bowery's history, the political manoeuvrings, festivals, gang wars, scandals and grand balls which were a part of the Bowery's colorful past all figure in the book. There is a special chapter on the origin of the Chinese quarter.

Long ago the ambition of nearly every country boy was to climb a greased pole on the Fourth of July and see the Bowery before he died. For years it stood as a synonym for wickedness. There was a time when it was a bigger attraction for tourists than Niagara Falls or John L. Sullivan.

The Bowery is changing rapidly now. Business shops have replaced theatres and amusement halls and are driving out the tenements. A few years ago there were 50,000 persons living in tenements along the Bowery. Now there are only 8,000. The old aroma of surpassing wickedness has gone. And why? The author of this history answers this question in one sentence:

"Religious organizations have been the greatest civilizing force in the Bowery."

This statement tells a big story in a brief way—a story that should encourage all of us who are interested in killing evil and doing good.

WHERE THE PROLETARIAT REIGNS

Russia boasts a Communist government, a proletarian government, if you will. "The only land in the world governed by the common people," its rulers proudly boast. And how is it governed—what great measure of liberty, of freedom, of happiness, do the common people give themselves in Russia that the rest of the world does not enjoy? Eve Garrette Grady, wife of an American engineer who lived and worked for many months with the Russian people, answers that question in a startling way in the June twentieth issue of the Saturday Evening Post:

Every man and woman in Russia is in virtual slavery to the government. Every man and woman must do work assigned them by the government, no matter whether he or she is fitted for that work. Refusal to do the work means loss of the object's "food book"—a gentle term for enforced starvation—or imprisonment, or exile, and very often the firing wall.

"Is there forced labor in Soviet Russia?" Mrs. Grady asks. She answers it this way:

"Communism has defined forced labor for American tariff-regulation purposes as labor

Education Helps Catholicity

The Catholic Church has made wonderful progress in countries where scientific advance has reached its greatest heights. The more the world progresses, the more the Catholic Church does, for progress and Catholicity go hand in hand. 400,000,000 Catholics today believe the same truths, profess the same faith, and are all united under one Head. Matt. 16, 18.

THE FIRST PUBLIC LIBRARY IN AMERICA WAS IN A CATHOLIC UNIVERSITY

for which one does not voluntarily offer oneself, and for the nonperformance of which there is a penalty. According to this definition, one may unqualifiedly state that there is no line of industry, no human endeavor in Soviet Russia today in which there is not forced labor.

"I do not intend to paint for you a sensational picture of starving wretches straining beneath the slave driver's lash in the timber forests of the Siberian northland. It is not my purpose to recount for you those unspeakable tales of Russian travail which escaped prisoners and returned exiles whispered into my ear. The Treasury Department at Washington is the proper repository for such data. My concern is with the condition of labor among the great masses of the Russian people in their everyday sphere of life, not as it was described to me by this person or that but as I was able to weigh and measure the situation myself."

Russia, Mrs. Grady writes, "is under absolute military dictatorship." College professors are put to digging ditches—for there is a supreme contempt for refined jobs. Mothers with little babies are sent to dig potatoes, or to push coal cars on switches. Fathers of children and heads of families are suddenly sent to far-away forests or mines, though they may know nothing about forests or mines, and are compelled to work long hours, sleep in huts, frequently go without meals, and are shot if they show a spirit of rebellion.

"From the first of June, 1930, and throughout the summer," writes Mrs. Grady, "the men working in the Soviet mines had no gold food at all. Their diet was confined to cabbage soup and black bread."

School boys and girls—the Soviet's boasted "shock troops" of industry—were rushed to the mines in 1930, fifty thousand of them, "poor, fanatical children" who had never seen a mine before and knew nothing about the working of one. In the United States the accident rate in mines is three and one-half deaths for every million tons of coal mined. In Soviet Russia the accident rate—"based on governmental data to which my husband had access," Mrs. Grady writes—there were thirteen thousand major accidents, with approximately one thousand deaths, for every million tons of coal mined.

The same conditions apply to practically every dangerous occupation in the land—woeful disregard of human life. No one can eat unless he or she has a "food book," and anyone giving food to a person without the book is severely punished. Nor can shelter be given him. He is turned loose to starve and freeze; or, if the psychological conditions require it, he is backed up to a firing wall as an example to others who may be contemplating refusal to work. Women are compelled to perform the heaviest kind of labor, in the fields, in the shops, in the camps, on the railroad tracks. Dainty, pretty girls, refined and well brought up, are ordered to dig potatoes in fields with mud up to their knees, or to push freight cars from one switch to another. Mothers with sick babies are compelled to go to work and leave the babies alone all day, with no one to feed them, no one to soothe them.

Orators who come to Rochester and who go to other cities, telling about "the marvels of Soviet Russia," had better read Mrs. Grady's article. She lived in the land with her husband. She moved among the people. She heard their whispered wrongs, their sorrows and their dreams.

Every man and every woman a virtual slave—hail to the proletariats who have killed God and emancipated humanity from the capitalist!

"A FOREIGN STATE"

Fascism, attacking the Vatican behind the screen of anonymity over the Radio recently in Italy, made the charge that the Vatican is a "foreign state," and that the Catholic youths of Italy, in receiving their "orders" from the Pope, were receiving orders from a "foreign potentate"—an "impossible condition," said the Fascist orator, who at the same time was mouth-ing professed loyalty to the Supreme Pontiff.

In the light of recent utterances of Mussolini, the Vatican is truly a "foreign state." And it is good for the world that it is one. For Mussolini assumes to the State absolute dictatorial power over every child. He wants the State superior to the Church, and superior to the parents.

"The child," says Mussolini, "as soon as he is old enough to learn, belongs to the State alone. No sharing is possible. Maybe this will be judged Spartan doctrine carried to an extreme. One cannot deny, however, that it is clear."

Again he says: "I will not admit that anybody—absolutely anybody—touch in any way that which belongs to the State."

In other words, Mussolini arrogates to the State the right to educate all children according to his views; not according to fixed, definite views established by the Italian nation, but according to his own private views; his own arrogant views; his own Socialistic views; his own views that are based upon the dream of Italy becoming again supreme in the world, upon the dream of Italy becoming like unto ancient Rome under his leadership and his absolute dictatorship.

"We are in the process of reconstructing Italy—a great Italy," he tells the world—and no man must interfere with that process, however it reeks with militarism, however pagan it is, however opposed to the principles and ideals of God.

The position of the Church in this matter is the same in Italy as it is the world over. And the position of the Church was explained clearly and with emphasis in the Pastoral Letter of the Bishops of the United States, published in 1919:

"Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion; that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands."

That language is just as plain as Mussolini's. The Church never equivocates. The Church says the parent has the primary right and duty in the matter of educating children, and that the State has no right to interfere except when the parent, through lack of means or neglect, fails to do his duty towards the child. Mussolini is arrogating to himself another Oregon Law—a law that attempted to take from the parent the right to educate his child as he saw fit. Our highest court declared this law unconstitutional. Yet there are Americans, and some of them Catholic, who assert that Mussolini is right.

The Church trains children to love and serve God, and to love and serve humanity; trains them in ways of charity, justice, truth and right. Every Catholic parent follows the ideals of his Church in this matter, or he is not a good Catholic. The Church does not train children towards military or dictatorial ideals. In other words—and this is the answer to all the trouble with Mussolini—the ideals of the Church and the ideals of God do not fit in with the militaristic ideals of Mussolini. He wants every child to be the tool, the slave even of the State, subject to the State—or, in other words, subject to Mussolini—"nd I will not admit that anybody,

absolutely anybody" shall interfere with this plan of mine.

This is why, in an underhanded and cowardly way, the Vatican was recently denounced by an unknown Fascist speaker as a "foreign power." The speaker was right. The Vatican will always be "foreign" to any and every doctrine that is inimical to the human race and false to the teachings of Jesus Christ. The Vatican will never submit to a doctrine that declares: "Every child belongs to the State, and to the State alone." For the Vatican will say, even if it says it upon the guillotine or in the torture chamber: "Every child belongs to God, and should be trained in God's ways and truths."

NO VACATION FROM CHURCH

There is no vacation from our duties to our Church and to God. We cannot close the windows and doors of our souls, go away to the seashore, and rest or revel in a changed condition of life. Every Catholic Church is open fifty-two Sundays in the year, except of course, the chapels that are used at summer resorts for the vacation periods. Every Catholic is obligated to hear Mass every Sunday and Holy Day of obligation. A Catholic who goes to a summer resort where there is no church and where he or she cannot hear Mass on Sunday, commits a mortal sin by missing Mass. The fact that there is no church at the place is no excuse. The Catholic should know whether or not there is a church there before going to any summer resort.

Vacation accidents are numerous. They come suddenly, with startling unexpectedness, and sometimes with terrifying death. What a pitiful thing it is to have some member of our Church, mortally hurt, marooned in a place where there is no priest, facing death and facing God without one word of spiritual consolation, and without the grace of the last Sacraments.

Summer resorts frequently have more or less loose methods of life. There is a tendency to ignore moral restraints; a tendency to "have a good time," when having a good time simply means committing grievous sin. Keeping close to God through our Church and our priest is a great safeguard for all our people. For the Catholic who goes to Mass every Sunday, and perhaps every morning during the week, and who receives Holy Communion frequently, is protected from sin by God Himself. A vacation for such a person will be a blessed and helpful period, for it will be not only a physical vacation, but will bring spiritual rest and happiness to the soul.

Ask, therefore, "Is there a Catholic Church at this summer resort?" Ask it before you go to one, and God will do the rest.

WAYSIDE WHEAT

By the Managing Editor

The Wickersham Commission has gone out of existence, and Al Capone is going to jail. What in the world will the American people do for diversion now?

Everybody is complaining about the heat. If a few days of excessive heat bothers us here, what will we do in the next world if we go wrong?

"Pep up and step up," shouts the business man, greatly concerned about things that will adorn the graveyards of the past a few years hence. What about our immortal souls that never die—do we pep up and step up enough about them?

Richmond Pearson Holson, Spanish-American war hero, was presented to Pope Pius XI last week by the Very Rev. Mgr. Eugene S. Burke, rector of the North American College. Mr. Holson, who is not a Catholic, asked the blessing of the Pope upon the work of the Anti-Narcotic World Conference, of which he is an official. The Holy Father readily granted his request.

New York City last week, at the funeral of the Rev. Samuel A. Ludlow, rector of the Church of the Holy Innocents, Cardinal Hayes went to the pew where sat Father Ludlow's mother, aged ninety-two years, and said to her: "Your son has been the pride of the Archdiocese of New York for the thirty years of his priesthood." Cardinal Hayes, eight monsignori and seventy-six other priests were in the sanctuary for the funeral, and among the mourners were two hundred boys and girls who came from suburban orphan asylums in auto buses to pray for their friend and to weep at his casket. Father Ludlow was head of the Catholic Guardian Society which obtains work for orphan boys and girls and looks after their spiritual welfare after they leave the asylums. One of the instructions given at his rectory by Father Ludlow was this: "I am never too busy, and I am never 'out' to any boy or girl who needs me." He did an amazing lot of work and an amazing lot of good for God's poor and needy, and thousands loved him, prayed for him and wept for him when he died.

When You Make Your Will

Always, in every Diocese, there are churches and institutions which have heavy financial burdens, and whose work is handicapped by these burdens. When you make your will, the best way in the world to help these needy ones is to insert a paragraph something like this in the will:

"I give and bequeath to the Rt. Rev. John Francis O'Hern, D.D., Bishop of the Catholic Diocese of Rochester, N. Y., or his successor or successors in office, the sum of \$....., to be used at his or their discretion for the work of the institutions of the Diocese."

If you are interested in some particular church, charity or institution a clause like this may be added: "I am interested particularly in..... Requests, large or small, are a great blessing to religion, and it is highly edifying to read of them in any will. No Catholic will should be without one or more such bequests."