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WRITERS ADMIT
'GODLESS' TASK
IS PROBLEM

(Continued from Page 1)
The very definite impression that the Soviet is badly in need of friendship with the United States. Lino Cappucco, a Fascist writer, in a new book entitled "The Reign of the Anti-Christ in Soviet Russia," divides the Russian anti-religious campaign into three stages: (1) from 1917 to 1922, the growing determination of Soviet leaders to end religion along with the old social and political order; (2) from 1922 to 1927, the creation of dissension in the Russian Church, the spread of atheistic propaganda, and the closing of churches; and (3) from 1928 to the present day, a cessation in the sweeping closure of ecclesiastical edifices and institutions, but the severe prohibition of any liturgical services or religious charitable activity. Signor Cappucco writes that the Soviet leaders are not blind to the problems confronting such a campaign of the "godless." As a matter of fact, he says, they are at present somewhat perplexed over what steps should be taken to make the campaign vastly more effective than it has been. The writer says that while the "godless" in Russia are liberally estimated to number 20,000,000, there are on the other hand some 70,000,000 Orthodox adherents, 11,000,000 other types of Christians, and 13,000,000 non-Christians, the last named being composed largely of Jews and a sprinkling of some 1,500,000 Mohammedans. In addition to these, he writes, there are about 40,000,000 persons who are indifferent to the whole subject of religion—and therefore to anti-religious propaganda. Reduces Estimate A Russian author by the name of Tichmerd goes further by reducing the estimate of the number of atheist in Russia by about 20,000,000, declaring that "9,000,000" would be a more accurate figure for the number of those who are really "godless." The other 20,000,000 officially included in the anti-religious movement, he says, should be regarded as nothing more than sympathizers. La Libre Belgique in the Catholic paper published here which says that, according to private correspondence from Moscow, the Soviet papers are not enthusiastically acclaiming the Roosevelt-Litvinoff compact by any means. The paper attributes the hesitation to a feeling that the religious phases of the accord militate against the Soviet desire to extend the impression that the resumption of diplomatic relations was a "capitulation" on the part of the United States. On the other hand, the paper points out, the Soviet press feels that it will become increasingly difficult to dispel the idea that, in according to the stipulations on the religious question, Russia has revealed a pressing need for American co-operation. The persistence of religion in the hearts of the Russian masses is openly admitted by M. Oleschchuk, in a pamphlet issued in Moscow a few weeks ago, entitled "The New Stage in the Anti-religious Fight." Go To Neighboring Churches "No doubt the atheist propaganda is active," he writes in the pamphlet, "but religion has still deep roots throughout the country." "The closing of the churches," he adds, "is not the end of religion. We know many Kolkhozes whose members, having voted the closing of their own churches, go to neighboring churches or pray before their own icons, kept hidden in the bottom of their chests." The writer goes on to admit that the priests of the various Christian denominations are more active than ever. A new type of traveler—a "priest-pilgrim"—has appeared, he says. Going through the country districts and smaller towns, these "priest-pilgrims" carry with them the articles necessary for religious services and actually conduct such services at the request of the peasants, he asserts. "Riding from one village to another," Oleschchuk writes, "or making their appearance in the market places, such 'priest-pilgrims' are preventing believers from forgetting God." This writer cites the strong resistance to the atheistic campaign which the clergy of different denominations are rallying, a resistance which, he says, is threatening to vitiate the entire work of the Atheists' League.

SOCIALIST LOSS
IN SPAIN SEEN
DECISIVE ONE

(Continued from Page 1)
Some women removed their coats to cover the nuns. The public guards did what they could to try to preserve order, but if a heavy hand had been laid on the mob in the first place, the authorities would have accomplished more. One group even dared to sing the international in a menacing tone while the President of the Republic was voicing, and other groups vented their spleen on Lerroux's home. Immediately after the elections, the government proclaimed a "state of prevention"—a strong measure adopted in the last Law of Public Order. By virtue of this measure, journals have to submit to censorship and meetings can not be held without previous authorization, strikes in general have to be announced at least five days in advance, and strikes in the public services must be announced fifteen days in advance. The president signed the decree immediately. Recently the police conducted an issue of El Socialista. Notwithstanding the Rightist victory, the political situation is very confused. A Cortes as divided as this is difficult to govern. No party has a sufficient majority or a logical alliance with other parties. Among the Rightists are groups irreconcilable with the Republic. The real master of the Cortes is Gil Robles, who heads a group of 105 deputies, while Lerroux has 101. This Catholic leader has said on numerous occasions that his followers would not oppose a government headed by Lerroux, but that neither he nor his followers would form part of the government. Lerroux Heads Cabinet And when the government was organized last Friday, Alejandro Lerroux, leader of the Republic Radicals, came to center group, despite its name, assumed the role of Premier and heads a Cabinet composed almost entirely of members of his party. There is one Cabinet member who belongs to the Rightist groups, Jos Maria Gil, Minister of Communications. His appointment as a Cabinet member has been authorized by the Agrarian party, but with the understanding that the Agrarians do not share in the responsibility for the organization of the government. It must be borne in mind that certain elements of the CEDA, which are the most Rightist coalition for the electoral campaign, are avowed monarchists, therefore, Gil Robles has no laws as strict a following in the Cortes in some respects, or on certain questions, as do the Socialists who have sworn to set every obstacle possible in the path of the new government and who represent the most compact and relentless group in the Cortes. Their best chance, it would seem, is to aim at the dissolution of the Cortes, hoping to make capital of the indecision and uncertainty that would result. Since the last election, the Socialist press has been literally erupting with insults and threats. It is this situation which has led some of the most influential Agrarians, among them Royo Villanova, to advocate co-operation with the Republic Radicals to save Spain from revolution. The basis for co-operation proves difficult, since Lerroux has stated repeatedly that he would form a government only with those who respect the Constitution and Catholics can not wholeheartedly support a Constitution which contains Articles 26 and 48. It is possible that the controversial subjects of the Religious and the laicizing of education, dealt with in these Articles, might be adjusted by means of a Modus Vivendi, or Concordat with the Vatican. The unity of the Rights during the electoral campaign had a vague basis, which said both much and little, anti-Marxism and the abolition of the late laws. In the first instance, they are at one with Lerroux's Radicals; in the second, there is a divergence of opinion that may prove insurmountable. On the one hand, the Radicals constitute the only party which has come out of these two chaotic years stronger and more compact, and that is why this very day it is the basis of the government itself. On the other hand, if the Rightists and that they can act within the Republic, in their hands would seem to rest the power and destiny of Spain. The pacification and reconstruction of the country is up to them. Without their support, neither government nor Cortes can function. The Rightists can not give the impression of a fixed course; their program is a negative one—the overthrow of Socialism. They lack harmony and a plan of common action. The Monarchist press and that of the Spanish Renovacion Party accuse the Agrarians of having failed to make good their election promises, and advocate some sort of dictatorship with Gil Robles as leader, or, as ABC puts it: "So that Spain shall be what it wills to be."

Year of Progress
Recorded By Church
In United States

(Continued from Page 4)
was serving Catholic publications in 14 countries besides the United States. Among the distinguished Catholic figures honored during 1933 were: the Rt. Rev. Magr. John A. Ryan, of the Catholic University of America, Director of the N. C. W. C. Department of Social Action, whom His Holiness Pope Pius created a domestic prelate; John McCormack, who received the Lactare Medal from the University of Notre Dame; the Very Rev. Charles L. Souvay, C. M., naturalized citizen of the United States and former President of Kenrick Seminary, St. Louis, who was elected Superior General of the Vincentian Fathers; Miss Agnes G. Regan, Executive Secretary of the National Council of Catholic Women, upon whom Pope Pius XI bestowed the Papal Cross Pro Ecclesia et Pontifice; Richard Reid, editor of The Bulletin of the Catholic Laymen's Association of Georgia, and President of the Catholic Press Association, who was honored by the citizens of Augusta, Ga.; the Rev. Robert J. White, of the Catholic University of America, who was chosen National chaplain of the American Legion; Joseph C. O'Mahoney, First Assistant Postmaster General, who was appointed Senator from Wyoming by Governor Miller to succeed the late Senator Kendrick. Among the distinguished Catholics who died in 1933 were: John MacIntosh, one of the earliest investigators of the x-ray and a martyr to his scientific researches; Frank W. Harvey, Jr., former President of the Catholic Press Association; Capt. Patrick H. Rice, one of the most important factors in the organization of the renowned Catholic Laymen's Association of Georgia; Mrs. Regina Small Shorwood, of Glen Cove, N. Y., a Papal Marchioness; the Very Rev. Thomas Augustine Judge, C. M., founder of two religious Orders; Edward N. Hurley of Chicago, wartime head of the United States Shipping Board; Emmet M. Sharon of Davenport, attorney and Catholic journalist; Sister Lauretta Maher, of the Sisters of Charity, last surviving sister nurse of the Civil War; Miss Florence Loeber, prominent attorney of New Orleans and the second President of the National Council of Catholic Women; the Rev. Francis J. Hurney of Washington, D. C., World War chaplain; John J. Coyle of Philadelphia; Clay M. Greens, of San Francisco, author, playwright; Major Frank Cavanaugh, war hero and famous football coach; the Rev. Dr. Herman J. Heuser, of Oerbroock Seminary, Philadelphia, noted author and editor; the Most Rev. Dominic Custer, O. M. C., first American to become General in the French Expedition; Col. William Haynes, Dean Emeritus of the Notre Dame College of Law; the Rev. Frederick L. Odenbach, S. J., Director of the John Carroll University Selenological and Astronomical Observatory; Maj. Gen. Samuel D. Sturgis, commander of the 87th Division in the World War; Chief of Staff of the Army of Occupation in Germany after the War, and Edward J. Dunne of St. Louis, Catholic journalist. Father Hennepin's Happy New Year By A. M. STEWART On New Year's day, 1678, Father Louis Hennepin celebrated Mass among the Seneca Indians of this vicinity. The place was most likely Totiakton near Rochester Junction, where La Conception chapel was located. Fathers Julian Garrier and Peter Raffels who were then resident Jesuit missionaries were present. The circumstances which brought Father Hennepin to our neighborhood at this time were these: During the summer of 1678 the first sailing vessels to go on Lake Ontario were built at Fort Frontenac, near Kingston, Ontario by La Salle. In these vessels La Salle carried to the present site of Lewiston, N. Y., the hardware required to build another vessel for Lake Erie and the other upper lakes. Eight miles carry above Lewiston and at a safe place above the Falls and Rapids at the present site of LaSalle, N. Y., this ship which was called the Griffon was laid down and built. The Senecas whose conquests had brought them into control of Lake Erie and the Niagara River were suspicious of La Salle and his big canoe (the ship was sixty feet long). In order to win the approval of the Senecas, Steur de La Motte, several carriers with presents for the Indians and Father Hennepin were sent to the Seneca Villages which were then east of the Genesee River. Five days walk in the snow brought them to Totiakton where Father Hennepin said Mass on New Year's, the day after their arrival. Mention the Courier to Advertisers

FORMER PUPILS OF SISTER M. AMATA
OFFICIATE AT HER FUNERAL SERVICES

Danville—Funeral services were conducted Tuesday, December 26 at Rochester and St. Mary's Church for Sister Mary Amata, 87, precessor at St. Mary's Winter of Cleveland and Belmont Convent, Danville, and formerly of Lawrence Winter of Rochester. Sister Mary Amata was born in Danville, N. Y., and died at General Hospital, Danville, Sunday, December 24, after an appendix operation Friday night. The Rev. Frederick G. Straub, of Auburn, one of Sister Mary Amata's first graduates, officiated at the Requiem Mass. The Rev. Albert J. Geiger of Rochester, another of Sister Amata's graduates, was deacon, and the Rev. J. R. Kauber, assistant pastor, was sub-deacon. The Rev. Leo V. Smith of St. Patrick's Church was master of ceremonies, while the Rev. Leo G. Holschneider, pastor of St. Mary's, was in the sanctuary. Many nuns of the Rochester diocese were in attendance. Among the several hundred friends present were a number of former pupils who had been taught by Sister Mary Amata. The sisters, former students of Sister Mary Amata, were William Yochum, Walter Hume, Walter Schwan, Herman Gerber, Raymond Wolf and Nicholas Meyer. The body was taken to Rochester, where burial was made in the sisters' plot in Holy Sepulchre Cemetery. Sister Mary Amata Winter was born in Rochester and spent her early life there. She was a sister of the late Frank W. Winter, former deputy attorney general, who was fatally injured in an automobile accident several weeks ago. The deceased had taught the seventh and eighth grades at St. Mary's since 1864 and was instrumental in fitting many of her pupils for the priesthood and sisterhood. She was a member of the Order of St. Joseph for 27 years, and spent 25 years of that time at the Danville convent. She had been precessor of the local school for 29 years. Sister Mary Amata is survived by To the men whose childhood has known sweetness and kindness, there is always a fibre of memory that can be touched to gentle influences.

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NAMED STATE LIBRARIAN
Columbus, O.—(NCWC)—Paul A. Noon, assistant librarian and head of the research department of Teachers College, Columbia University, New York, has been appointed librarian of the State of Ohio, effective January 1. While attending Ohio State University, Mr. Noon was active in Newman Club affairs.

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