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DO WE READ GOOD BOOKS ?

We do read good books. It is heartening to see how frequently the best publishers of accular books publish and feature in their advertising books on Catholic sublects, and by Gatholic authors. They are the this not from idealistic motives, but from business motives, because it pays. This the life of Matt Talbot, for in-

cause of heatification is now with the Vatican. Matt Tabut died in 1925. His life, written by Sir Joseph A. Glynn, was published in bookiet form in 1926. It is now in its fifteenth addition, nearly two hundred thousand copies have been sold, and it has been translated into thirteen languages. Its sales have circled the world. A larger and better life, written by the same author, was published in 1928. Within a month it went into a second edition in Ireland, was published in America, and has

had naryelous sales here.

There is little in the life of Matt Talbot to help the sale of this book. He was not a Denden nor a Dutton, nor a crusading sittlifenary. He was just a plain frish he bere, poor, dissipated at times, unlettered, and he worked at commonplace tasks until he died. There was nothing of the spectacular about him that would encourage book publishers to risk large expense in graing his life to the world. But he had that which appeals to all hearts—a beautiful simplicity a superb Faith; an unassuming piety, a devotion that brought him, the latter years of his life; every morning to make every morning to the latter years of his life; every morning to the latter years of his life; every morning to the latter years of his life; every morning to the latter years of his life; every morning to the latter had been an characteristics that appeal to book publishers, and we dare say that all of them who ventured to print the life of Matt Tubot were amazed at its success, and at the surveyears of life sales.

and at the apprenacy of its sales: The answer, we believe, is found in the hunger of souls for the inswer to perfection. Matt Talbot gives this answer clearly and simply—constant prayer, serious sacrifice, severe mortification, the complete giving of himself to God and to Heaven," he wrote, "was promised not to the sensible and the educated, but to such as have the spirit of little children." His grave, a shrine now, has been visited by hundreds of thousands. It is in the famous Glasnevin cemetery, in Dublin, and many pilgrims from the Diocese of Rochester and other parts of America and the world will visit it during the Eucharistic Congress next June. There, perhaps, many will learn the beauty of a simple Faith, the glory of soul dedicated to God.

FOUR NEW MONSIGNORS

The elevation by Pope Pius XI of the Very Rev. James Griffin of Corning, the Rev. Arthur A. Hughes, the Rev. John P. Schelhorn, and the Rev. Charles F. Shay of Rochester to the high position of Domestic Prelates, with the title of Monsignor for each is fitting recognition of the splendid work and noble characters of these devoted priests. News of the confurring of this honor upon them gladdened the hearts of the people who are their parishment as well as their friends. Loyal workers devoted priests true to every task months as well as their friends. Loyal workers devoted priests true to every task months as well as their friends. Loyal workers devoted priests true to every task months always for the salvation of human souls, and for the honor as always of God, they are morthy in over way of the benign kindness of the Ray Father and of his generous recognition of their fidelity and ability.

The they wear the purple for long year wear it well and with becoming denits. But most of all may they continue to live close to the hearts of their and walk with surement of sisp, and hearts to pryer, devontly said for he the yineyard of

GEORGE WASHINGTON

Two hundred years ago, on February 22, 1782, George Whshington was born. All over America, and indeed all over the world, the bicentennial of his birth will be celebrated. In this country the celebration will continue from February 22 to Thanksgiving Day, November 24, 1932-nine months. Every town, village, city and State in the Union will participate. Pageants will be held, with Washington as the central figure; dramas given, with Washington as the hero; exercises held, with Washington's life and work the principal subject. Public and parochial schools will hold exercises suitable to the spirit of the celebration; civic and patriotic organizations will do likewise, and there will not be a society of any kind in America that will not pay tribute to his memory and honor, to his deeds and his name. Pictures of his life will be shown in thousands of halls and theaters, and on the screen he will re-enact the thrilling scenes of Revolutionary days, when men fought, bled and died for ideals and for liberty...

All this will be well: We are living in day and age when we give too little thought to the spirit and the sacrifices which made America possible. The sterling loyalty of our ancestors, their fierce love for what was right and just; their willingness to make sacrifices for our country and its people; their patriotism, sublime and enduring—surely the reproduction of these in song and story, in pictures and in action, will warm our hearts and give needed fire to the fuel of our souls.

And what beautiful things we can learn from the life of Washington-truth, honor, simplicity, loyalty, kindliness, manliness. sidelity to every just cause, respect for womanhood, deep concern for the welfare of America and for the harmony of her people, and a fine, firm faith in God and the Providence of God. More than once he warned his countrymen of the necessity and worth of religion. More than once he stamped upon highly and pleaded with his associates to live in harmony and in brotherly comradeship. More than once he set examples of tolerance and respect for all religion, and fought with iron hand the spirit of bigotry then rampant in many parts of America. The nobility of his character, the ceanliness and goodness of his life, his humanity, his unexampled leadership, his firm faith in America and in its future, his detestation of dishonesty and fraud in public life, as well as in private life—these are good things for our children to learn and to remember. They are good things, too, for all-our people to know and to understand. For if we cing faithfully to the ideas and the ideals of George Washington we need never have fear for the future of America; we will hold fast to her noble traditions, and we will remain faithful to her and to the God who guides and blesses her work and her

God bless George Washington, his name, his memory, his work, and keep him near and dear to every American heart how and

WHEN TEMPERANCE COUNTS

Catholics are frequently accused of being opposed to Prohibition. Catholics, we believe, are generally opposed to Prohibition at the point of a shot-gun. So are millions of non-Catholics. But Catholics are thoroughly in favor of the right kind of Prohibition—the Prohibition taught by Father Mathew, Apostle of Temperance; Prohibition "in the name of Jesus Christ, and for the love of God." This kind of Prohibition is rightly named Total Abstinence. It is self-imposed. It is a sacrifice made to help expiate the sins of intemperance. It is the most effective, the most far-reaching, the most powerful enemy of intemperance in the world.

The Bishops of our Church in America ask hundreds of thousands of Catholic boys and girls to take a pledge at the time of their Confirmation to abstain from strong drink until they are twenty-one years of age. It is the hope and belief of the Church that they will then remain temperate men and women all their lives. Total abstinence societies, allowed to lapse when America attempted to enforce legislation by coercion and violence, are being revived in many places under auspices of the Church. Many Catholic schools and colleges have aggressive temperance societies among their students. Notable among these is Notre Dame University. The Rev. John O'Hara, C.S.C., Prefect of Religion at the university, recently asked two thousand students to take a pledge of total abatinence. The Very Rev. James W. Dona-hue, C.S.C., Superior General of the Holy Cross Congregation, which conducts Notre Dame, wrote Father O'Hara a commenda-tory letter in which he made the following inspiring and convincing comments on To-

tal Abstinence:
"For years, I have recommended to our Notre Dame boys the Total Abstinence Pledge in honor of the Sacred Thrist of

Jesus Christ.

Addressing the student body a year or two ago, I said: Young men, if you were to come and say, Father, out of gratitude to God and to my parents who are slaving and economising to give me a college education I want to get everything good out of my days at Notre Dame; what is the advice you have to give me? Without helitation, I would knower: "Take two resolutions. The first includes daily assistance at Holy Mass and daily Holy Communion. The second is to promise Jesus Christ in honorof His Sacred Thrist to abstain from

Religion and Morality Indispensable

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education upon minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—George Washington, in his "Farewell Address."

the use of alcoholic drink, at least during your years at Notre Dame."

"The spirit of the Total Abstinence Pledge is essentially Catholic. The motives inspiring it are many. We may take it to make a good life. God alone knows how many ruined lives can be traced to intemperance. There are armies of young men who gave every promise of being God's noblemen, the joy and glory of their loved ones, who through intemperance have sounded the depths of moral depravity, broken the hearts and disgraced the names of all who loved them.

"We may take the pledge in order the more surely to bridle passion, avoid sin

and escape damnation. "We may take it, and this is the highest motive, to honor the Sacred Thrist of Jesus Christ and in union with Him to atone for sin, especially for the sin of intemperance. Nothing speaks to us more eloquently for the awful malice of drunkenness than the cry of Christ upon the cross, "I thirst." Ruined homes, where the half-starved wife and children drag out a miserable existence, heart-broken mothers, wives and sweethearts, crime—including murder, swiede and theil, which so often follow in the wake of intemperance cloquent as they are in condemning this sin, are silent beside the one word which leaped unrestrained from the hitherto uncomplaining this of our Blessed Saviour—"Sitio"—"I thirst."

No day passes, my dear Father, without my saying a special prayer for Notre Dame and her sons. Included in the prayer is a special request to the good God that He will inspire an ever increasing army of Notre Dame men to take and keep the Total Abstinence Pledge throughout life."

If champions of Prohibition in America wested part and movements of this lind, if they would truch boys and girls Total Abstinence that is coupled with sublime sacrifice and heart warming love for God, they would do more good than all the prohibitory laws ever passed against liquor. Temperance of this kind is effective. It is contagious. It is inspiring and ennobling. It counts for Eternity, as well as for Time.

THE CHURCH OF HUMANITY

Kings, emperors, premiers, the wealthiest and greatest in the world, wait humbly for audiences with the Pope. But these are given no preference. The Pontiff is Pope of the poor, as well as of the rich; the Pope of the mediocre, as well as of the great. This has been illustrated in many ways and at many times. Sunday it was illustrated in a striking way, when fifteentrated in a striking way. The pope Pius XI in one of the great halls in the Vatican. The Pontiff extended his hand to each man, that each might kiss his ring. Then he seated himself on his throne and spoke in a kindly way to all, expressing the joy he felt in being able to

give employment to so many men in these days of sad depression.

Work, Pope Pius said, not only enabled them to buy bread, but lack of work means idleness, which is the father of all sins. The workmen cheered him again and again. They left the Vatican a happy and delighted crowd, their hearts warm with love and loyalty for their employer and their spiritual father. The delegation represented more than five-thousand Vatican employes, nearly ten times the total population of Vatican City.

Not only in instances like this, but in others the world over, is the dominant democracy of the Church demonstrated, and the world impressed with the fact that the Catholic Church is truly the Church of humanity. Black and white, rich and poor kneel side by side. There is no dividing line, no preferred list, for the soul of any laborer is just as important to the Church as the soul of any king. Brethern all are we when we kneel before the altar of Christ.

PARISH DRAMATICS

tion, the excellent monthly magazine of the National Catholic Welfare Conference, has an interesting article on "Parish and Community Dramatics," by William M. Lamers of Marquette University. He tells how the Little Theater Movement is an established fact throughout the length and breadth of the land, and how the Drama League of America is organized in many places. The Catholic Theater Movement and the Catholic Dramatic Movement, together with ten thousand unorganized stages in parishes and schools, reflect Catholic interest in these matters, Dr. Lamers says. We are in a state of fine dramatic ferment, he declares.

The Upper Room" started parish school directors thinking of Lenten plays, Dr. Lamers says. Christmas plays are produced in many parishes. But parish dramatic activity is the plaything of a few, he says, the youth of the parish. Older people should take an interest in parish dramatics, and should act parts in plays. In the Middle Ages everybody in a parish took a keen interest in parish plays. Women made the costumes, men built the sets, etc. There is little of that spirit these days, Dr. Lamers says, and, worse yet, there is an inclination to measure the art of the parish play from the point of revenue only.

Parish plays should be produced, Dr. Lamers says, so that even the simplest would go away from them a little better than when they came. In concluding his article Dr. Lamers says:

This then, is my message. Revive the school, the parish and the community play; and, when a play is produced or discussed, think a little in terms of religious drama and say to your directors: "Let us get together and make this an expression of the faith that is in the community"—not the faith of the young, or of the faith of the old, but of the faith of everybody.

And let us make it summarize, as much as possible, the activities of the community—each person contributing his best according to his abilities, his occupation, or his interests. And let us not use this for revenue alone. If it is good religion and good art it will probably prove good business. Let us learn wisdom and joy from the middle ages."

WAYSIDE WHEAT

By the Managing Editor

Pola Negri is engaged, but won't tell the name of her new husband-to-be. Maybe she has forgotten his name.

A Japanese volcano, Yakegatake, went into violent eruption Saturday. Which proves the community of interest between man and Nature.

"The most satisfactory part of life is the time spent in sleep." Clarence Darrow tells the world in his recent autobiography. If he would stay asleep longer it would be a good thing for the spiritual life of the world, which he has ridiculed so frequently.

It is amusing to read complaints that "Japan is censoring the news from China." In the World War all Allied nations, including America, not only censored the news, but published as news the vilest kind of lies ever circulated in the history of the world.

A third attempt, just made, to bar St. Mary's High School basketball team from the Lane County Basketball League. Oregon caused a great uproar among sports writers on newspapers in that section of Oregon. Open charges were made in sports columns of the daily papers that higotry was back of the movement. The State Basketball Association promptly turned down the attempt to bar the school, as it did on the two previous occasions. Two reasons for the movement were advanced by the sports editor of the Eugene, Oregon, News-the religion of the school, . and "because these Saints have a darned good basketball team.

CURRENT COMMENT

WATCH THE FANATICS

At the White House Conference last week the President advocated a reduction in the number of federal bureaus and commissions. It is designed as a move in economy. With which we sympathize. When he advocates centralization of the various national educational activitie., we firmly disagree.

The centralization of all federal activities in education would mean further bureaucratic control over the schools. It is past understanding why there should be a demand for such invasion of the province of the states and local authorities. The abnormal power of the Federal Educational Department to mold, standardize and crystalize education . would be a fatal damage to local government, local aspirations and local self respect. Citizenship cannot rise higher than its source. That source with as is local. The family and the local community must be the places where citizenship is built and where the fibre of the nation is strengthened and its forces recruited. The creation of a Federal Educational system, or the subsidizing or directing of local education by the federal government would be destructive of local initiative and self reliance. The proposal for a Federal Department of Education has been repeatedly presented to the Congress and it is as objectionable now as when first presented. No logical argument ever has advanced in its favor. If the Congress retain a modicum of sanity the proposal should not reach even the stage of debate.

It would not be safe to rely too much upon the sanity of the Congress to defeat the advocates of centralization in government. Their devices are infinite, their perseverance never shaken by defeat. They must be watched and never trusted. Opposition to every move they make must be persistent and constant.—The Southwest Courier.

SHOULD STEP ASIDE

Millions of people imagine that religion should keep out of the way of what they call modern progress, and that its exponents and preachers would do well not to find fault with the ways and actions of men who have performed so many material wonders.—The Casket.

MOST OF 'EM

If some men could come out of their coffins and read the inscriptions on their tombstones, they would think they had got into the wrong graves.—Catholic Columbian

EASIER

In order o locate his ball when it goes into the rough, aC California golfer soaks it in a chemical solution which attracts butterflies. A better plan would be to soak the ball with accuracy.—Brooklyn Tablet.

It's All Written Down

MR. MONEYBAGS swelled his chest and reached for his fountain pen.
Said he: "I'll show the world how good I am to my fellow-men."
He signed the check for the charity fund; then, with deprecating cough, He told his factory manager to lay fifty more men off.

But there's an angel watching,
Who doesn't miss a thing;
He brings his ledger with him
He's always on the wing.
He values every item
And doesn't judge by looks.
There aren't any errors
When an angel keeps the books.

A man came home from the factory and his feet were dragging slow.

They had broken the news today, they said they were sorry to let him go. He passed a church, turned back, went in, and then, like a sliver chime, The poorbox rang in the peaceful gloom with the gift of a poor man's dime.

Movies to see in the theatre, candy to buy in the store, And a chance to save for a pair of skates, and what can a boy want more? Billy looked at it every way, holding his nickels tight, Then he made his choice and a missioner lone was helped by another mite.

And there's an angel noting
The deeds of young and old,
And some he writes in black ink,
And some he writes in gold.
And mites may rank as millions,
And millionaires as crooks;
There aren't any errors
When an angel keeps the books.

-Nanky Poo