

The Catholic Courier And Journal

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CATHOLICS AND WASHINGTON

All over America this week Catholic societies, schools and churches have joined their fellow-citizens in celebrating the two-hundredth anniversary of the birth of George Washington, Father of this country. This is as it should be. From the very beginning of the Revolutionary War, which gave America life as a Nation and liberty as a people, the Catholic people of this country were among the most loyal and dependable supporters of the patriot cause. Irish, German, French, Polish, Italian, Spaniard and English—Catholics of all races and of every blood—rallied to the cause, carried the new-made flag and died on every battlefield in the land.

Jack Barry came, Kosciuszko came, Pulaski came; the Catholics of Maryland and of Pennsylvania raised two regiments of their co-religionists, and the chaplain of the Maryland regiment, a devoted priest, was the first American chaplain ever commissioned by Congress. Father John Carroll and his cousin, Charles Carroll of Carrollton, were delegated by Congress to go with Benjamin Franklin and others into Canada and seek to prevail upon that country to join the American cause—a mission that might have been successful were it not for the fact that John Jay, prominent American, and others of his ilk had recently sent a letter to Great Britain in which they ridiculed and denounced the Catholic Canadians, thus stirring up a feeling of resentment in that land.

More than thirty-six thousand Catholic French soldiers and sailors came to America to fight for our liberty. Many of them gave their lives. Without them we could never have won our fight for liberty, nor established our rights as a Nation. Washington was most appreciative of this priceless help, and he was most appreciative, too, of the splendid spirit of loyalty shown at all times by the Catholics of the colonies—shown in many states where their very religion was hampered or proscribed by bigoted laws. He put an end to bigotry in every form, and on many occasions showed his friendship, his love and his confidence for our Church and its people. A sincere love for God, a true tolerance for all religions, a keen desire to have all our people live in union and in friendship—these were characteristics of the life and ideals of Washington.

It is fitting, we repeat, that the Catholic people of America should show a deep and sincere interest in the life and work of Washington at this time. He was a true American. He was an upright and honest citizen. He was a broad-minded and tolerant man. He was a lover of truth, of justice, of religion and of God. In these things we join him, sincerely and heartily, and we pay honor to his name, his memory, his ideals and his deeds. May the widespread celebration of his two-hundredth anniversary help impress upon all people in America the nobility of his character, the correctness of his views and the splendid Christianity of his soul.

LYNCH LAW IN MARYLAND

The Rev. J. T. Gillard, S.S.J., Ph.D., has a severe article in the February issue of The Colored Harvest magazine, devoted to the spiritual welfare of colored people, on the recent lynching of a colored man in Maryland. He recites the ghastly details of this public crime, which took place in the town of Salisbury, former home of Bishop James Cannon, Jr., and present home of Amos W. W. Woodcock, U. S. Prohibition Director. The lynching took place under a huge Community banner, depicting Christ with arms outstretched and containing the plea: "He who gives all feeds three—himself, his poor neighbor and Me." It is a fair question to ask what kind of religion a community has that will lynch a man under these conditions, Father Gillard says. He answers this question as follows:

The Government Report on Religious Bodies for 1926 gives the following church membership for Wicomico County, the seat of the disorder. White Methodist

My Rosary

When sweet oblivion, death-like, deep, At night I go to sleep— I take with me My Rosary, And when the morning's glorious light All gently lifts the veil of night, Beside my pillow where it fell When I in Dreamland went to dwell I find it waiting there to raise My hands and heart to God in praise, In humble prayer for daily bread, And for my Blessed Mother's aid.

When I shall hear the final call To leave possessions, loved ones, all, I'll take with me My Rosary— My string of pearls my precious gem, Its pendant cross my diadem— When I shall go to lasting rest— Those beads will be upon my breast— My blessed hands crossed on my heart Will hold them there when I depart, And there for aye, through wakeless sleep, They will their constant vigil keep.

And when before the Throne I stand, There in my Blessed Mother's hand, Lo, I shall see My Rosary, No, not the beads that here I hold, But fervent prayers that I have told Upon my precious wreath of flowers— Through all life's jolly merriment— My Mother these will offer Thee. Dear Saviour, seeing them, pardon me And let my voice forever ring With Angel Chorus and with them sing The note of my Rosary, The Glory, glory be to Thee! —Nellie E. Fealy, in the "Catholic Messenger", Ceylon.

bodies, 8,594; Baptist bodies, 464; Protestant Episcopal, 641; Presbyterian, 320; Roman Catholic, 195; and total for all denominations, 11,040— Considering that the total population of this county is 31,229 (1930) it can hardly be said that the community is Christian. This is important, for already several Negro newspapers and periodicals have blamed Christianity for the lynching.

"When one considers the brand of religion prevalent, the fact that only one-third of the population of the county even so much as claim any church affiliation, much less practice its teachings, and the fact that the lynching was done almost from the very arms of Christ pleading for man, it is at once evident that Christianity is as foreign to the Eastern Shore mob as is justice."

The town of Salisbury is small enough so everybody should know nearly everybody else. The mob that lynched the Negro numbered over two thousand, and a uniformed policeman, faithful to his post, directed traffic a few feet away from the lynching while it was in progress. Yet no one can be found who recognized any of the mob. Governor Ritchie and other officials have used a lot of rhetoric in expressing their indignation, which is probably accentuated by the fact that one-sixth the voting population of the State is colored. The superiority of the white man, expressed in detestable public murder, is not creditable to the State, nor to the white man. Nor is the religious condition of the town of Salisbury creditable to the distinguished citizen-reformers who have wiped their feet on its threshold and called the place home."

WHEN YOU VISIT THE CAPITOL

Many patriotic pilgrimages will be made to the city of Washington, capitol of the country, this year, the two-hundredth anniversary of the birth of George Washington. Many Catholic people will go there, and to Mount Vernon, home of Washington during his life, and now a national shrine. Like all other Americans, interested in every treasure or relic that unites us with the heroic past, Catholics will visit and be interested in everything that enriches history and inspires patriotism. But Catholics, too, will find a particular interest in many treasures that give eloquent voice to the patriotism and faith of their forebears.

In the Congressional Library one may see the original papers, immortal now, of the Declaration of Independence. They bear the names of Charles Carroll of Carrollton, Daniel Carroll of Maryland and Thomas Fitzsimmons of Pennsylvania, devout Catholics. In this same building one may see the famous Gutenberg Bible, recently bought in Europe at a fabulous price. It was printed at Mainz in 1454 by John Gutenberg, the inventor of printing, and a devout Catholic. This was the first book ever printed from movable type, and it is an eloquent and beautiful answer to the hoary falsehood that Catholics were not allowed to see or read the Bible. Gutenberg printed many other copies of the Bible, but only a rare few have survived the tragedies of the ages. It is in perfect condition, and is a beautiful specimen of the printer's art. The famous second letter of Christopher Columbus, dated April 21, 1494, may also be seen in this library, and there are many other historic treasures of interest to Catholics, as well as to all Americans.

In the National Statuary Hall at the Capitol each State is allowed to place two statues commemorative of her favorite sons. Only sixty-four statues have been placed there thus far. Five of these are of distinguished Catholic Americans: John E. Kenna, U. S. Senator of West Virginia, who died in 1893; General James Shields of Illinois, the only man who ever represented three states in the U. S. States Senate, and who died in 1879; Charles Carroll of Carrollton, Maryland, last surviving signer of the Declaration of Independence, and one of Washington's dearest friends, who died in 1832; Pere Marquette of Wisconsin, Jesuit priest and missionary, who with Louis Joliet discov-

The Best Earthly Inheritance

"Grateful to Almighty God for the Blessings which through Jesus Christ our Lord, He has conferred on my beloved country in her emancipation, and on myself in permitting me, under circumstances of mercy to live to the age of eighty-nine years, and to survive the fiftieth year of American Independence, and certify by my present signature my approbation of the Declaration of Independence, adopted by Congress on the fourth of July, 1776, which I originally subscribed on the second day of August of the same year, and of which I am now the last surviving signer: I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance their ancestors could bequeath to them and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity and extended to the whole family of man."—Charles Carroll, of Carrollton.

ered the Mississippi River at Prairie du Chien, Wisconsin, June 17, 1673; and Father Junipero Serra, pioneer Californian, and Franciscan apostle to the Indians.

Close by are busts of former Chief Justices of the U. S. Supreme Court. Two of these were staunch Catholics, Roger B. Taney of Maryland, who died in 1864, and Edward D. White of Louisiana, who died in 1921.

The President's House, or Executive Mansion, was the first public building erected in Washington. The cornerstone was laid in 1792, and an Irish Catholic drew the plans. Captain James Hoban of Charleston, South Carolina. The building contains some features copied from the Dublin palace of the Duke of Leinster. Captain Hoban also superintended the construction of the Capitol building.

The memorial statues scattered about the city will have special interest for Catholic citizens. They include a fine monument to Christopher Columbus, erected on the Union Station Plaza by the Knights of Columbus, and unveiled on June 18, 1912—At the junction of Rhode Island Avenue, M Street and Connecticut Avenue the Ancient Order of Hibernians erected a fine memorial to the Nuns of the Battlefield, "to the memory and in honor of the various orders of Sisters who gave their services a nurses on battlefields and in hospitals during the Civil War." This memorial was unveiled and dedicated on September 20, 1924.

When the Knights of Columbus hold their annual supreme convention in Washington next August they will unveil in front of the Sacred Heart Church, at Sixteenth Street and Park Road, N. W., on land set apart by the Government, a beautiful memorial statue to James Cardinal Gibbons of Baltimore, one of the greatest Americans of his age, as well as one of the greatest of American prelates.

In Lafayette Square, opposite the White House, is a striking bronze statue of General Thaddeus Kosciuszko, "Father of the American Artillery Service." This was erected by Polish citizens in 1910. On the same square is another bronze statue, that of Count de Rochambeau, and another one of Marquis de Lafayette. An equestrian statue of Count Casimir Pulaski, "Father of the American Cavalry," is located at Pennsylvania Avenue and E Street, and in Franklin Park there is a fine statue of Commodore John Barry, the Wexford Irishman who became the father of the American Navy, a close friend of Washington, and a great fighter for the American cause. A statue of General Sheridan—"Little Phil"—stands in Sheridan circle.

In Judiciary Park, a gift from the people of Argentina, is a great equestrian statue of General Jose de San Martin. "He led the liberating army across the Andes and gave freedom to Chile and Peru. His name, like Washington, represents the American Ideal of Democracy, Justice and Liberty." In the Smithsonian Grounds stands an unique statue honoring a Catholic scientist, Louis J. M. Daguerra, "Discoverer of Photography." It was erected in 1890 by the Photographers' Association of America.

In the beautiful Meridian Park, 15th Street side, stands the city's only equestrian statue erected in honor of a woman, Joan of Arc, "The Maid of Orleans." This was the gift of the Society of France in New York in 1922. Nearby, in this park is the statue honoring Dante, Catholic poet.

On the campus of Georgetown University in front of Healy Hill, stands a masterpiece of sculpture, the statue of Archbishop John Carroll, the first bishop of the Catholic Church in America. He is honored as the founder of the College. He was a friend of George Washington—and

cousin of the illustrious patriot, Charles Carroll of Carrollton.

Among the Catholic educational institutions in the Nation's Capital are the Catholic University of America and its two score of affiliated colleges and seminaries, possessing many libraries, beautiful altars and works of art. On the university campus, the Shrine of the Immaculate Conception, with its many objects of interest, will delight the visitor. In the crypt may be seen the original wooden altar used by John Carroll.

Nearby, the Franciscan Monastery, or Mt. St. Sepulchre, Commissariat of the Holy Land, will command the attention of the visitor for hours and even then allow a feeling that one is leaving all too quickly.

At Georgetown is the District of Columbia's oldest Catholic educational establishment, Georgetown University, founded in 1789 by John Carroll and conducted by the Society of Jesus. To mention Georgetown alumni—from Gaston, who brought religious liberty to North Carolina, to the late Chief Justice White, and men like General Nicholson of World War fame—is almost to write the history of the nation. The Georgetown Visitation Convent and Academy, founded in 1799, has graduated many women prominent in American life.

One's tour of the Nation's Capitol may be concluded by a visit to the headquarters of the National Catholic Welfare Conference, 1312-14 Massachusetts Avenue, N. W., where are also the headquarters offices of the National Councils of Catholic Men and Women and the other departments and bureaus of the Conference. The N. C. W. C. Bureau of Historical Records will be a matter of special interest for many. In this national depository is preserved the record of American Catholic participation in the World War, including the records of the service of some 804,000 Catholic soldiers, sailors and marines, 22,500 of whom made the supreme sacrifice.

In Arlington Cemetery there are graves of many famous Catholics, including Major Pierre Charles L'Enfant, the great French architect who served in the French and patriot armies during the Revolution, and who drew the original plans for the city of Washington.

All of these, and many other facts, are embodied in an interesting article by Daniel J. Ryan in the February issue of "Catholic Action," the official magazine of the National Catholic Conference. It is good to read and to know these things, that we may have a fine sense of pride in the part played by our co-religionists in American life, on the battlefields and as statesmen and patriots. America is a great Nation, and we should love it and know its history.

CHRIST IN A BREAD LINE

Daily does the charitable arms of a compassionate Christ embrace in the persons of His poor the Convent of St. Frances, Baltimore, motherhouse of the Oblate Sisters of Providence. Each day do two long lines of hungering humanity encircle the convent walls and pass silently before the chapel entrance where the Reverend Mothers Consuela and Theresa feed the multitude who drag themselves from the railroad yards—dark valley of despair into which they have been cast by an economic and social order which has "no room for them."

The above paragraph opens a heart-moving story of the wonderful charity dispensed daily by the Oblate Sisters of Providence, colored, in Baltimore. The February issue of The Colored Harvest magazine describes this work. The writer, Rosario de Paul, tells how St. Martin of Tours cut his military cloak in two and gave half of it to a beggar. That night

Christ appeared to St. Martin, wearing the beggar's half of the cloak. The hungry and miserable men who flock daily to the Baltimore convent, to be fed by colored nuns, are other Christs in the bread line, says the writer, for: "Amen, I say to you, as long as you did it to one of these, My least brethren, you did it to Me."

There is no color line in this bread line—for where Christ is there is never any color line. All men are equal in a bread line. So, too, are they equal before Christ. And to Him the Sisters go to pray when they leave the convent gate in Baltimore. Beautifully does the writer picture this:

"And when the last hand had been filled, the Oblate almoners joined their community in the chapel upstairs. There two hundred ragged, hollow-cheeked, shivering Christs, through some enchanted passage-way had gone before them, and one by one had passed into the Tabernacle. Then, lo! the altar seemed aglow, the flowers changed to angel heads, the world to heaven, and there stood Christ—a glorious Christ with Martin's mantle over his shoulders and the Oblates' sandwich in His hand."

It is good to read of charities like this—good to know that whether North, South, East or West, every convent in America has the spirit of Christ for the poor, with no color line in the bread line, but with love and pity for all humanity.

DANGEROUS BUSINESS

The Ohio Pastors, with nearly all Protestant churches represented, held a convention recently and very fittingly denounced war in vigorous terms. A resolution adopted by the convention contained these statements:

"We are convinced that war is un-Christian, futile and suicidal, and we renounce completely the whole war system.

"We will never again sanction or participate in any war.

"We will not use our pulpits or classrooms as recruiting stations.

"We set ourselves to educate and lead youth in the principles and practice of good will, justice, understanding, brotherhood and peace.

"We will not give our financial or moral support to any war.

"We will seek security and justice by pacific means."

It is easy to agree with all of the above statements except two—"we will never again sanction or participate in any war; we will not give our financial or moral support to any war."

It is dangerous business for any group of men to take this stand. There have been many wars in the world. It is quite likely there will be other just wars, though every Christian man or woman is hopeful that the end of war has come to a war-scarred world. This nation was born in a bloody war. Slavery was crushed in the nation by a bloody fratricidal war. Occasions may arise in the future when it will be necessary for us to fight to safeguard our liberties or to preserve our independence. We cannot sit supinely in self-selected peace and, with folded hands, expect to remain exempt from jealous and aggressive rival nations. From the dawn of human life to the present-day man has had to fight for his existence, for his safety, for his supremacy. To say we will fight no more is a pretty broad statement; to say we will not give our support to any war is implanting treasonable principles in the hearts of our citizens. We doubt, however—resolutions to the contrary—whether any group of men, Ohio ministers or otherwise, would take this attitude if America ever finds it necessary to enter another war. It is easy, in the heat of debate over the horrors of war, to adopt drastic resolutions in times of peace. It will never be easy—nor would it be safe—to take a treasonable stand against our Government in time of war.

Peace resolutions are good. Peace propaganda is good. Best of all, the teachings of the principles of Christ—love and respect for all humanity—is good. But we should never allow America to get in a position where she would be at the mercy of grasping, selfish nations or peoples who are willing to trample upon all principles of justice, of right and of humanity. China to-day is a pitiful example of this. We can well afford to stand up manfully, and with utmost vigor, for peace. But we cannot afford to discard our armor and leave our resources unguarded before the world. Just as there are burglars who rob and murder the individual, so are there nations who are willing to rob and murder sister nations if these crimes will further their own interests and increase their own power. When war's dread days come, if come they ever shall, we must not find our sons unfit for action, our preachers pledged to treason.

We have a friend who is so worried about the cracks in the Vatican Library that he hasn't seen the collection box for three Sundays.

With the greatest and best men of America, praising the appointment of Judge Benjamin N. Cardozo to the U. S. Supreme Court, William H. Anderson, former head of the Anti-Saloon League in New York State, and the Rev. Orville Miller, long a so-called reform worker in this State, raise their voices in soulful lamentation. No prairie, however quiet, but a couple of jackals will bob up, unexpectedly, to bay at the moon. The combined efforts, we might add, of these two gentlemen would not stop the forward movements of a blind horse.

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 Diocese."

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 bequests."