

Catholic Courier and Journal

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Friday, March 22, 1929

The Consecration Ceremony

With reverent hearts, and with souls saddened by the spirit of love and of Christian faith, the people of Rochester and vicinity witnessed on Tuesday morning, March 19, the consecration of Rt. Rev. John Francis O'Hern, D. D., as third Bishop of Rochester.

Several thousands of people, lay and religious, were at St. Patrick's Cathedral, where the consecration took place. They filled the spacious edifice to the doors and overflowed far into the streets, where patiently they waited and fervently they prayed for him in whose honor they had assembled.

Hands of love had transformed the old Cathedral so that its sacred walls radiated youth, loveliness, tenderness, beauty. The rector, Rev. Charles F. Shay, told in this way his love for his friend and Bishop, his pride in his elevation, his joy in his consecration. His work gave rich adornment to the Cathedral, rare happiness to many hearts, and provided a fitting setting for a ritual and ceremony blessed and sanctified by centuries of usage.

The presence of His Eminence, Patrick Cardinal Hayes of New York; of that beloved son of Rochester, Most Rev. Edward J. Hannan, Archbishop of San Francisco, and of the twenty-one Bishops, hundreds of priests, sisters and seminarians, formed a spectacle that will not soon be forgotten. And hearts of love went out in a special way to the Most Rev. Thomas F. Hickey, D. D., Archbishop of Vincennes. The memory of all his years of unceasing labor, of unselfish sacrifice, of unflinching devotion to his duty and his God, drew him closer to the heart of every person in that great congregation.

Full description of these ceremonies, which are invested with all the pomp and circumstance with which the Catholic Church marks such a solemn occasion, will be found elsewhere in this paper. They are of great significance not only to Rochester, but to the entire Catholic diocese of which it is the center; not only to the large Catholic population of that diocese, but to their fellow citizens of other faiths with whom they are in daily contact.

Bishop O'Hern enters upon the exacting duties of his office with the congratulations and best wishes of all residents of the region included in his diocese. He is known personally to a large number of them. From that acquaintance they have gained the firm expectation that he will be a strong factor in promoting the best interests of the community as a whole, as well as those of his church. He is a man of singular personal charm, in addition to those qualities which have led to his selection as the religious leader of so many thousand souls and the successor of Archbishop Thomas F. Hickey.

THE SHELTERED PORT

"Favored are those who from their childhood up are nurtured in the Catholic Church, and to whom all her comforts, aids, and Sacraments come no less freely than the air and sunshine."

"Yet I have sometimes wondered whether such favored Catholics ever know the rapture of the homeless waif, to whom the splendours of his Fathers' house are suddenly revealed; the consolation of the mariner whose storm-tossed vessel finally attains the sheltered port; the gratitude of the lonely wanderer, long lost in cold and darkness, who shares at last, however undeservedly, the warmth and light of God's great spiritual Home."

From "Rebuilding a Lost Faith—P. 221—By John L. Stoddard—Yale Divinity Student, 25 years foremost lecturer in English-speaking world, who became a Catholic in 1920.

Mussolini Explains

Patience and kindness will be needed to make some of our countrymen understand the true meaning of the treaty between the Vatican and the Italian government. There is felt some skepticism, some worry and some fear. Much of this is honest; some of it otherwise. Our duty is plain—to educate our people honestly and sincerely in matters of this kind. Putting a brick in the toe of our stocking will not help at all.

Mussolini, Premier of Italy, recently spoke in Rome on the treaty. His words carry weight. He speaks openly, frankly, forcibly. Italy has not abandoned any part of its sovereignty, he says. The Concordat has not revived the Middle Ages. It has revived anything incompatible with the spirit of modern civilization, "which the Catholic Church itself has demonstrated itself able to understand with its admirable spirit of adaptation."

Nor is liberty of conscience and sect suppressed, says Mussolini. Religions other than Catholic will not be touched by the treaty. Other cults, whatever religion they profess, are not and could not be touched in the slightest way. "We propose," he says, "to set this fact forth with precise laws guaranteeing in a tangible manner the free exercise of every cult when it is not contrary to public order and the common good, reaffirming a lack of connection between religion and enjoyment of civil and political right of kingdom."

This is clear. This is straightforward. This should put an end to the professed worries and fears of all fair-minded people in America. For this is as thoroughly American as if it came from the lips of our own President. The Catholic Church is satisfied with this treaty. Italy is satisfied with it. The rights of others are fully safeguarded, fully guaranteed, fully protected. More could not be asked. Nor should more be expected.

souls with joy, with reverence, with awe. And out of it all they took with them to their homes, and to their tasks in life, a definite understanding that all power comes from God, that all authority comes from God, and that the love and service of God is a wonderful, a sublime, a beautiful mission in life, demanding obedience, demanding sacrifice, service and zeal, but giving in return happiness, peace, contentment and love!

And so our new Bishop walked from this atmosphere into the hearts and lives of his people. Catholic and non-Catholic, Jew and Gentile, creeds, races and peoples intermingled—all of them prayed with him in spirit, and all of them are united in the hope and wish, fervently felt and expressed, that his life and work will be blessed in a generous measure by Almighty God, and that his years among us will be many, fruitful and beneficent. God bless you, dear Bishop O'Hern, and your work and your people!

Measure for Measure

In these days progress is determined by measurement. We have long distance and altitude flights; we have endurance tests which add the inch, the foot, the meter, and the mile to the standing record. In business we measure success by the dollar income. That business which does not annually multiply its dollars is considered stagnant or a failure. And now in education we measure, so material and objective has our philosophy become. We measure before we start to educate looking for the G. I. Q.; we measure during the processes of education looking for the increase of the I. Q.—and then we chart it all and probably proclaim to the world that this or that method in this or that branch of learning is supreme. Years afterwards the one time pupil awakens to the mistakes and fallacies of his early training.

The eighth annual religious survey of the University of Notre Dame, South Bend, Ind., opens our eyes to some challenging truths: measurements. Let it be said at once that in order to appreciate fully and to understand correctly the values in this report one must live on campus for longer than a visit and chat with the Reverend Director of this work. The outsider may say that such a report is sacrificing religion for cheap publicity and propaganda. He may also remark that this is making personal sanctity a ceremony of button-hole and coat sleeve parade. But such assertions while clever and smart are without foundation or justification. Such a one misses the truth. Religion is something the individual lives. And if we wish to test the veracity of the eighth annual religious survey and do it fairly let us put a copy in our pocket, board the night train for South Bend and take the time to live with the individuals of this collegiate group on campus at Notre Dame.

There are some statements in the report from which we can make a few general deductions. First they build their academic, their religious and their social life around the Eucharist. What a nucleus! The Living Bread which comes down from Heaven for the life of the world. This practise is not something of mushroom growth. At Notre Dame, daily Communion has been growing slowly and surely for generations. During the scholastic year 1927-28 there was an increase of 49,334 Holy Communions over those received by the students of the previous year. The total for the year was 331,226 and a daily average of 1,324. Catholic fathers, when you are planning higher education for the boy, devote yourself quietly and thoughtfully to the influence of these statistics. What measure or scale can determine this real educational profit in the individual or in the group? If you recall the teaching of your Catechism on the effects of Holy Communion you must admit that such a training has some influence on

general intelligence and intelligence quotient—perhaps infinite.

It is interesting to learn from this report how a group of several thousand men pray, how they make their thanksgiving after Holy Communion, how they assist at Mass, and how they feel about such practices so essential to Catholic worship. It is the experience of the confessors at Notre Dame that the vast majority of the students have not the slightest hesitancy about the matter of Confession. On the other hand the timid student in the questionnaire is faced frankly with such inquiries as—are you afraid to go to Confession—why?

The section which presents the experiences of infrequent communicants is worthy of the meditation and mastery of all interested in sound spiritual progress. In the report I select one from the hundreds given which is of practical value: "The frequent communicant finds it difficult to commit a mortal sin." But this survey does not deal only with Holy Communion. There are sections on "Prayer," "Topics of Conversation," "Ambitions and Tendencies in Life"; in fact, it is a sacred revelation of the wholesome influences operating educationally on the young man at college. Study of the survey proves its validity. At first reading it may manifest paradoxes and even contradictions. But they will unravel themselves by a re-reading and analysis. The report gives no short weight or measures. Tested by the real objectives and goals of a Christian life, it is valid and true. It is not hyper-spiritual nor is it effeminately silly. It is a measure of men, and therefore it is manly.

Sticking To It

As a general rule, Catholics attend the Lenten devotions with much fidelity. But the enormous crowds which always greet the beginning of the holy season on Ash Wednesday in our churches are considerably lessened when Holy Thursday comes around. Some of us are not blessed with perseverance. Yet it is among the most important of the virtues. By it, according to the old proverb, the snail reach the ark. "The Christian," says St. Augustine, "will not be questioned about the commencement, but the end of his life." Naturally, final perseverance in the state of grace is the greatest gift we can receive from God. We might begin practicing to receive it by persistence in the relatively minor matter of attendance throughout Lent at all the devotions of the parish.—The Transcript, Hartford.

The Saint of Patriotism

The Diocese of Verdun, France, has given the world a strong reminder that France is faithful to the memory of her national heroines, and that the memory of one who served her country well has not perished with her mortal remains. On Saturday, the twenty-third of February at 4 o'clock in the afternoon, all the bells in the Diocese of Verdun rang out, to remind men that five hundred years ago at exactly the same hour of the day, St. Joan of Arc started on her mission to serve and save her country.

The sentiments of the people of France on the occasion of the present five hundredth anniversary of the beginning of the martial efforts of St. Joan of Arc have been strikingly expressed in the words of His Eminence, the Cardinal, delivered many years ago and these words prove as impressive at their rereading in the present day as they were at the time of their delivery.

In speaking of the undying spirit of patriotism, His Eminence said, "The Great God of armies has no need of warriors who know only the power of material arms, nor of generals whose sole knowledge is that of military tactics and manoeuvres. All these together, without the soul of true patriotism, are a poor defence for any nation. It is the inspiration of faith alone which consecrates a nation's life and preserves its vitality, and safeguards its honor. God has again and again raised up little children and tender minds to rout whole armies led by great warriors."—The Pilot, Boston.

Editorial Comment On The Consecration

Bishop O'Hern Consecrated

Ceremonies marking the consecration of the Very Rev. John Francis O'Hern, V. G., as the third Bishop of Rochester, are being attended and participated in today by high dignitaries of the Catholic Church. His Eminence, Patrick Cardinal Hayes, archbishop of New York, is the consecrating prelate.

Full description of these ceremonies, which are invested with all the pomp and circumstance with which the Catholic Church marks such a solemn occasion, will be found elsewhere in this paper. They are of great significance not only to Rochester, but to the entire Catholic diocese of which it is the center; not only to the large Catholic population of that diocese, but to their fellow citizens of other faiths with whom they are in daily contact.

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Those whom St. Patrick's Cathedral can accommodate today are only a small fraction of the total number who join in wishing Bishop O'Hern continued success and happiness.—Times-Union.

Consecrating a New Bishop

Distinguished clergy in numbers will be in Rochester today to assist in the consecration of Rt. Rev. J. Francis O'Hern as bishop of the Rochester diocese as successor to Bishop Thomas F. Hickey. The ceremony, to be conducted with all the impressive ritual of the Catholic Church and with Cardinal Hayes of New York City as consecrator, will mark an important date in the religious life of the city. The new bishop will be entrusted with the task of continuing the idealism and traditions set by his two predecessors, Bishop McQuaid and Bishop Hickey, and adherents of all faiths will recognize the solemnity of the occasion that inducts him into his high office.

Through the medium of the radio, added to the elaborate plans for accommodating crowds at the Cathedral and nearby auditoriums, the entire diocese will be able, if it wishes, to be present at the ceremony today. After the service, the new bishop will be the center of various social amenities to receive the felicitations of members of his diocese, fellow clergy and numerous other friends. As he has risen to his recent eminence through long and faithful service in Rochester, the new bishop brings a special feeling of pride to Rochester Catholics who have come to know and admire him through years of intimate contact. To the new bishop, as well as to the retiring bishop, will go expressions of sincere esteem from all who are interested in the city's religious development.—Democrat & Chronicle.

Honor Well Bestowed

Reverently, and with unabated interest, this community awaits the historic ceremony at the Cathedral tomorrow, when Right Reverend Monsignor John Francis O'Hern will be consecrated by His Eminence, Patrick Cardinal Hayes, as Catholic bishop of the Diocese of Rochester.

But, deeper than the interest, is the profound and universal satisfaction of the people, because one for whom there is so much affection, and whose ability is so widely respected, will become their spiritual leader.

Distinguished members of the clergy will be here to take part in the Mass of consecration which down through the centuries has been used in the elevation of those who have been selected as bishops.

This ceremony will be an event Rochester will always remember.

Unfortunately, the capacity of the Cathedral will not permit the actual presence of all whose thoughts will be there on this occasion and who will be there in spirit.

As many as can be accommodated will join in the consecration Mass at the Cathedral. Others will hear it over the radio, read it in the newspapers, and catch visitors here for this event.

And all of this faith will pray for the kindly man of saintly character who is to be given to lead them, and will dedicate themselves to follow such leadership.

But rejoicing over this happy occasion is not confined to the narrow limits of creed. All the people of the diocese will congratulate the new bishop.

And will wish for him the full measure of success and happiness that is so richly deserved.—Journal & Post Express.

Marshal Foch Dead

Field Marshal Ferdinand Foch is dead. Generalissimo of all the Allied armies in the World War; tactician extraordinary; leader incomparable; fighter of unflinching spirit, determination, perseverance and bravery, he held the hopes and fears of the Allied nations in the hollow of his hand in the dark days of the War. Terrible the task before him when he took command of the Allied armies; dark the hour, and dreadful the future. Yet he did not despair, did not yield, did not run.

And why? Because he had abiding faith in himself, in his cause, and most of all in God. He had a habit, when desolation and despair engulfed his cause and those around him, of slipping quietly away to pray. Allied generals many a time found him on his knees in some shadowy corner in the house of God, praying devoutly for strength and divine guidance. And so it came that they called him, reverently, "the grey man of Christ."

A few days ago, when death was near, and mind and hand were slipping loose from the grasp of earthly things, he sent for a priest. This fact was heralded all over the world. Daily papers featured it. People talked about it. To many it was a source of wonder that a man who had stood supreme at the head of millions of men—the greatest fighting machine the world has ever known—should send for a priest when he was ill. But to the Catholic mind it seemed the most natural thing in the world, expressive of belief in the spiritual grace of the Sacraments, expressive of his faith in God and of his love of God. It was as natural that he should want a priest as it is that a child want its mother; as natural as a soul longing for the infinite glory of the living God.

The priest came again several times, news dispatches tell us, and made his last call just before Marshal Foch died, fortifying the brave Generalissimo with the last Sacraments of the Church which he loved, and of which he had been a devoted member all his life. Thus at death, as in life, he found comfort, courage and consolation in things spiritual, in prayer, in the sacraments, in supplication to Almighty God. What a beautiful death! What a sublime example to all the world of the efficacy of religion, and of the peace and strength it gives to the body and to the soul!

And religion shaped his life in large measure. Mild-mannered, kindly, thoughtful of others and of the rights of others; true and sincere in his friendships, he was far from what the world has come to regard as the typical soldier and warrior. He was all this, because he kept his mind and heart true to the spiritual things of life, faithful to his Church and humble and sincere in his love for God. The world will call him the greatest general since Napoleon, and greater in some respects. But will the world point the contrast between the deaths of these two great military leaders?

Napoleon walked, iron-heeled, upon the rights of religion, drove the Pope into exile, and for a brief space of time thought the sword supreme to the cross. Waterloo crushed him, St. Helena sucked the last vestige of pride from his soul, and he looked with penitential eyes upon his mistakes of the past, most of all upon his mistaken attitude towards religion.

But Foch, humbly, walked the pathways of God, prayed to God for guidance and for strength, and became to his embattled warriors not the personification of brute strength or military arrogance, but became that wonderfully appealing human figure—"the grey man of Christ!" What a sublime epitaph for any man!

A Great Man Retires

It isn't necessary to wait until a man dies to pay him tribute. We take this opportunity to offer a meed of praise to a great President, an exemplary citizen, Calvin Coolidge, now—a neighborly man of Northampton. Without a question of doubt, Calvin Coolidge was one of the simplest and plainest men who ever entered the White House. He came into the high office without blare of trumpets and he left it without beat of drums. He was not a popular man in the sense that he sought and received the plaudits of the American people. Nevertheless he was a good man, an honest President, a keen executive, a frugal administrator. He gave to this country an example in his home life that every American family may emulate. He was in our humble opinion a great man because he performed his ordinary duties extraordinarily well.

Now he is back home in Northampton with that gracious wife who has been the first lady of the land not only because she was the wife of the President but also because she has dignified American woman away from the strife and turmoil of official Washington. He has proved that men may rise to the pinnacle of power and then cast aside its glory to live in quiet and solitude among his old neighbors and friends. We repeat, Calvin Coolidge is a good man, a great man and the American people owe him a debt of sincerest gratitude which they will never be able to repay.—Union & Times, Buffalo.