

The Catholic Courier And Journal

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Printed at the Diocese Maurice P. Hammond, Managing Editor

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Friday, April 19, 1929.

GOOD WORK WELL DONE

The campaign for Rochester's Civic Orchestra has gone the way of all good things in Rochester—over the top. A fund of sixty thousand dollars was sought. A fund of \$78,828 was obtained.

It is pleasant to recall that one of the first public acts of Rt. Rev. John Francis O'Hara, D.D., Bishop of Rochester, was a hearty commendation of this orchestra, its purposes and its usefulness.

HOLD UP THEIR HANDS

Commissioner of Public Safety Nier and Chief of Police Kavanaugh have put a stop to the presentation of indecent shows in a local theater, the Victoria. This is good work. Let us hold up their hands, stand back of them and commend them for their efforts to safeguard the morals and the common decency of the community.

Rochester does not want such shows. There may be some who, as St. Paul says, "professing themselves to be wise, have become fools." But it is written in the character and in the hearts of the great body of the people of Rochester that dramatic productions of this kind and class, clothed in whatever verbiage may seem best to hide the poison, shall have no place in our midst.

A Buffalo amusement house sought to spread the fifth here. Police investigation, Commissioner Nier says, found "the shows all alike—nothing but vulgarity, indecency and obscenity!" The harder a thing of that kind is hit the better will it be for the community and for the theatrical business as well.

WORSHIP ACCORDING TO REASON

It is the duty of creatures to worship their Creator. This is a very serious obligation which binds in conscience. But how? To what extent must this worship be a part of the rational life of creatures? Is there any obligation to grow and increase in an intelligent understanding of those things which comprise our act of worship?

God certainly requires of man, an "obsequious rationale"—a form of worship according to reason. Sunday after Sunday millions of people assemble to participate in the supreme act of worship, the Mass. Is this a mere summary and superstition, or is it a worship according to reason? It is the worship of the people. This particular worship speaks to the soul of man. The unknown to most of us, it is the worship of the common people. It is Catholic. It is strange. We do not understand the language of the Mass. It is a mystery and an act. True, there is a sacrifice, there are prayers that count, not the prayers help to elevate the creature. The Creator is the one who is worshipped. It is our polyglot mass of humanity, the

Nocturne

Quiet and cool the night's soft radiance, And hushed the paddle's dipping as I take The moon's long silver path across the lake. The shore glides slow and silently enchants. Blue darkness, star-hung, whispers strange romance; Slim tufted palms a double pattern make; Moss veils swing low; pale petals stir and shake. An incense through the shadows' lazy dance. Tomorrow's noon will find me far away, Strained and heated in the turmill's dust. Still I shall have this placid dream. So may We linger in the rainbow moment's hue, Though we are of the vast gray hours and must Forever bid to beauty sad adieu. —Hinroo Heath, in America.

One Fold—One Shepherd

Catholics pray constantly that all Christians may soon be united and have "One Lord, one faith, one baptism, one God and Father of all, Who is over all, and through all, and in all." (Eph. 4, 5-6.) The Catholic Church invites all Christians to return to that great Mother Church, which teaches today the same unchanging faith taught by Christ and the Apostles. (John 17, 11), "Holy Father, keep them in Thy name which Thou hast given me; that they may be ONE, even as we are."

THE FIRST HOSPITAL BUILT IN THE NEW WORLD WAS A CATHOLIC HOSPITAL, ERECTED IN MEXICO CITY IN 1524.

melting pot, the conglomerate population that causes difficulty. The shoe must be made to fit the foot. And the feet of American humanity are variable. What some social groups accept others reject. Occasionally the laws of different states may be opposed. In education, the schools of some states would separate the negro from the white; in others, such a method is illegal. One state prescribes the reading of the Bible. Another proscribes it. One state allows no divorce; another capitalizes on the simplicity of the method for obtaining divorce. Some states rigorously prohibit race-track betting; others grant licenses for it. Such contradictions do not make for the regular observance of law. Perhaps it may, certainly it does, increase the ratio of crime. Our prosperity is not intelligently controlled. It makes everyone for himself. It establishes methods of least resistance. The easiest way is not always the best. Short cuts to prosperity are not always honest. We must stop rising on dead men's bodies. Homicide is a crime prohibited by statutory law, and self-aggrandizement is not a justifying circumstance.

We have democratized everything. Free everything for everybody. Looseness and softness characterize many of our policies, not excluding education. The very educational nomenclature has been stripped of those words which express force, strength, vigor and rigor. This has produced a scorn and disdain for mental discipline. Hardship, suffering, pain, and inconvenience in the performance of duty must be eliminated. Our ethics are permeated with methods of twilight sleep and painless extraction. We try to shun the universal edict that suffering is the badge of the human race, and that the noblest characters are moulded in the fire. The saddest of all is that we delude our children by such deceptive principles. We misrepresent life. When they meet the realities, how difficult it will be. Imprecations will be hurled at us, though absent. And all this we call liberty and freedom. But is it the liberty of the children of God? Is it the kind of freedom that makes us really and truly free?

Again to those stubborn facts; they always bob up. Throughout the country, within a decade or so, the divorce rate has doubled. It had a flying start. It is still climbing. We are told that in this day of freedom practically one marriage in six may be counted to end in divorce. Some states have a higher expectancy—one in five. One state is as high as one in three. Our national divorce rate is nearly fifteen times that of Canada. Selfishness, individualism, produce broken homes. One broken home can oppose and destroy the work of a whole school system. Personal pleasure and personal happiness are the objectives. The welfare of others, including the welfare of children is relegated to the ash heap of antique ideas. Everyone sits in on the game of give, but there are vacant places at the game of take. We try to rationalize our educational standards in the glorification of our children. We emphasize for them in all teaching their inalienable right to educa-

tion, to life, to liberty and to happiness, and at the same moment we embrace a social standard which denies them the right, just as inalienable, to a normal home.

It has been well said: "We cannot build our democratic structure on the shifting sands of soft pedagogy. There must be iron in the blood of education and lime in the bone." It is religion, pure and undefiled, which gives these essential elements. It is the religion of the Cross of Jesus Christ. He who treads this road of education goes through discipline to freedom.

LUDWIG VON PASTOR

American Catholics should know this name and acquaint themselves with his writings. We wonder how many of his writings could be found on the shelves of our American Public Libraries. Catholic taxpayers should call for them. If a demand is created a supply may be found.

On September 30 last, Doctor Ludwig von Pastor, the historian of the Popes, was called to his eternal reward. In his death the Church has lost her most valuable historical scholar of modern times. In all truth it may be said that there are few, if any, greater historians in any field of historical research—Pastor's monumental work, "The History of the Popes", has been rated as the best historical production of the nineteenth and twentieth centuries. It is the reliable reference work on Papacy in the period of the Renaissance and the Reformation.

It was Von Ranke who aroused Ludwig Pastor and caused him to write a great history of the Papacy. He made this observation: "If Ranke, a Protestant, who had no access to the Vatican archives could give us such a grand picture of this great subject, how much more perfect must not be the description by a Catholic who would have access to the first depository of historical sources!"

Pastor began his studies at Louvain, and then followed them up in turn at Bonn, Berlin, Vienna and Graz. Great minds are certain to cross sooner or later in life. At Berlin he met Von Ranke and at Vienna he became the intimate friend of Onno Klopp, who will be remembered as the authority on "The Thirty Years War." Klopp and Jansen were the strongest factors in forming Pastor's historical principles. Here were the sources from which he derived his great and everlasting love for truth.

Backed by the years of training and possessed of great historical wealth, the young scholar set out for Rome to begin researches in the documents of the Papacy. Unlike either Creighton or Von Ranke, Pastor was possessed of a strong faith which enabled him to appreciate historical situations and evaluate documents. He had an exceptional training, and development in a Catholic atmosphere. His love for his work forced him to surmount obstacles and endure physical hardships. Frequently he broke physically;

but no sooner had he recovered than he returned energetically to his task.

Unlike many modern historians, Pastor would be content only with original sources. This ambition, while the very highest, presented obstacles. The greatest obstacle was the archives of the Vatican were closed. Perhaps one great modern historian, a lover and imitator of Pastor in many ways, the author of the life of Bishop McGuaid, can sympathize with him in this. Before this time the Vatican Archives had not been opened, or if at all, only to a limited degree. Now, owing to the indiscretion of an official, they were closed tighter than ever. In 1870 Pope Pius IX had forbidden under pain of excommunication the entrance of anyone except the Pope, the Cardinal Secretary of State and the Prefect of the Archives. What chance had Pastor in view of this prohibition? But his heart was set on the work. In vain did he implore the aid of certain ecclesiastics. He even requested the permission to study the records under official guard and observation. It was refused.

The average man would have right-about-faced at such obstacles. But Pastor knew he was right and went forward. He requested a personal audience with Leo XIII, presenting to him a detailed plan of the work he intended to do. Leo XIII granted him the permission to use the archives. When Cardinal Hergenroether was appointed Prefect of the Archives, greater freedom was given Pastor. Hergenroether, being a historian, had a great sympathy for Pastor and his work. In 1883 the Brief Saepenumero Considerentes of Leo XIII opened the archives to the scholars of the world. This, and other generations to come, owe a great debt of gratitude to Pastor for his persistency in insisting on the opening of the Vatican archives by Leo XIII.

The History of Pastor on its first appearance, attracted the attention of the world of letters. The honorary doctorate came to him through the Universities of Innsbruck, Breslau and Louvain. Emperor Francis Joseph elevated him to the nobility. Austria made him the director of the Austrian Historical Institute at Rome. In 1920 he was made Austrian Ambassador to the Holy See. His greatest and most cherished honors came from the Holy See itself. All the Popes since Leo XIII have honored Doctor Pastor. In 1922 the present Holy Father granted him a most special Apostolic Benediction.

Pastor's History of the Popes begins with the Renaissance and continues through the Reformation almost to our own times. It tells the story of the Papacy, its glories, its struggles, and its misfortunes. By a fortunate turn of Providence, death did not snatch the pen from the hand of this great writer. He was permitted to finish his monumental work. His writing is a masterful defense of the Popes of the Renaissance and the Reformation. What is more it is honest and impartial. Certain unsympathetic critics have attached his historical deduction but no one has minimized his veracity and truthfulness. He defended the Church with the two-edged sword. His principle was that the truth would be at times distasteful, that it would manifest ecclesiastics, even Popes, as anything but righteous, but all this would only add more convincing proof to the divinity of that great institution of Christ. Truthful historical research and disclosure of the facts could never injure the Church, though it is true there might be scandal to the weaker ones. In all his labors Pastor was encouraged by Papal approbation.

There has grown up around the Church and Churchmen so much fiction that Catholics should welcome and revere the work and writings of Pastor. Much of this fiction is due to Catholics themselves who speak ignorantly of the facts of their history. A good patriot and citizen has an accurate knowledge of the historical events of his country; a good Catholic should be correctly informed on the important events in the growth and formation of his Church. For over fifty years Pastor labored to produce and leave this historical inheritance to us. We no longer can justify our flippant talk on the facts and personages of Church History. Pastor died as he lived, loyal to the Church and the Holy See. His last act was one of public respect to the Vicar of Christ. His faith made him free, and his life work, The History of the Popes, should make us free from ignorance.

Sunday's Liturgy

By Rev. Joseph L. Lord

April 21: The Third Sunday after Easter

By REV. JOSEPH L. LORD (Prepared for the N. C. W. C. News Service by the Liturgical Press, Collegeville, Minnesota.)

The Church on this Sunday rejoices in her Risen Spouse. She commands all the earth to shout with joy to God. The Lord is risen, and we who have risen with Him must give glory to His praise. But the glory we give to the Risen Christ must be expressed in the actions of our life. We must show forth in our works the glory and sanctity of the Risen Christ.

Our calling is sublime. We are members of Christ's Mystical Body "flesh of His flesh, bone of His bone." So our lives must be holy. Therefore we pray to Him who doth show the light of Truth unto us, that He may grant to us and all who have received the same baptism

as ourselves, the grace to act in accordance with His teaching. But since our calling is such because our dignity as members of Christ's Body is so great, we must expect persecution. For we are but pilgrims and strangers here. Through suffering and love we will finally attain truth and holiness in Christ, and then our triumph over the world will be assured.

But the reign of God is not established quickly. St. Peter warns us in the epistle: "Be subject, therefore, to every human creature for God's sake—for so is the will of God that by doing well you may put to silence the ignorance of foolish men—for this is thankworthy before God in Christ Jesus." The Christian lives in expectation. If then we belong to God it is our duty to live for Him. "It behooved Christ to suffer and to rise again from the dead and so to enter into His

Glory." If the Son of God submitted to this law, how much the more shall we not be bound thereby, who aspire to attain to a glory which is not ours but His? In the Gospel our divine Saviour, taking leave of His disciples, seeks to prepare them for the separation. We also may take heart from His words, for our faith, by which we live, will be put to many trials before we reach our eternal Home. To us He says: "You now indeed have sorrow but I will see you again and your heart rejoices and your joy no man shall take from you." Let our hearts therefore be filled with a holy love of heavenly things. And as we are nourished by the quickening food of the holy Eucharist, let us look forward to the blessed hope when we shall rejoice in our Savior forever.

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April 21 The Third Sunday After Easter

Vatican May Have Own Bank in Rome

Vatican City, April 18.—The Vatican City may have its own bank upon its own territory, says the Giornale d'Italia, though it was not certain yet whether a separate institution would be incorporated and installed or whether some existing bank would be allowed to open a branch in the Pontifical State.

At present the idea seems to be to afford exchange facilities for papal subjects in the Vatican City, in case the Pope should decide to coin his own currency, as he has a right to do. It would also permit Papal State residents to deal in securities and have facilities for depositing earnings.