The Catholic Courier And Journal

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

Friday February 18, 1982.

MINLAND AND LIQUOR

A most enlightening article on "Finland and Liquor," written by L. Astrom, Minister of Finland to the United States, was published recently in The New York Times. It tells of the age-old fight of Finsland against the abuse of alcohol, and the final collapse of a twelve-year effort to enforce Prohibition by law, as America has been trying to do for the same period. A resume of Mr. Astrom's article follows:

One hundred years ago the people of Finland consumed more alcohol per capita. than any other nation in the world. The etects were had, as they always are when alcohol is used to excess. From time to time laws were passed curbing the use of liquor. In 1868 landowners were forbidden to distill liquor at home, and rural communities were given the right to pro-hibit distilleries. The use of alcohol then decreased more than fifty per cent, and use of beer showed a considerable increase. In 1883 the sale of beer was regulated by law, and word communities prohibited its sale; indicating that its use had been abused.

In 1872 the so-called Gotenbourg sysen was introduced, eliminating private profit from the sale of liquor. Under this ayatem certain companies were given exclusive rights in certain districts. Stockolders were given a fixed interest on their investment; officers and employes aries, and the net pronts were ided for public purposes and for charities. Every city council had the right to limit or prohibit the sale of liquor. The Gottingury system gradually decreased the number of places in which liquor was sold; it reduced the alcoholic contents of liquor and increased the cost, and softdrink restaurants, with attractive reading rooms, were opened in many places. The regults were most helpful to temperance. Intensive educational work kept in step with all other work, and public opinion, it was left; was solidly moulded against alco-hol. The results were that in 1909 a Prohildicion law was passed. But it was not approved until 1917, and did not go into effect until two years later. There was at that time, Mr. Astrom says, no doubt in anyone's mind as to the general demand for such a law.

The passing of the Prohibition law was a fatal movement. Everybody felt the law would cover the situation. Education work for temperance was generally terminated. Then Finland saw what America has seen with a vengeance—the rise and triumph of the bootlegger. The Government appointed two commissions to make a study of the liquor question, and these commissions made their report shortly before the first of the year. Mr. Astrom gives some of their findings as follows:

Convictions for intoxication averaged in pre-prohibition years 1911-13, 15,111, while in 1929 the average was 78,757. Convictions increased in the cities from an Average of 14,081 in 1911-13 to 50,207 in 1929; while the increase in rural districts had been from 1,030 to 28,550 For 1923 the total number of convictions was 50-116 for 1929 more than 50 per cent higher Convictions for violations against the problibition law increased from 10,561 in 1890 to 21217 in 1929. The number of invalidated persons committing crimes of whitemer in the period of 1920-29, as comwhere in the period of 1920-29, as compared with corresponding figures for the production period — 1904-18 — instant in the countryside. The number count in the countryside. The number the bordones in Emiland per 100:000 inhabitants is now more than twice the number selected the World War.

The general violation of the prohibition by encouraged the people in contempt for the second in hypogensy, creating an attentions in which the moral development contempt in which the moral development was selected in which the growing youth was selected to go with the moral development the moral development was considered in which the growing youth was selected to go with the moral development was considered to go with the moral development was considered to go with the considered to go with the considered to go with the constant was constant when the constant was constant which was constant when the constant was constant when the constant was constant when the constant was constant was constant was constant was constant when the constant was const

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Those sacred Feet that oft did hie To do our Lady's will, We new beliefd their crimson steps On Calvary a rugged hill.

Those sacred Hands that oft were raised To still the sufferer's need, We see them stretched upon the cross, And, plerced with nails, they bleed.

The thorn-growned Head bends low in would that my heart could know Some place of rest, some solace meet, To ease its bitter woe.

Like Magdalen's repentant soul O Love-flushed Heart Divine, O'erwhelmed with sorrow, grief, and Make Thou this heart of mine.

Take Thou my hands and guide me, Lord; Teach me the worth of pain; By love redeemed. O Love Divine.

Let me in love remain. -By Sister M. Alicia, S. C. N.

favored the outright repeal of the Prohibition law. Finland, therefore, after experimenting twelve years with legislative Prohibition, is right back where it was at the commencement of this experiment—a sadder and-wiser nation.

CATHOLIC ACTION WITH A PUNCH

The Nation magazine published New York City, recently carried a feature article of fifteen pages devoted to the advecacy of birth control. Edward F. Dunne, former Governor of the State of Illinois, was a subscriber to this magazine for many years. He is the father of nine living children; the grandfather of twenty-one. His wife, recently deceased, was his devoted helpmate for half a century, and was a proud and loving mother and grandmother. Mr. Dunne glanced at the birth control article in The Nation, then sent the editor a letter which closed with this paragraph:

"Your over-zealous, hysterical advocaby of this harlot-like practice shocks me, and makes your weekly paper unwelcome in my home. If you and your fellow believers practice what you preach in the years to come, they and your subscribers will soon be few in numbers. Please cancel my subscription.'

If all of our people would act in similar manner in dealing with magazines and newspapers that champion indecent and un-Christian movements they would quickly put an end to the magazines and the movements. Unfortunately, only a few of our people do this. We talk about Catholic Action, write about it and wonder how best we can practice it. Edward F. Dunne gives us a striking example of real Catho-lic Action—Catholic Action with a punch

CATHOLIC PUBLICATIONS

Interesting information is contained in Directory, soon to be published by the Catholic Press Association. There are 310 Catholic-publications in America, 228 of which are in the English language; seventeen in German; six-teen in Polish; ten in Bohemian; ten in French; six in Italian; six in Slovak; four in Ukranian; three in Lithuanian; three in Slovenian; three in Spanish; three in Hungarian; three in Ruthenian; one in Japanese; one in New York point for the blind, and one in revised Braille for the blind.

The combined circulation of these publications is given as 7,308,456. There are nine daily papers, only one of them in English; one published three times a week; three, twice a week; one hundred and thirteen weekly; six, semi-monthly; one hundred and thirty-one, monthly; thirteen, bi-monthly; thirty-one, quarterly; two, annually; one, bi-annually. Parish monthlies, school papers, college journals, purely local fraternal organs and nationalistic organs have not been included in this compilation.

There are 21,887,606 Catholics in the United States at the present time, according to the advance sheets of the new directory. This shows a gain of 2,642,397 Catholics during the last ten years, for at the end of 1921 the estimated number of Catholics in this country was 19,325,209. These population statistics are printed as an indication to national advertisers and agency space-buyers of what an immense market there is for their clients in the Catholic field.

Many Catholic families take several Catholic publications, many others take none. Yet it is heartening to know there are more than seven million subscribers to such publications. Interest, we believe, is growing in these publications. The weekly papers, as a rule, are well edited, and they present Catholic news in an attractive form: Many of the monthly maga-riaes are high class, printed on good paper, attractively illustrated, and they carry interesting and timely articles. They show literary merit and editorial ability.

The growth of Catholic publications in America has been tedious and slow. The pathway is strewn with financial wrecks, and it is marked by sacrifice, suffering and sorrow. We are yet far from the fore-front. Holland, with only a few million Catholics, has many excellent Catholic daily papers. The Catholic population of the country, as a result, is not only well informed, but well organized, and Holland has more some and daughters in the mission field than any other nation in the world, population considered. The Catho-

Profanity -- A Vice Mean and Low

The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms if we insult it by our implety and folly. Added to this, it is vice so mean and low, without any temptation, that every man of sense and character detests and despises it. -George Washington, in a general order to the American Army in New York City, July, 1776.

lic press of Belgium, France and England is far better than in the United States. But we are improving in America; improving in quality, in influence and in circulation. The facts in the new Catholic Press Directory are heartening. They tell a monumental work that is bound to grow and bound to succeed, and they should encourage all who are interested in cultivating flowers in this field of Faith.

PROLBEM OF DISARMAMENT

People talk-disarmament, then clamor for preparedness for war. Nations talk disarmament. then build more battleships. fighting planes and long-range guns. The problem of disarmament never will be settled by experts, or diflomats, says no less an authority than Major General John F. O'Ryan, commander of the Twenty-Seventh Division of the A. E. F. in France during the World War. It will be settled, he-says, by the wholesome families and business men of the world with a determination to end for all time "this horrible collective insanity called war.'

General O'Ryan, in making the above statement, vigorously desounced war and those who favor maintenance of heavy armaments. He said that unhappy conditions of the present were traceable largely to the consequences of the last war, and that the mere suggestion of another war is creating business dismay in every country and retarding the restoration of normal conditions.

General O'Ryan predicted that war would be eradicated eventually, and that it is only a matter of time for "intelligent, organized and unemotional action" to renounce it forever.

Armaments, he said, were not of themselves the cause of war but "they do constitute at times a temptation, even an urge to make war.

"Neither diplomats nor experts," he concluded, "can or will organize the world for peace; nor will they bring about any effective limitation of world armament. These objects can only be secured when the people take the problem in their own hands, and, with the same serious and concentrated attention they would give to their personal affairs, determine its solu-

What General O'Ryan says is of importance. The weight of public opinion can put an end to all evils, even war. The weight of public opinion will not come from experts or diplomats, but from fathers and mothers whose manly and noble sons are shoved to the front in time of war for cannon fodder, to be maimed, maddened or killed in horrible ways. The problem of disarmament, to be effective. must come from these, and it must be universal. There is no other way out of it.

THE GENEVA CONFERENCE

The Disarmament Conference, with delegates from sixty nations in all parts of the world, met in Geneva last week. It is the hope of men and women who are championing peace and opposing war that this conference may help safeguard the peace of the world. It may be a forlorn hope. but nevertheless it is an expression of the Christian good will of many peoples. The unbridled race for armaments, Pope Pius said in an Apostolic letter last October, is not the smallest of contributors to the present depression in the world. The unbridled race for armaments, too, provides a hot bed for the breeding of future wars.

Nations preach peace, talk peace and promise peace. Yet there are 4,600,000 men actually under arms throughout the world, exclusive of some 2,000,000 in China. Many other millions are under partial training, There are 12,000 military planes in the air forces of the lead-

displayed a figuration of the second

ing nations. There are more than four thousand warships patrolling the seas. The nations of the world are spending \$4,000,000,000 annually in war preparations, as campared with \$2,500,000 in the last year before the World War that was to end all wars.

In the face of these figures—these appalling evidences of man's determination to continue fighting man-heroic men and women are assembling at Geneva to talk peace and demand peace. The shadow of a new World War, extending all the way from Japan, will fall across the Geneva pathway to peace. But a bright light will fall upon this shadow—the words of Jesus Christ: "My peace I leave unto you." Every follower of the Prince of Peace will look not to the armament record of his or her nation, but will look with hopeful eyes towards the Christian principles and ideals of the Creator of mankind. Right reason and Christian law should prevail among nations, as among individuals. Until they do prevail there is little hope that

human blood will be wiped from the sabre and the bayonet. The conference at Geneva, backed by the prayers of many millions of Christian people, should accomplish much towards this end.

THE RIGHT KIND OF INFLUENCE

The right kind of influence is an important thing in every person's life. Nicholas Murray Butler, president of Columbia University, emphasizes this in a striking way in a recent interview. He

"As I look back on my life now, in addition to some of my instructors I can also feel the effect that four great figures had upon my entire career. While in Europe as a young student I had the honor of introductions to Gladstone, Bismarck, Cardinal Newman and Pope Leo XIII. got to know them, by which I mean that I did not just shake their hand, but had long conversations with them. Those meetings had much to do with shaping my life, for they gave me outstanding standards of excellence by which to measure thought

and action.' Good friends, good books, good plays, comrades who raise us up instead of dragging us down, fidelity to religion and to God—these are some of the influences that help make our lives rich and fruitful and that give us "outstanding standards of excellence by which to measure thought and action."

CATHOLIC CHARITY ACTS

The National Conference of Catholic Charities has just published the results of a survey made of the work of affiliated societies throughout the United States. The survey, though not a complete one, shows that in forty-five cities, for the ten months between December, 1930, and September, 1931, a total of \$1,952,273.24 was expended by Catholic diocesan charities. These expenditures were solely for direct aid to families intheir homes, exclusive of overhead costs, work relief, etc., and do not in any way represent the total outlay for these agencies in the period under consideration.

Those conferences of the St. Vincent de Paul Society, a volunteer group, which reported both in 1929 and 1930 made expenditures totaling \$1,200,000 in 1929, and increased these to about \$1,550,000 in 1930. Incomplete information for the same conferences indicate that the total expenditures were again increased to \$2,000,000 in 1931.

No figures are included here, of course, for parish charitable work, which totals any millions of dollars. Practically every parish in America has done charitable work of worth-while nature among its poor and needy. No figures are obtainable

for this work, because it is always done quietly, in a neighborly way, and without records of any kind. Long centuries ago Catholics learned from St. Paul that of Faith, Hope and Charity, the greatest of these is Charity. In these days of sad depression they have learned it still more. and have exemplified the spirit of Charity in ways that are beautiful and Christ-like.

KNUCKLING DOWN TO BIGOTRY

It is amazing and distressing to find some of the best newspapers of America knuckling down to bigotry when they discuss the availability of Alfred E. Smith as a candidate again for the Presidency. The New York Times, for instance, has this to say on the subject:

"Something else, however, will come back if he is nominated for the Presidency. It is a revival of those religious prejudices which so distressed thoughtful men in 1928. Must those forbidden yet furious passions be roused again? This is a question which many of Governor Smith's warmest admirers and staunchest friends will be asking with regret and pain. Not long ago a leading newspaper in the South, after expressing the utmost confidence in Mr. Smith, and praising him to the skies for his splendid personal qualities, almost went on its knees to beg him not to run for the Presidency again with the consequences of making the sword of bigotry cleave the Southern States asunder once more. If that abhorrent and un-American dragging of religion into politics were to be witnessed again so soon, it would be a cause of dejection and grief to multitudes. The plea is made that the nation should be given twenty or thirty years more to recover, before being stretched upon that rack once more."

Here is a great newspaper—one of the greatest in the world—humbly asking the American people not to nominate Alfred E. Smith because there will be "a revival of those religious prejudices which so distressed thoughtful men in 1928." And who are the men who will revive these prejudices? Men-who-turn their backs upon the noble teachings of Washington, the broad tolerance of Lincoln the virile Americanism of Theodore Roosevelt; men who violate the most sacred principles of the American constitution, which guarantees equal rights to all citizens; men who lie viciously, meanly, and in a dastardly way about their Catholic fellow-citizens; men who turn their pulpits into cesspools of falsehood and hatred because they are either pitifully ignorant or brazenly venomous and un-Christian; men who are a menace to the good-will, the peace andthe harmony of American national life, and a black disgrace to American liberty and honor.

Surely the New York Times does not mean the Catholic people of America will revive "those religious prejudices which so distressed thoughtful men in 1928. For in the thousands of Catholic pulpits that are as beacon lights of Faith the whole land over the name of Alfred E. Smith was not mentioned once in 1928. vor of the more than three hundred Catholic publications in America was there a single one that urged the election of Alfred E. Smith in 1928 because he was a Catholic. Then, logically, The Times must mean we should knuckle down to professional bigots, to loud-mouthed falsifiers, to traitors to the American Constitution and violators of the spirit of American liberty. Shame on such a cowardly. contemptible argument! Shame on such a puerile press! As well the police not to arrest murderers, lest their friends make an uproar! As well say: "Disfranchise America's Catholic millions because there are bigots who will distress thoughtful men if any Catholic should be nominated for public office!" For this, in effect, is exactly what The New York Times and every other newspaper in America ask when they oppose the nomination of Alfred E. Smith on religious grounds.

Let it be understood, distinctly, that the Catholic people of America are not clamoring now, and never have clamored, for the nomination of a Catholic for the Presidency because of his religion. We have been proud, always, of the splendid men who have filled the Presidential chair from Washington to Hoover. Proud of them, and loyal to them, as a Church and a people. We will continue to be so, please God, every hour and every day that America lives—and may she live and prosper for

But we do resent—and we have a right to resent—this pitiful, this contemptible, this insulting, this un-American and un-Christian cry: "Turn down Al Smith because he is a Catholic, lest there be a revival of religious bigotry if he is nominated." Better, far better for America and for humanity, to fight this hideous reptile of bigotry to a finish now than to let it drag its slimy, poisonous body through another generation of American manhood, hissing its venom and gloating over its strength, a dreadful menace to American tolerance, a deadly cancer upon the breast of American liberty! Kill it now. Kill it for all time. Kill it, that we may live as Washington wanted us to live -a united people, a tolerant people, a just and fair people, a truly Christian people, and a happy people, with no reptile gnawing at our vitals!

Ogden L. Mills is the new Secretary of the United States Treasury. We know how many mills make a cent, how many cents make a dime, etc. But how many Mills will it take to make the U.S. Treasury helpful to the rest of the coun-

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 or the institutions of the Diocesa."

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 aditying to read of them in any will. No Catholic will should be without one od more much bequests