

The Catholic Courier And Journal

Official Paper of the Diocese of Rochester... Published at 112 W. Water St. every Friday by THE CATHOLIC COURIER AND JOURNAL, Inc.

Subscription Rates: One Year \$8.00, Six Months \$5.00, Foreign, one year \$10.00

Editorial Staff: Friends of the Diocese, Morrison F. Sammons, Managing Editor

ALL communications for publication must be signed with the name and address of the writer, and must be in the Courier office by Tuesday preceding the date of publication.

Friday, April 5, 1929.

HARNESSING THE SHANNON

Ireland is harnessing the River Shannon. The waters of this great river, furnishing sweet music for Ireland and Irish hearts from time immemorial, will soon be furnishing light for homes and for factories, and power for traffic and for industry.

And now the song of the dynamo will replace the song of the fairies; the hum of electricity rise above that of the rhythm of rushing waters, and Romance will recede, perhaps, for the benefit of Progress.

Thus does Man, linking hands reverently with Nature, take from the soil and the sea, from river and lake, something of the goodness provided therein by Almighty God.

Perhaps the visionary tourist may deplore the harnessing of a river so rich in reverent memories; so noble in current and curve; so romantic in history and mystery.

FEDERALIZED EDUCATION: Many of us missed one sentence of the inaugural message of President Hoover; that sentence in which he said education "is primarily a responsibility of the States and local communities, and rightly so."

HE KNELT DOWN AND PRAYED: Not a few people have wondered why a man so reserved and retiring as Calvin Coolidge made so good a President and held so firmly the confidence and respect of the American people.

educational system, with the tyranny of bureaucracy, is upon us. Proposals leading to colorless uniformity and sheep herding would tend to reduce all local, traditional manners, customs and convenience to a common level.

Upon this issue may depend the breakdown of centralized government in Washington, which has undertaken too much. And upon it may depend also the decay of community responsibility, which undertakes too little.

Mr. Child's reason for opposing centralization is that a centralized government is an easy prey for communism. On this point he says:

"Only when it is necessary for one to observe constantly the strategies of communism does one discover that centralization in government, instead of being regarded by communism as a permanent stronghold against the red revolution, is regarded as a temporary obstacle much less difficult to attack than a social and economic and political system working in small units."

Mr. Child supports his theory by quoting interviews which he had with Krassin of Russia and an Italian communist of the pre-Mussolini period, both of whom told him that it was the American system of private initiative which constituted the great obstacle to communist advance in America.

And it is the American system of private initiative that will fight with undaunted determination every effort to take away from the States and from the people themselves the right to plan, control, supervise and administer their own educational affairs.

RELIGION NOT NEGLECTED

The New York State Department of Education recently conducted a survey for the purpose of learning, if possible, how many of the 65,000 employed boys, between the ages of fourteen and seventeen years, who are attending continuation schools in the State, are receiving religious instruction in church, Sunday school or elsewhere.

The answers to the religious question were most gratifying, and were apparently a big surprise to the Department of Education, which pronounced the survey a "remarkable showing". Seventy-seven per cent. of these boys said they were receiving religious instruction in one way or another.

"I am especially gratified to know that our continuation school boys are receiving religious instructions regularly, because it is in these years that their characters are molded and they are taught those moral and religious precepts that will guard them in later life."

That is just exactly what the Catholic Church has in mind when it teaches, and insists upon teaching, religious truths to boys and girls in its schools and colleges.

William Jennings Bryan, writing about his experiences in college, declared that this period of life is a dangerous one for any young man, that it "is accompanied by some religious uncertainty."

A tragedy that has befallen many a young man, and many a young woman. Hence, the parental solicitude of the Church in the matter of education. That the attitude of the State Department of Education is in keeping with the long-established views of the Church on this subject is of importance.

Mr. Coolidge tells that he and his wife immediately dressed, but that before leaving the room he knelt down and prayed, and asked God to bless the American people and give me power to serve them.

Catholics Pray for Public Officials

"We pray for His Excellency, the Governor of this State, for the members of Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability."

Ensign William G. McCrea, hero of recent explosion on U. S. S. Mississippi, and great-great-nephew of Robert Livingston, one of the original signers of the Declaration of Independence, was a Catholic.

Cardinal Gibbons wrote, in his "Retrospect of Fifty Years": "This nation of over one hundred millions reads with gladness and piety the annual formal message of our President, wherein God, Providence, Prayer, Christianity are formally allowed and commended to every citizen."

How good it is, then, to read of the simple, even humble reverence with which Calvin Coolidge turned to God in the first moment of that wonderful hour when he became President of these United States.

AMBASSADOR HERRICK

It is gratifying to note the widespread respect and sincere affection that is held for Ambassador Myron T. Herrick, who died in Paris on Easter Sunday.

During the trying days of the World War Ambassador Herrick was a tower of moral strength to the French nation. He was a rock of good sense, sound judgment and unselfish sincerity.

Child of a log cabin, like Lincoln, he grew from poverty into greatness; from obscurity into world prominence. France calls him, affectionately, one of her greatest friends.

"The City of Cleveland will, above all others, feel the sorrow that comes from the death of one of its noblest citizens. He was an outstanding figure for everything that was good and noble in the lives of men in his own city."

trying periods of its history and has won, not only for himself, but for the land he represented, universal respect and even affection.

SOMETHING NEW

A course in Pastoral sociology or Parish activities is being offered in the summer session of the University of Notre Dame. As the prospectus reads, the purpose of this course is to prepare young priests for special tasks that will confront them in present-day parish work.

Indeed, this is something new. Bishops, priests and people should welcome this undertaking. We wonder whether this offer should come from a university or whether it would not be more practical for our seminaries to offer such courses.

BISHOP CHENG OF PU-CHI

The late Bishop Cheng, first prefect apostolic of Pu-Chi, has left an impress upon the clergy of his country, native and foreign alike, which will only be deepened as it becomes more apparent how closely the Church meets and fits into the spiritual needs and capacity of the Chinese.

Sunday's Liturgy

By Rev. Joseph L. Lord

(Prepared for the N. C. W. C. News Service by the Liturgical Press, Collegeville, Minnesota).

The liturgy for Low Sunday is especially concerned with the neophytes, the newly baptized, who on this day put off the white garments which they had worn since their baptism the week before.

The Church compares the neophytes to new-born babes, and the milk she gives them to drink is the "rational milk without guile" (Introlit). At the laying aside of the white garments she told them in the words of St. Peter: "Lay aside all malice and all guile and dissimulation—"

be you also as living stones built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Hence they must drink the milk which is faith in Christ, which will enable them to overcome the world with Him and in Him. By faith we can do all things in Christ. Thus in the Epistle resounds a glorious note of triumph: "Whatever is born of God overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

The Church tells us that our faith will triumph despite apparent failure. To all appearances Christ's mission had been a failure. The world and the forces of evil had triumphed. Even the Apostles had despaired. Their faith failed at the evidence of

their senses but Christ has arisen and has triumphed; "the Prince of life who died now lives and reigns." We have seen him immortal and impassible.

What an encouragement to us! There can be no failure to those who are born of God in holy baptism and armed with divine faith. To the world we may seem to have failed as Christ failed, as His martyrs failed, but the crown of victory will be ours as it was theirs. The Gospel for Low Sunday tells us how our Lord appeared to His Apostles, the doors being shut, and of His gentle rebuke to the incredulous Thomas after He had shown him the wounds in His hands and in His side: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen and have believed."

peared incredible. One hopes that when his life comes to be written, the chronicle will end with his own wish for Bishop Galvin: "May his work expand and flow on forever like the waters of the Han, and his zeal for the salvation of souls illumine the world like the light of the sun."—The Commonweal.

SPREADING CATHOLIC TRUTH

Is it easy for non-Catholics in the United States to obtain knowledge and understanding of the teachings, the discipline, the practices of the Catholic Church?

The accuracy of the answer which the average Catholic would return to this question would depend largely on his experience and locale. If he has spent his years in one of our great urban and cosmopolitan centers, he will think of the large proportion—perhaps preponderance—of Catholics; of the many churches and schools; of the scores of other outward manifestations of Catholic life all around him, and wonder how any one outside the Church could be wanting in interest or in information regarding her.

The question would receive quite another answer from a Catholic who lives in any of the many sections where Catholics are but one in a thousand of the population and where there are but few Catholic churches and no Catholic schools, no Catholic societies and no Catholic papers. And such is the condition in many parts of the United States.

Is it possible, then, for non-Catholics living in those regions to learn anything of the Catholic church and her doctrines? Can they be blamed for the misconceptions and prejudices they harbor with respect to the belief and behavior of Catholics?

There is an obligation on the part of Catholics to acquaint these millions of their non-Catholic fellow-citizens with the facts about the Church. If enlightenment won't make them Catholics, it ought to make them better Americans, and foster more friendly relationships between those of different religions who must mingle as neighbors under the same laws and the same flag.

The priests in this country are almost too few to minister to the religious needs of the Catholic population. They can scarcely be expected to leave their present field for the realm of apologetics, but many of them could direct the laity in the work of explaining and defending the dogmas of the Church. Indeed, this work is one of peculiar appropriateness for the layman and the laywoman. It is they that live and labor in the midst of their non-Catholic countrymen. It is they that first hear the charges against their Church and the sincere inquiries concerning her message. It is they that most deeply—and, whether favorably or adversely—impress by their example the non-Catholics who surround them.

It is to bring the Catholic laity to the task of educating non-Catholics regarding the teaching of the Church that the National Council of Catholic Men has inaugurated an apologetical movement in which all of its affiliated organizations are urged to cooperate. In this undertaking the Men's Council stresses the use of the radio as a means of reaching the millions of non-Catholics who dwell beyond contact with the sons and daughters of the Church. The radio is a way of approach to great numbers who are inaccessible even to the printed word. Letters received by the sponsors of various Catholic radio programs tell of the interest which the statement of the Catholic case arouses among non-Catholic hearers—some of them many miles from the station.

In conjunction with the employment of the radio, the Men's Council announces, there will be a widespread and continuous dissemination of apologetical literature, the encouragement of forums, and the use of the press. Such an apostolate should produce the better understanding of the Catholic faith and viewpoint we so earnestly desire non-Catholics to have. With such an ideal combination of need and opportunity before them, and means so ready to hand, it is difficult to see how the Catholic laity can withhold the co-operation which the Men's Council solicits.

CATHOLIC EDUCATION

The Catholic paper in the Catholic household is an integral part of Catholic education. Where the Catholic paper is not, and the secular paper flourishes in the home, the world's side of things is seen. The reading of the Catholic paper cannot be too highly encouraged.—The Guardian, Little Rock.

April 7 Low Sunday

Aged Vermont Nun Dies

Winoski, Vt., April 4.—Funeral services for Sister Marie Georgianna Gravel, Hospital Sister of St. Joseph, were held recently at the Fanny Allen Hospital Chapel, here. Sister Gravel had passed her eightieth birthday and had been in poor health for years. She was born at St. Thomas, P. Q., July 8, 1848. She received her education at the convent of the Sisters of Providence.