

Victor Parish Festival to Be Two Evenings

Victor, N. Y.—A festival will be conducted by St. Patrick's Church on the church lawn on Tuesday and Wednesday evenings, August 14-15. There will be a variety of booths including blankets, groceries, novelties, ice cream, nuts, and a fish pond. Refreshments will be served both evenings. There will be no admission charge.

The Rev. Emmott T. Dougherty is general chairman, and will be assisted by the following committee: Arthur Barry, James Burns, Ralph Butler, Louis Cannon, James Collins, John Conannon, Louis Crowley, Glen Donoghue, James Hall, Fred Keating, Gordon Keating, William Keating, Edward Keefe, William Lacey, John McCarthy, William McMahon, Harold Mead, James Morris, Clarence Overholser, Frank Ryan, Gerald Ryan, Frank Welch, and Dr. W. J. Wilbur.

Two Churches Observe Old Home Sunday

Bath—More than 600 present and former parishioners of St. Joseph's Church, Bath, and many from Rochester, Buffalo, Elmira, Corning, New York, and elsewhere took part in the observance of old home Sunday here on last Sunday.

Successful Lawn Fete at Moravia

Moravia—The lawn fete conducted Saturday evening on the rectory grounds of St. Patrick's Church by school teachers of the parish was very largely attended and the event proved highly enjoyable.

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They Instruct Chinese



REV. ADELBERT GREINIGHT REV. GEORGE B. O'TOOLE

Training Chinese in Higher Branches of Learning Is Task

and to the abbot primate of the Benedictine Order. The American Benedictines were invited in 1923 to found the school, and it was opened two years later as an academy in the Peking home of Prince Tsai Tao, uncle of the former boy emperor. The prince's Buddhist temple became the

Diplomacy Required Father O'Toole returned to China in 1925 to aid in establishing the school and again in 1927 as superior. He is an executive, philosopher, scientist, scholar and diplomat. The latter is no small part of his duties with the changing governments in China.

To adapt Chinese architecture to the needs of school and church and to develop a new Chinese Christian style, has been the work at the Catholic University of Dom Greinight. He went to China in 1927 from his home abbey in Maredoux in Belgium. He first built smaller schools and churches in various parts of the country, and it was not until August 1929 that the contract was awarded for New Hall at the university.

Dom Greinight was born in Utrecht in 1877. When only 9 years old he showed remarkable ability as an artist. At the age of 18 he entered the famous Beuron school of sacred art at Ingau. The university building which he designed is in the style of a walled Chinese city. The general plan is that of a double rectangle, 452 feet long by 200 feet wide, with inner quadrangles around which are grouped classrooms, laboratories, students quarters and administrative offices. Precious materials are secured by carved wood and marble, wrought iron, carved wood and paint work.

Today, the Catholic University of Peking has 65 Chinese professors, about 7 of whom are Catholics. There are 35 foreign professors on the faculty, 20 of whom are priests, principally Americans. The grounds include 15 acres and there are 1,017 students. Father O'Toole was particularly interested in the new medical course established at the university and talked at length on the success of these in changing the medical school in developing a vaccine to fight "spotted fever."

Most elementary schools in China are private institutions, Father O'Toole said. The secondary schools are under provincial control, but the universities are directly under the national government which subjects them to strict regulation. As governments change, regulations change also. Under the northern government of Chang Tso Lin, the school was required to maintain certain standards, which were changed when the nationalist government came to power in 1928. Students throughout China were considerably excited by the events which preceded and attended the victory of the nationalists. Their aroused patriotism in some cases was diverted by bolshevik propagandists to anti-foreign attacks under the guise of "anti-imperialism," and "resistance to cultural aggression." Some foreign schools in the country were compelled to close. The Catholic University of Peking did not escape without trouble, but the men at its head were able to prevent the school being seriously harmed.

No Aristocracy in China "The students for the most part are a select group," says Father O'Toole. "China has no extremely wealthy men. The duty of the well-to-do members of a family to care for their poor relatives prevents the accumulation of great wealth. But at the same time this responsibility

Assumption Feast To Be Observed At Summer School

Cliff Haven, N. Y.—Preparations are being made at the Catholic Summer School for the annual observance of the Feast of the Assumption, on next Monday. A tridium in preparation for the feast will open on Friday evening. It will be preached by the Rev. William Mahan, O.M.I., resident chaplain. On Monday a solemn Mass will be sung in the Chapel of Our Lady of the Lake. Following the Mass the procession of religious and laity will form outside the chapel, and then proceed to the altar erected on the lake side lawn of the Champlain Club, where Bishop Joseph H. Conroy of Ogdensburg will give Benediction of the Blessed Sacrament.

Stanley Church To Have Outing

Stanley—Announcement was made Sunday that the annual picnic of St. Theresa's Church will be held Saturday, August 27. There was a meeting of the ladies of the parish at the home of Tuesday evening. The men will meet this evening when plans will be further made for the arrangements of the picnic.

Clean Knights Plan Clambake

Clean—Clean Council of the Knights of Columbus will have its annual clambake at the Grayville Club on the bank of the Allegany River at West Hill, Sunday, August 14. Michael McCarthy, clubhouse steward, who has been in charge of the council banquets for several years, will be in charge.

Keep Your Mind Off Depression

George J. Law, Vice-Grand Commander of the Alhambra local insurance man, submits the following facts with the statement: "Take your mind off the depression long enough to get into your discouraged heart the fact that everybody in the United States isn't shutting up shop and handing the keys over to the sheriff."

Indiana State Highway Dept. will spend \$2,000,000 in 1932.

Chicago, Milwaukee and St. Paul R. R. will spend \$5,500,000 on road improvements alone.

Chrysler Motor Corp. will build a \$2,500,000 assembly plant in Los Angeles.

Milwaukee payroll of Seaman's Body Corp. has increased from 1700 to 3200.

The Dairyman's League of New York State has placed the largest single order for dairy equipment in the history of the business.

The National Enameling and Stamping Co. is running one of its plants on a 24-hour schedule.

Bus operators are placing orders for 3500 new buses.

One of the mining companies is starting the construction of a \$400,000 mill at Joplin.

The Lincoln Motor Co. (Ford subsidiary) payroll is now higher than at any time since 1928.

American Can Co. has placed an order for \$35,000,000 worth of tin plate.

Making Final Plans for Fete in Macedon

Macedon—Final arrangements are being made for the Summer Festival to be held here, Wednesday afternoon and evening, August 17, at the home of St. George's Church. Plans for accommodating many from Rochester who are friends of the pastor, the Rev. Dr. George F. Kettell, are being made.

Walls You Can Wash

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Savannah Educators' Dear Dies Savannah, Ga.—Michael A. O'Brien, dean of Savannah educators, who was a Catholic has just died at the age of 90.

Communists, Active in Indochina Pillage, Burn, and Slaughter, Is Report

Native Catholics, Confused by Communists' Promises, Accept Missionaries' Advice and Resist Soviet Control; Communists Murder Catholic Priest

(Fildas Service) During the past two years the newspapers have spoken frequently of communist activities in Indochina. For several years the Soviets have been seeking a favorable opportunity and place for the propagation of communist doctrine and practice in this section of Asia. In 1930 it appeared that they had found suitable ground in the Province of Vinh and Haiphong (North-Annam).

The inhabitants of this region are quite independent in character, easily incited to revolt, and generally discontented because of the continually increasing taxes of every sort imposed on a people who are quite poor. The communists were quick to take advantage of these conditions to introduce the Soviet regime. Many of the pagan villages welcomed the revolutionary propositions of the communists and conferences were held. Pamphlets were distributed widely among the natives to recast the principal points of the conference to those who had attended and to reach those who were prevented from assisting at the talks. The communists made their usual promise of common ownership of all goods, the elimination of all taxes, the abolition of the authority of the mandarins and its replacement by the Soviet government, which would provide an earthly paradise.

In a few months they had gained eighty percent of the pagan villages to the revolutionary cause. The only ones to dissent were those who held large possessions. But the communists, whose principles do not require the consent of the interested parties in order to take over their goods, decided to take everything found in the possession of the rich—money, food, clothing, etc. As for the land, there were no opportunities to distribute this once they ruled the whole territory.

Actual execution of the programme was begun early in 1931. From then on there was little news from this section other than a running story of pillage, burning and slaughter. The communists not only looted the villages but killed those who made the slightest resistance and after the valuables had been gathered burned the houses. It was quite evident that the invaders wished to inspire terror. The admiration of the country, surprised by the thoroughness and magnitude of the movement, was quite demoralized for a time and the police were too widely scattered to curb the marauding bands. These latter, on the other hand, took every precaution to raid sections where their spies informed them they would meet with no opposition from the police on the day set for the visit.

What was the attitude of the Catholics toward this bolshevik movement? They were the object of intense propaganda on the part of the agitators. Counting 114,000, the Christians represented a party which it would be better to have with one rather than against one. The revolutionaries employed every means to gain them to their side. At first their tactics and promises, later threats. The communists presented to them a vision of freedom from taxes and tribute to the mandarins. But nothing was said of the other points of the bolshevik programme. This partial presentation of the programme perplexed the Christians and made them hesitate as to the course they should follow. But the missionaries were on the alert. Realizing that the natives had but a confused notion of the purpose of the revolutionary campaign, they used every means possible to clarify the situation for the people and to show them what the bolsheviks really desired. This explanation eliminated any hesitation on the part of the Catholics, but the communists did not know about it until April 1931. Then, when they were aware of the failure of their propaganda among the Christians and of the check this failure meant to their revolutionary campaign, they were furious and had recourse to the most terrible measures—threats of death for the priests of the two provinces to whom they had been sent, failure for the Christians, threats of confiscation of their property, the destruction of their villages and even threats of death.

The reply of the Christians to this new offensive was prompt—all the Christian villages declared themselves as being decidedly anti-communist. Only a few small groups of Christians living in pagan sections entirely won over to the communists delayed in declaring their opposition to the bolsheviks, although they had firmly decided among themselves to refuse adherence to the new party. By delaying their reply they hoped to gain time for organizing resistance. Within a few days their threats were not mere word formulas, the communists attacked several Christian villages but were soon put to flight.

On May 3, 1931, Father Khanh, pastor of Trang-Dinh, in the province of Haiphong, was murdered by the communists. Another priest in neighboring villages escaped the fate which was the victims of the parishioners, who, upon the Trang-Dinh of the province, a strong band of assassins, having their headquarters in the mountains, along Christian communities, were the brutal murder of Father Khanh and repeated attacks on Christian villages caused the formation of groups of Christians who had their own with their own opposition to the communists to declare themselves against the revolutionary party, so that finally the Christians formed a solid group against the bolsheviks. A few light-headed young men, pagans, Christians and general trouble makers, joined the communists but their action had no effect on the assembly of the Christians.

During the months of May, June, July and August of 1931 the communists were extremely active, such as the burning of the village of Vinh, exacting large contributions of money from their victims who were often constrained to sell their property in order to pay the dues and murdering without pity those who refused to submit. During the systematic pillaging of pagan villages whose wealthy inhabitants had refused to join the revolutionary party, the heads, remembering the strong repulsion of the Christian villages which they had attacked, in their haste to attack these villages

During September, 1931, the country began to calm down a bit. The preceding month the government had succeeded in establishing numerous police patrols and outposts. Thanks to these it was possible to search out the most aggressive villages and these in which the communist doctrine had taken root, were generally accepted. Many of the centers of the movement were arrested, mandarin who through fear or complicity had protected the agitators were exposed. After a short time manifestations became rare. In February 1932 they had ceased entirely. From time to time arrests are made of communist leaders who have thus far succeeded in avoiding arrest. A good sign of the reestablishment of peace in the past, especially when viewed throughout the two provinces during the first week of 1932. It is to be hoped that this calm will mean that the substitution of the hands of the principal organizers of the inhabitants of the region, will continue its normal course in perfect security.

Mighty Years in Holy Orders Paris—A most unusual jubilee has just been celebrated at the metropolitan house of the Auxiliary Bishop of the Sacred Heart at Becharraim. The eighth anniversary of the raising of the habit by Father Chieux who has entered upon his eighth year.

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