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THE K. OF C. GOLDEN JUBILEE

Fifty years ago, on March twenty-nine, 1882, a small group of far-seeing Catholic laymen organized the Knights of Columbus in New Haven, Connecticut.

The accomplishments of the Order in the past fifty years are rich in worth-while work, and in activities that were fruitful in developing splendid civic and spiritual ideals in the Catholic manhood of the Continent.

The record of the Knights of Columbus in times of calamities, local and national, is unsurpassed. The Order was among the first to answer the appeal of the President of the United States for emergency relief for the stricken people of Japan, donating twenty-five thousand dollars; it was among the first to offer relief to the sufferers of the San Francisco disaster; it helped the flood sufferers of Colorado, Kansas, Ohio and Texas; the fire sufferers of Chelsea, Salem, Ontario and Northern Minnesota; the victims of the calamity at Halifax; it has assisted victims of destructive storms in Florida, Cuba, Eastern Maryland, St. Louis and Poplar Bluff, Missouri, Rock Springs, Texas, and Newfoundland. Eight thousand dollars was expended for hurricane relief work in Florida, and five thousand dollars in Cuba, in 1926. In 1927, fifty thousand dollars was given for Mississippi flood relief, and five thousand dollars for New England flood relief. In 1928, eleven thousand dollars was given for hurricane relief in Puerto Rico and Florida. In 1930, five thousand dollars was given for relief work in Santo Domingo, following the destructive hurricane that visited that island republic. The Order also carried on relief work in the drought areas, and for the past two years has co-operated with the President's Organization for Employment, during the first year finding forty-three thousand jobs for the unemployed. Whenever there has been any great public calamity the Knights of Columbus has been among the first to offer practical, substantial assistance to all sufferers.

The work of the Order in the Mexican Border trouble and in the World War endeared it to the hearts of the fighting men of America everywhere, and to the officials of the Army, the Navy and the Nation. By the side of the American flag over every K. of C. service hut was that imperishable motto: "Everybody Welcome; Everything Free." When the war was over, the Order established agencies all over the land to help find jobs for the soldiers. It also established schools for the ex-service men, and gave free tuition to many thousands in lines that were practical and helpful. It gave seventy-five thousand dollars to the American Legion for the rehabilitation work, a like sum to the Disabled Veterans of the World War, and a substantial sum to the Veterans of Foreign Wars. It provided a nation-wide hospital and welfare service for some ten thousand ex-service men who were scattered over the land. "Of all the organizations that took part in the winning of

The Kneeling Camel

The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.
My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.
How canst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?
The camel kneels at break of day
To have his guide replace his load,
Then rises up again to take
The desert road.
So thou shouldst kneel at morning's dawn
That God may give the daily care,
Assured that He no load too great
Will make thee bear.
Anna Temple.

the war, with the exception of the military itself, there was none so efficiently and ably administered as the Knights of Columbus." General Pershing said in paying tribute to the war work of the Order. In 1904 the Order gave fifty thousand dollars to the Catholic University of America at Washington, and half a million at a later date. It presented thirty-five thousand dollars to Cardinal Mercier of Belgium for the restoration of Louvain University, and gave thirty-eight thousand to the Cardinal Gibbons Institute at Baltimore. It helped fight the Oregon school law, it helps support the Catholic Radio Hour, it raised two million dollars to help Mexican Catholics when the Church was proscribed there, and in many other ways has the Order been at the forefront in educational, patriotic and spiritual activities. Its fifty years of life have been fruitful and blessed, and its golden jubilee should and will be a great event in America and throughout the Continent.

DEBATING RELIGION

The Most Reverend John T. McNicholas, Archbishop of Cincinnati, in a recent letter, expresses emphatic disapproval of religious debates, forums and seminars conducted for mixed audiences. His letter mentions three dangers inherent in such undertakings: First, indifference, "which is likely to send those present away feeling that organized religion is not essential;" second, electionism, "which makes each individual feel at liberty to constitute himself the judge of what he shall or shall not accept as of binding force in the various forms of religion;" and third, the likelihood that members of the audience feel that they constitute themselves a jury passing on the conflicting claims of religion as presented by the various speakers.

"There should be no toleration of speakers," Archbishop McNicholas stated, "who ridicule and scoff at religion. Those who seek popular applause by undermining religion or by sneering at the revealed mysteries of eternity and of faith which no human mind can comprehend, should be given no opportunity to carry on their work."

Archbishop McNicholas' letter states these conditions under which he approves of seminars or public forums: Catholics must have a session when speakers of their faith only will address the audience, to which session interested non-Catholics may be invited and at which questions will be answered; the ordinary, as official teacher of the Catholic religion in the diocese, must reserve the right to approve or reject the speaker or speakers for the Catholic session or evening; a good-will banquet may be given provided the addresses delivered do not take on the character of a forum.

Hundreds of Rochesterians will remember the splendid and inspiring address given here last October by Archbishop McNicholas at the national convention of the National Council of Catholic Men. These, and others, will agree with him fully in his views on religious debates. When Clarence Darrow made his first public appearance in a religious debate in Rochester, at the Baptist Temple, he had a diabolical sneer upon his face every time he spoke the sacred name of Jesus Christ, and he used that name as though it were a detestable thing. A devout Catholic woman in the audience told the writer she never felt so disgraced and humiliated in her life, and that she would have walked out of the immediately were it not for attracting attention. She felt it was a sacrilege to be there, and she hid her face in shame.

No argument can justify the presence or participation of any Catholic person at an affair of this kind. Nor is it likely that any Catholics would have attended the Darrow debate here had they known his tactics and his contemptible and sacrilegious methods of debate. Certainly no good can come to religion, or to individuals, by debating religion with such a man, and Archbishop McNicholas is to be commended for his vigorous disapproval of such travesties on religion.

In the days of our forefathers, when books were scarce and costly and when many were unable to read them, scarce as they were, the Christian people had a universal mode of addressing their prayers to heaven. This was the devotion of the Rosary.

Cannot I Do What Others Have Done?

St. Augustine, contemplating the everlasting joys of the Saints in Heaven, exclaimed: "Cannot I do what others have done?" The Saints had passions and temptations like ourselves, but they conquered them. The Saints were weak like ourselves, but grace sustained them. Why should we not hope that it will sustain us also? Let us pray that, through the intercession of the blessed Mother of God and of all the Saints, we may become Saints. Let us resolve to honor the Saints, to invoke them with confidence, and to imitate their virtues, saying to ourselves: "I ought to be a Saint! I can be a Saint; and I will be a Saint." What these Saints have done, why should I not do also, with the grace of God?—Father Lasance, in "With Saints and Sages."

PRACTICAL CATHOLIC ACTION

A great many of us talk and think a lot about Catholic Action, and we applaud the Pope for his eloquent words about it. But we do little or nothing worth while in this regard. Which is a pity, for there are so many ways in which we might do effective work, helpful and inspiring work.

A good example is set for us in Los Angeles, California, where the Knights of Columbus have a Distribution Bureau of Catholic Literature. By arrangement with the pastors, boxes are placed in the vestibules of Catholic churches, and the people are urged to place books, papers, pamphlets and magazines in these boxes. These are collected every week by a committee of Knights, are sorted, packed and shipped to various institutions, etc. Last year a total of fifteen thousand pounds of Catholic literature was sent out by this committee. Each month one hundred and fifty pounds are sent to the California State Prison.

Last year eighty converts were reported as a direct result of this work. There is no record, of course, of the immense good done in other ways. But it is safe to say that much prejudice is broken down, lies are thwarted, anti-religious propaganda blocked, and good-will and neighborly spirit built up and strengthened through the work of this committee.

BOOK REVIEWS

THE CATHOLIC PRESS DIRECTORY: Published by J. H. Meier, 64 W. Randolph Street, Chicago; \$1.00. This directory has the official endorsement of the Catholic Press Association of the United States. Its information is complete, and it is well arranged, with alphabetical index, and with interesting preliminary articles. There are 310 Catholic publications listed, of which 223 are in the English language, seventeen in German, sixteen in Polish, ten in Bohemian, ten in French, and thirty-four divided among the Slovak, Italian, Ukrainian, Lithuanian, Slovenian, Spanish, Hungarian, Ruthenian, Japanese, and for the Blind.

It will surprise many people to know there are nine Catholic daily papers in America. One is published in English, four in Polish, one in Slovenian, one in Lithuanian, one in Bohemian, and one in French. They are: English—The Catholic Daily Tribune, Dubuque, Iowa; founded in 1920; circulation 20,866. Polish-Dziennik Chicagowski, Chicago; founded in 1830; circulation 30,487. Dziennik Zgodzienia, Chicago; founded in 1921; circulation 27,350. The Monitor, Cleveland, O.; founded in 1891; circulation 23,653. Nowing Polskie, Milwaukee; founded in 1907; circulation 25,894. Slovenian-Slovenec, Chicago; founded in 1891; circulation 7,800. Lithuanian-Draugas, Chicago, founded in 1908; circulation 20,000. Bohemian-Narod, Chicago; founded in 1893; circulation 3,000. French-La Tribune, Woonsocket, R. I.; founded in 1894; circulation 3,919. The combined circulation of these dailies is 162,969 copies, of which 112,103 are in foreign languages.

There are 113 weeklies, 131 monthlies, thirty-one quarterlies, one thrice-a-week, three semi-weeklies, six semi-monthlies, thirteen bi-monthlies, two annuals, and one biennial. The combined circulation of all the publications is given as 7,308,456. Catholics in the United States number 21,887,606, the Directory says. These figures are estimated, and are not backed up by an official and dependable census. But they may be taken as approximately correct. Catholics, the Directory truly says, represent a vast purchasing power, and advertisers would do well to give serious thought to Catholic publications.

Diocesan weeklies are published in thirty states. Their total circulation is 805,154 copies, ranging from 53,968 in New

USE OF SCHOOL BUILDINGS

The public school buildings of America are used for a great many purposes not directly connected with class room work. And it is right that they should be so used, providing the purposes are educational, uplifting, or helpful to our people in any worthy way. But when attempts are made to use public schools for birth control lectures, and for meetings of similar character, it is time to make vigorous protest.

Such an instance occurred last week in New Haven, Conn. Mrs. Margaret Sanger, notorious advocate of birth control, was widely advertised to give a lecture on her favorite topic in one of the Junior High Schools of the city. Immediately the School Board received a flood of protests. Priests, ministers, physicians and others joined in the protest, with the result that Mrs. Sanger, in the language of the street, had to hire herself a hall. The use of the school was denied her. New Haven is to be congratulated that it set a good example, and not a bad one, to the rest of the country in this matter. Our splendid public schools were built for better purposes than for the promotion of un-Christian, immoral and practices that have been the curse of the ages.

SYMPATHY'S TENDER TOUCH

The Auburn Ministerial Association, composed of ministers of the various Protestant churches in the city of Auburn, in these words last week gave beautiful expression to the sorrow felt by the members of the Association in the death of the Very Rev. Dean McGrath, rector of St. Mary's Church.

"The members of the Auburn Ministerial Association express heartfelt sympathy to the people of St. Mary's Church in the passing of their beloved pastor, the Very Rev. John J. McGrath, whom we knew as one vitally interested in the religious welfare of our city. We have known him as a friend and comrade in any cause that was to use his own words, 'Right and just.'"

"We hereby take cognizance of his passing and express our common sympathy to the people of St. Mary's and to his many friends who knew and loved him." Thus does sympathy's tender hand place a wreath of praise upon the casket of a good man and true. Religious differences are forgotten in the presence of death, and sincere tribute comes from the souls of all friends. The ministers of Auburn may be sure that their kindly act will be appreciated and remembered not only by the good people of St. Mary's, but by their Catholic kindred throughout the Diocese of Rochester.

We have an appreciated subscriber in Owego, N. Y., who is proud of the fact that she was born in the same year as St. Theresa, the Little Flower, Alfred E. Smith and Msgr. George V. Burns, rector of the Sacred Heart Church in Rochester. That year was 1873, and it will long remain a memorable one.

CURRENT COMMENT

RELIGION AND POLITICS

Because The New York Times, in referring to Alfred Smith's announced willingness to be a Presidential candidate again this year, expressed the hope that the "abhorrent and un-American dragging of religion into politics" would not soon be witnessed again, the charge has been made that it has surrendered to anti-Catholic bigotry. That would be a strange shift for a newspaper which in 1928 fought that prejudice with all its might. Now as then, it is at one with a Catholic review, America, which in its issue of February 27 asserted, "that the question of Mr. Smith's religion should influence, not his availability as a candidate, but his eligibility as a citizen—against that we have a right to protest and against it we do protest." Yet this same Catholic organ had previously said: "For purely party, practical or national reasons, it may or may not be advisable for Mr. Smith to run; that we leave to his advisers, among whom we do not number ourselves." Obviously it is a case of immediate political expediency, and not a necessity of testing out again at this time a fundamental principle of abstract justice and the entire separation of church and State in America.

This is plainly the way in which it appeals to the non-religious press. As an instance of what is meant, take a recent editorial of The News and Courier of Charleston, S. C. That newspaper strongly supported Mr. Smith four years ago, going against a powerful local sentiment and many protests in order to do so. Even now it protests extreme devotion to Mr. Smith and has no regret for having championed him, at no matter what cost to itself, in 1928. But today it says:

"The News and Courier holds in the most contempt the methods employed against Smith in 1928. They disgraced the Republic. But it is not for the Democratic party to sacrifice itself to soothe the sting of Governor Smith's friends. If we knew how to rebuke the snobs, knaves, hypocrites who circulated lies about Smith, it would give us the keenest joy to do exactly that. But we see no hope of it. * * * That Al Smith lives in a country of character and understanding so shrunken that it cannot justly appraise his value is unfortunate. It is a fact.

We leave the two opinions cited above to convey their own moral. They seem to us to have this in common with what The Times said at the moment of the Smith statement—namely, that the opportunity to fight out the battle of religious liberty this year does not appear to be inviting or to promise success.—The New York Times.

WAYSIDE WHEAT

By the Managing Editor

No one ever gets religion by sleeping in a back pew.

Some people think they are religious when they shine their shoes on Sunday.

What is in a name? Mrs. Hazel Fern Godsave, of Watertown, N. Y., recently obtained a divorce in Reno from her husband, the Rev. William Albert Godsave. He saved too many letters; he received from other ladies, she said, and after the divorce trial she sent them to his Bishop, so he could see whether the Rev. Mr. Godsave lived up to his name or not.

America offers unusual opportunities to gentlemen with brains. Take "Dutch" Schultz, for instance, notorious New York gangster, beer runner, and rival to the death of Vincent Coll. When the weather, or the cops, or the machine guns got too hot for "Dutch" in New York, he hid himself up north in the woods, under the pine-tree name of Flegenheimer, where he showed such evidences of upstanding civic virtue that Sheriff Peter Wilson of Hamilton County appointed him a deputy sheriff. State troopers, who have a way of knowing folks, recognized the new deputy after a time. Mr. Flegenheimer is not enforcing the law in Hamilton County now. You can shoot a deer, or a rival bootlegger out of season now, and Mr. Flegenheimer won't even take your name. A gentleman named Plumley has his job.

Lots of people say they wished they knew something worth while to do for other folks in the world. George Staff, recently deceased, of Cleveland, O., didn't waste his time wishing. He did it. He raised a family of seven sons and a daughter until they were no longer dependent upon him. Then, at the age of fifty years, he got a new job that gave him more spare time. All of his spare time he spent in visiting the sick in hospitals. He devoted one afternoon each week to this work, visiting all hospitals in his city. If books, flowers or magazines were needed, he bought them and took them to neglected patients. He had a contagious smile, was a good story teller, and had a hearty laugh that made sick people forget they were gloomy or discouraged. He paid particular attention to sick Knights of Columbus, of which order he was a member, and more than one thousand Knights attended his funeral and prayed for the brother who did kind things for the sick.

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 _____"

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.