he Catholic Courier

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Friday, September 25, 1981.

RELIGION HAS NO PLACE

Every once in a while some jack-in-thebox prescher runs around the country, telling how "free" religion is in Russia, and how there is no truth to stories of religious persecution or religious suppression in that unhappy land. On his heels is some socalled philosopher, traveler or scholar who has "inside" information that religion in Russia dig its own grave and merited its own doom; in plain English, that Sovietism is on the right track, and that it is a boon

and a blessing, Maurice Hindus, author of "Red Bread" and "Humanity Uprooted," books that are analystic of the Soviet govern-ment, has an article in the October Ladies' Home Journal entitled "What's What in Russia." It is written in temperate and cholarly atylo and with evident knowledge of conditions. What he says about religion in Russia is clear-cut and to the

Let the reader remember that to the Russian revolutionaries the creation of a new society with new institutions and new social values, is even more important than and steel shops. They will have none of the ideals and institutions of the western world. They are determined to root these out, and in their place to enthrone a set of new ideals and new institutions.

"Religion, for example, has no place in their society. From the earliest days of the revolution they have been mercilessly firstacking all religious and all churches. They do not forbid church attendance or religious worship, though they do ban religious instruction to youths under eighteen outside of the home. Now and then local officials have interfered with church services, but spokesmen of the national government have again and again assured the world that such interferences are a violation of existing Taws and policies.

"In my wanderings in Russia I visited Roman Catholic churches, Greek Orthodox churches Protestant churches, Mohammedan temples, Jewish synagogues, and everywhere I saw people worshipping without seeming interference. Clergymen, of course, are limble to stern discriminations. They are deprived of citizenship and are subject to heavy taxation,

"The five-year plan presupposed an intensified campaign against religion, and this campaign is being energetically pursued through lectures, motion pictures, dramatic performances, and especially through the curriculum in the schools. Older people, particularly of the Protestant denominations, may cling stubbornly to the faith of their fathers, but youth is rapidly abandoning this faith. Russian youth is universally athelatic. Faith in the new so-ciety; and devotion to the Soviet state are the substitutes for religion and church,"

So much for religion. Now, what about the home? The family? What about marriage and morality? Mr. Hindus tells us as clearly and corncisely as he tells us about religion. He writes:
These reforms have lifted marriage

and divorce out of all restrictions. Both have become a matter of individual wish, or discretion. If a couple desire to be marmerely with to register their marriage in the Soviet registration bureau, or to live in a free union, they likewise encounter no opposition and no interference. Actually, Russia is a land of nation-wide companion-ate marriages.

Divorce is as easy as marriage. Either party may obtain it with or without the consent with or without the knowledge, of the other. No formalities or legalities atthe other No formalities or legalities attend the process of obtaining a divorce.

Whose I is that applies for it, whether the little of the wesman, need not bother like the witness of even a cause the stion. All one needs is a desire the discountion of the marriage bond, man a woman obtains a divorce with the informing the other party of the event, as a woman obtains a divorce with the party applicant the party applicant the party apprising the still part

The Bells of San Gabriel

Thine was the corn and the wine The blood of the grape that nourished The blossoms and fruit of the vine That was heralded far away When the wine and fig-tree flourished The promise of peace and of glad increase Forever and ever and aye What then wert thou, and what art now? Answer me, O I pray!

And every stroke of every bell Sang Gabriel, Rang Gabriel In the tower that is left The tale to tell Of Gabriel, the Arch angel.

The locusts and wild honey Where is the sacred dower That the bride of Christ was given? Gone to the wielders of power The misers and minters of money Gone for the greed that is their creed And these in the land that have thriven What then wert thous, and what art now. And wherefore hast thou striven?

And every stroke of every bell Sang Gabriel, Rang Gabriel In the tower that is left Of Gabriel, the Archangel.

-Charles Warren Stoddard

dren in the family the divorced parents are held responsible for their support. Usually the mother is awarded the custody of the children, and the father pays alimony—a third of his earnings, if there is only one child, until that child is eighteen years of age; and half of his earnings if there is more than one child, until all the children reach the age of eighteen. If, however, the father is assigned the custody of the children, then the mother is obliged to pay alimony in the same amounts, and for the same period as a man would."

Abortions and birth control are legal, Mr. Hindus tells us, and "the Soviets have launched a widespread propaganda in favor of birth control. On may last visit to Russia I often stumbled into medical commissions that were making the rounds of the countryside, educating the people in the ways of modern sanitation and hygiene, and offering to women and girls a thorough course in the methods of birth control. Unless there is a change in the present policy, which is quite unlikely, it is to be expected that on the completion of the second, if not the first, five-year plan, there will hardly be a woman in Russia without knowledge of an effective process of preventing childbirth.

There you have it—no religion, no morality, no virtue, no marriage, no horne life, no Church and no God! Depravity of the lowest, licentiousness of the worstgreat nation and a great people turned in to a new Sodom and a new Gomorrah!

IN THE GOOD OLD DAYS

We hear a lot about the good old days every once in a while. We read quite a bit about them the other day, when The New York Times, celebrating its eightieth anniversary, published a photographic copy of the first issue of that paper, issued on September 18, 1851. In this we read. among a multitude of other things:

Dublin it is stated that ment intends to send four additional regiments of infantry from England to enforce obedience to the law."

There was nearly as much excitement in New York when:

"A Bloomer costume made its appearance in Sixth avenue day before yesterday. A crowd of "Conservatives" manifested their hostility to this progressive movement by derision. New ideas are compelled to wage fierce battle in this world before they obtain recognition and favor. Two Bloomers appeared in Broadway, and two in Washington Square yesterday.'

Patriotism had its ranters and hypocrites in the good old days, just as it has

now. For we read: "At a peasant's wedding, when the pro-cession of the bethrothed was moving toward the church, the gendarme approached the bride and summoned her immediately to divest herself of the red, white and green ribbons which she had in her tresses, according to the custom of the country girls, saying that these colors were revolutionary. The bridegroom objected, saying that after the ceremony the bride would comply with the desire of the gendarme, but that now they could not keep the priest waiting at the altar. The gendarme retired, the procession proceeded to the church, but at the moment the bride was kneeling at the steps of the altar to receive the benediction, the gendarme rushed forward and cut her tresses and ribbons with scissors from her head. In Hungary it is considered a great insult to a female to cut her hair; it conveys the notion of infamy. Naturally an affray took place; the gendarme was assailed by the bridegroom, other gendarmes arrived in aid of their fellow-official; the people, though without arms, rushed upon them, and the result was the slaughter of seven men, three gendarmes and four peasants, amongst them the bridegroom, and the

brutal assailant of the bride." This happend in Austria. On the same day New York had its troubles, for the workers in rival blacksmith shops met in the evening at the corner of Seventh Avenue and Twenty-second Street, and a "desperate and fearful conflict" would have ensued but for the timely arrival of a posse of Sixteenth Ward police.

The farmer with the big potato or tomato was in evidence then, as now. For we read on the front page:

The State of Long Island is some on tomatoes. We were shown the other than

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Our seminaries care for vocations to the Priesthood and supply our churches with Priests. Every Catholic realizes the duty and obligation of contributing to the support of St. Andrew's Preparatory Seminary and St. Bernard's Theological Seminary. The annual budget to cover current running expense and needed renewals is FIFTY-SEVEN THOUSAND DOLLARS. Your contribution should be of sufficient amount to represent your fair share of the total required. Help your Pastor to secure the amount assigned for your Parish! Thank you!-

-Bishop O'Hern.

a tomato raised by Mr. Frederick Rowland of Hempstead, one of those vegetables which measured 221/2 inches around it, and weighed 2 pounds 31/4 ounces. Who can

An American yacht defeated a British yacht in a race across the sea, and England's pride is mighty badly-hurt. Brief news dispatches cover the happenings of "The Pope is about to erect the city of Hamburg into a bishopric." A fugitive slave riot occurred in Lancaster County, Pa,, and a white man was murdered. Late one night a policeman found an "un-known female" laboring under the effects of delirium tremens in New York. She was placed in a cell where she was found a corpse in about two hours after.'

The weather was very hot, and there was something going on all over the world in the good old days eighty years ago.

THE DEAD AT BELIZE

Tragedy, like love, makes the whole world kin. When a hurricane tore the city of Belize, capital of the British Honduras, into shreds and left the ruins filled with wounded, dying and dead, relief was hurried from many lands, and help sent by many peoples. The spirit of God moved humanity to act. "Thout shalt love thy neighbor as thyself" took on a new meaning, and this meaning blossomed into beautiful charity in Belize.

Among the ruins, and among the dead, there were two places that stood out before all the world-the Jesuit College of St. John, where cleven Jesuits lost their lives, and a Catholic Church filled with little children about to be instructed for their first communion. The Jesuits, like heroic soldiers died at their posts, remaining in the wreckage of their beautiful college to make vain efforts to rescue their students, and to bless and console them as they died. Similar scenes were enacted in the church, priests and Sisters working with and among the little ones caught in the ruins—working among them and dying as they worked, with the names of Jesus and Mary upon their lips.

The hurricane brought death and desolation, but on the wings of the wind it carried to all parts of the world stories of herdism, stories of amazing sacrifice, and of love and devotion to duty of the noblest kind. Better by far than the buildings spirit of the men and wrecked is the women who died within them. For they had the spirit of Faith unfaltering, the spirit of Sacrifice loyal unto death. God rest their souls, one and all, in that far-off beautiful isle in the semi-tropics.

THE YORKTOWN ANNIVERSARY

The one-hundredth and fiftieth amniversary of the surrender of the British army at Yorktown, Virginia, will be celebrated with fitting ceremonies, October sixteenth to nineteenth. The celebration will be an important patriotic event, with an appeal that will move all America, a large portion of Europe, and the hearts of many people in other lands.

It is fitting that in the celebration of this jubilee the Catholic Church should have an outstanding part. That part has been allotted. For on Sunday, October eighteenth, the Rt. Rev. A. J. Brennan, D.D., Bishop of Richmond, Va., will celebrate a Pontifical Mass on the assembly grounds at Yorktown. He will preach at that Mass in English, and in French he will extend a cordial welcome to a delegation from France made up of descendants of French soldiers who fought at York town. On the same day, in all Catholic churches in the Diocese, special prayers of thanksgiving will be said.

Yorktown would, in all probability, have had a different and darker ending

were it not for the aid given to America by Catholic France—aid that included thirty million livres supplied by the churches of France for the equipment of the patriot army at a time when finances were at desperate ebb. More than one hundred Catholic priests accompanied the French army, and when the war was over, and liberty an assured fact, the Congress of the United States, the Minister of France and other notables attended a solemn service in St. Mary's Church, Philadelphia. The Te Deum was chanted, and an inspiring patriotic sermon preached by the Rev. Seraphin Bandoi, chaplain to the French Minister to America. In this sermon Father Bandol said, among other things:

"On this solemn occasion, we might renew our thanks to the God of battles, for the success he has granted to the arms of your allies and your friends by land and by sea, through the other parts of the

"Let us prostrate ourselves at the altar, and implore the God of mercy to suspend his vengeance, to spare them in his wrath, to inspire them with sentiments of justice and moderation, to terminate their obstinacy and error, and to ordain that your victories be followed by peace and tran-

"Let us entreat him to maintain in each of the states that intelligence by which the United States are inspired. .

"Let us offer him pure hearts, unsoiled by private hatred or public dissension, and let us, with one will and one voice, pour forth to the Lord that hymn of praise by which Christians celebrate their gratitude and His glory.'

lt was with this beautiful spirit that the French army, Catholic almost to a man, terminated their never-to-be-forgotten services to the American cause of liberty. It would be well if the same beautiful Christian thought inspired the celebration to be held in October. It would be well if we, as a nation and a people, offered God "nure hearts unsoiled by private hatred or public dissension," and if we lived up to the high ideals of the men whose blood gave us that liberty which, ever since, has been a pricless heritage to our country and our people.

OLD AGE. PENSIONS ECONOMICAL

Seventeen states, including New York, now have old-age pensions. The American Association for Old Age Security has made a nation wide survey of these pensions during the past three months. Summarizing its findings, the Association makes these statements:

It is cheaper, and far more satisfactory, to pay pensions to aged poor than to care for them in institutions.

The traditional poorhouse must and will be eliminated from the land.

Old-age pensions are not burdensome to the taxpavers; indeed, they save the taxpayers money.

The average old-age pension in the United States amounts to only \$14.32 per month, while the average cost of maintaining an immate in an almshouse is \$27.88 per month, exclusive of the cost of buildings and equipment.

New York State pays the highest pension, \$33 per month in many cases. Yet, so thorough are the investigations and so careful the methods, that the total cost of the first year's pensions will not exceed eleven million dollars, about seventy cents per inhabitant and thirty cents per one thousand dollars on taxable property.

people, and these are quickly discovered.

Few dishonest claims are made by aged The finest kind of gratitude is shown by the pensioners. Aged men and women are able, because of pensions, to remain

WAYSIDE WHEAT

We notice that prisoners have been running away from jails lately. They are very foolish to do that. Things are worse outside than in.

Bishop Cannon, home from Europe, and dry as the stock market, announces that he is tee-totally-which means prohibitionally—opposed to the nomination of Governor Franklin D. Roosevelt for President. That's the best recommendation we have heard for Governor Roosevelt in a long time.

The Mayor of Atlanta, Ga., was "fired" as teacher of a Sunday school class the other day by a Methodist minister because the Mayor told what he thought about that great American pile of junk, Prohibition. The minister said he fired the Mayor in the interest of "peace in the church." The Mayor said: "There are not enough Methodist preachers in the world to bridle me." The brothers and sisters will now sing: "He died for the glass he loved."

We don't have to read the furny magazines any more. We get plenty of humor out of the speechs of politicians on how_to-cure the depression—which means how to relieve the suffering people without letting the other fellow get any credit for it, or the other party any votes.

Yeast raises the dough. The Fleischman Yeast Co. was fined three thousand dollars the other day for selling its product to a bootlegger. Now, since yeast raises the dough, all the company will have to do to raise the fine is to raise the doughhal ha! isn't that a good one?

"Ex-President Coolidge," said the cigar agent, looking us blandly in the eye, "hit a man with his automobile, then gave him a pint of blood to help save his life." In-nocently, we asked: "What became of the nocently, we asked: "He froze to death," said the drummer, flicking the ashes from his

Peter J. Brady of New York, labor

union leader, banker and capitalist, was killed in an airplane accident on Staten Island the other day. Forty-three years ago he landed in New York City with his parents, poor Irish immigrants. Peter was nine years old then. He went to school for a year and a half. Then his father died. and Peter went to work as a frewaboy and errand boy. From that day on he had no more regular schooling, but he went to night school whenever possible. From this humble beginning this boy grew in stature and in mind until he became one of the foremost business men of the metropolis, and was known and respected throughout the nation. Tributes were paid to him by Al. Smith, Governor Roosevelt, Mayor Walker. Althy and Navy Officials, Dankers and other business men. And forty years ago an Irish mother, newly-widowed, looked up and down the streets of New York with shining eyes for a barefoot, ragged boy, to come home, singing, with the few pennies he made by selling papers and running errands when all of his comrades were in school.

CURRENT COMMENT

ALFALFA BILL

We bow to Alfalfa Bill Murray, Governor of Oklahoma. His activities in oil struck many contemporaries as a bit unusual but they may still prove to have been exceedingly wise. One of the nation's major national resources was being squandered, as a result of insane competition or sold at a price which meant industrial suicide. Thereupon the governor did what everybody has really been waiting for-he stepped in. Fortified by brotherly assistance from Texas, he has held the fort to date and apparently means no surrender. The present situation does not, of course, assist the operators. It does them no genuine harm, either, and may eventually help them out magnificiently. What we wish to emphasize, however, is this: while the regulation "big men" of the country have been fuddling about, trying to get out of a smoky and crowded room without stepping on anybody's toes, a plain chap uses a little common sense and elbows his way clear. He may fail because the regulation manner of doing things is too powerful an establishment. But everybody knows that with the proper support Alfalfa Bill would get them, while the federal administration, granted the present rate of progress, will be three feet farther back this time next year than it is now. Possibly Oklahoma is a sign and an omen. Perhaps there will be a bolt from the blue. Nothing could help us better-or do us righter. The Commonweal.

with their loved ones, or with old-time friends, which is much preferable to life in an almshouse.

The Old-Age Pension Law is a good law. The benefits cited above are practical benefits, and the law is a help and a blessing to every aged person in need of help. It should and will be continued.

When You Make Your Will

Always, in every Diocese, there are churches and institutions which have heavy financial burdens, and whose work is handkapped 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 or

If you are interested in some particular church, charity or institution a clause like this may be added: "I am interested particularly in ____ Bequests, 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 bequeits.