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STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY



Principles Set Forth in Letter To Louis XIV, Applicable Today

(C. V. Service) To obliterate the combined greatness of all your predecessors, that is, because you have reduced the whole of France to poverty by that very method. They wished to elevate you above the ruins of all the estates of the commonwealth, as though you could rise to greatness through the ruin of all your subjects, on whom precisely your greatness is grounded. It is true, you have shown your self jealous of your prestige, possibly with too much regard for its external aspects; in the last analysis, however, each minister was lord and master within the range of his official authority. You believed you ruled because you had determined the limits of power between those who actually governed. The latter however have indeed demonstrated their power to the people and the people have felt it all too keenly; they proved themselves hard, proud, unjust, violent, dishonest, and in the internal administration of the State no less than in their relations with other powers, pursued but one policy: to threaten, to crush, to destroy everything that offered resistance. They spoke to you only to deprive you of any merit that might have caused them worry. They accused you of Majesty in the name of pride, the extreme of deification, and which for the sake of your honor, you should have repudiated with anger. They have caused the royal name to be hated and have made the entire French nation intolerable to all our neighbors. Not a single one-time ally was retained, because they wanted none but slaves. More than twenty years ago they began to cause bloody wars. Having reached this point of his discourse, the author of the celebrated letter begins to speak of the military adventures executed in the name of Louis XIV. What he says on this score, and especially regarding the terms of peace imposed by the monarch on his vanquished foes, deserves to be engraved on tablets of granite or brass, to be affixed in the halls of popular Parliaments and the Council Chambers of Cabinets and Ministers of State. "Thus, e.g.," the writer continues, "Your Majesty was induced to go to war against Holland in 1672, for the sake of your honor and in order to punish the Dutch, who, annoyed at the disturbance of trade relations confirmed by Cardinal Richelieu, had allowed themselves the luxury of indulging in a bit of ridicule. I mention this war intentionally, because it was the source of all others. Fame and revenge, which can never make a war a just one, were its sole cause; from this it follows that every extension of its boundaries won by this war, is at its source unjustly acquired possession. It is true, Sire, the subsequent peace treaties seem to cover this injustice and to reconcile it with justice, inasmuch as these treaties conceded the conquered territories to you. But an unjust war is not covered into a just one by victory. Peace treaties signed by the vanquished are not signed of their free will. One signs against one's will; to prevent still greater losses; one signs in the same manner as one surrenders his purse when his hand is held to the throat: Your money or your life! One must go back to this origin of the war against Holland, Sire, if one desires to examine all of your conquests with the eyes of God. (Continued on Page Five)

PROPAGATION OF THE FAITH SOCIETY HOME AND FOREIGN MISSIONS

Diocese of Rochester, N. Y. Rev. Leo C. Mooney, Director Columbus Civic Center, 50 Chestnut Street Stone 1492 This copy is edited by the Diocesan Office in connection with National Office. Inquiries concerning missions welcomed.

AFGHANISTAN, MOHAMED'S LAST STRONGHOLD

By Rev. George J. Blatter Editor's Note: This highly interesting report of Father Blatter's sojourn as first residing priest in Afghanistan is being reprinted serially with permission from The Medical Missionary, publication of the Society of Catholic Medical Missionaries, Inc.)

(Continued from Last Week) Delays in Passport To procure a passport proved to be a matter of extreme difficulty. One year of negotiation in Rome and six months in France and Germany were required before one of the Afghan embassies finally signed and granted the visa for entering Afghanistan. The chief reason for the long delay was of course the priestly calling of the applicant; for priests or ministers of any religion except the Mohammedan, were prohibited entrance by constitutional law under death penalty. However the new ambassador who assumed office in Rome early in 1930, listening to the plea, that the applicant was also editor and publisher as well as author of some scriptural and poetic works, as well as twelve volumes of philosophic, biographical and poetic works, as well as of four volumes of travels, finally was induced to grant the visa. Thus, having left Chicago on November 16, 1928, he embarked at Naples for Bombay on the Italian Steamer Cracovia, June 2, 1930. After being most hospitably entertained by the Jesuit Fathers of St. Mary's College in Bombay and having been initiated, during the ocean trip and at Bombay, in the sultry dampness of the monsoon, there remained only the 1,700 odd miles of railroad passage through western India. The route to Rawalpindi and Peshawar near the Khyber Pass in the Northwest Frontier Province by way of Delhi and Lahore, passed through regions and scenes which he had visited thirty years before. During his stay in Rome, he had received a most kind invitation from Dr. Joanna Lyons, one of the first associates of the enterprising Dr. Anna Donzel, in founding the Catholic Medical Missionary Society of Brookland, Washington, D. C. Dr. Lyons Superior of the Holy Family Hospital in Rawalpindi. According to his plan and Father Lavery, the chaplain, met him all smiling at the car window to take him and his baggage to the residence of Mgr. Winkley at the apostolic vicariate of Kashmir and Kashmir, Rawalpindi, Mgr. Winkley being absent in Europe to seek relief from the sickness which proved fatal three months later, the pastor, Rev. F. Moss welcomed him most heartily. Subsequently during his stay in India, all the VIII Fathers were solicitous in rendering every assistance to further his project. The same friendly hospitality and kind assistance he continued to experience from the vicar apostolic, Mgr. Winkley and his secretary afterwards Provincial, and especially the very Rev. Superior, Joseph Devlin of Peshawar until his departure more than a year later. The Catholic Medical Missionary Society had been started only three years and counted as yet only a dozen sisters and a few novices, yet it had already blossomed and fruited into such an eminently appropriate and useful missionary establishment as the Holy Family Hospital at Rawalpindi on the Indian frontier of Catholic missions. It is both hospital and dispensary for the suffering Mohammedan and heathen womankind of India, as well as for their helpless children. The building is of brick, quite modern, on a large compound, with a staff of four sisters, Dr. Lyons, of Chicago, and three other Medical Sisters. Thousands of women and children have already received aid and attendance, corporal as well as spiritual. The corporal works of mercy, here, like everywhere else, afford the most fruitful opportunities for reaching the souls of both heathens and Mohammedans; for neither Islam nor the foolishly vaunted levelling and ecstatic metaphysical blatherings of Buddhism, Brahmanism, Yogism, Sufism, Confucianism or Shintolism, after thousands of years, ever produced permanently disinterested brotherly, neighborly, or humane enterprises flowing from love of God and fellowman. The Christian works of mercy are the most potent arguments for the true personal God, as Creator of man and the whole world, and are easily understood by the submerged billions of heathens and Mohammedans through the ages all over the world. As it was not more than proper, that he should speak with the Apostolic Vicar of Kashmir and Kashmir of the regions bordering on Afghanistan, he gladly accepted the invitation of Dr. Lyons and two others of the sisters for an auto ride to Murree, the summer residence of the sisters up on a Himalayan mountain spur. Here the majestic Himalayas are covered with trees and vegetation all the way on up both the sides of the Jhelum River far into Kashmir. The sweltering heat of the Punjab and the Peshawar plains is turned into most delightful breezy summer weather. For Murree is about 8,000 feet higher. Mgr. Winkley, the Vicar Apostolic of Kashmir and Kashmir which comprises the whole northwest portion of India, encircled on the north and west by the Indian and the Afghan mountain regions, received him very kindly and spoke of some vain attempts to enter Afghanistan during Amanullah's incumbency. He was very much interested and promised his help towards the project. However his declining health and the subsequent unsuccessful operation necessarily shifted the fulfillment of this promise upon the shoulders of Father Lavery, who he appointed as Provincial. After spending the day with Father White, and Father Ellison, the writer returned next day with Father Donohue to the Rawalpindi parish church, and was entertained by the pastor, Father Moss; he took the opportunity to forest them in Vitoria, which his mind is an important new discovery and addition to Scholastic philosophy. Next day, in order to afford Father Lavery, who was pastor for the natives, a chance of a long deferred vacation, he settled down for about ten days in the chaplain's house built for him on the hospital grounds. (To Be Continued)

Spiritual Thoughts

We should call a man a fool who wasted his wealth warming himself before a fire made of banknotes. Do we act less madly in seeking gratification by consuming our precious day in frivolities?—Fr. Tom Doyle. Press on bravely and don't mind the scratches, even when they come from human hands!—Fr. Doyle. If one of two has to suffer, why shouldn't you be the one?—Fr. Doyle. Unless you deny your appetite you will never be a saint.—St. Francis de Sales. Is it possible for you to suffer so much that you ought not to suffer any more? What rights have you in this?—St. Teresa. When we receive honors or affections or kind treatment, let us think what right have we to them, for certainly we have no right to them in this life. St. Teresa. Lord, I am thine, for I was born for Thee. Reveal what is it Thou dost ask of me. —St. Teresa. My soul with joy at remembering how Thou hast said: "My delight is to be with the children of men." We can promise lightly enough to give up our will to somebody else, but when it comes to the test we shall find it is the most difficult thing in the world to do thoroughly. Our souls may lose their peace and even die if we are always criticizing trivial actions which often are not real defects at all, but we construe them wrongly through ignorance of their motives. Real Reciprocity You Can Help Us and We Can Help You You can give a sum of money to the Society for the Propagation of the Faith in any amount between \$100.00 and \$100,000.00 to be used after your death for the work of the missions, for Masses for the repose of your soul, to build chapels, educate students for the priesthood or for any form of mission help. The Society pays you from 4 to 6 per cent, while you live, its check reaching you regularly and punctually. This arrangement relieves you of all cares of administration and gives you the merit of assisting the missionaries in spreading the Kingdom of God upon earth. For further information apply to Society for the Propagation of the Faith. Inquiries cheerfully answered by REV. LEO C. MOONEY Diocesan Director COLUMBUS CIVIC CENTER 50 Chestnut Street Stone 1492

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