

The Catholic Courier And Journal

Official Paper of the Diocese of Rochester
Published at 257 Andrews St., every Friday by
THE CATHOLIC COURIER AND JOURNAL, Inc.
With the Approval of the
Right Rev. John Francis O'Hara, D. D.,
Bishop of Rochester
TELEPHONE MAIN 1567

Courier Established 1899
Journal Established 1899
Subscriber to the N. O. W. C. News Service.
Entered at the Postoffice at Rochester,
N. Y., as Second-Class Mail Matter.

SUBSCRIPTION RATES
Payable in Advance
One Year \$2.50
Six Months 1.25
Foreign, one year 3.00
When all checks payable to Catholic Courier and Journal, Inc. Advertising Rates gladly furnished on application. This newspaper will not accept unprofitable or undesirable advertising.

Editorial Staff:
Editor of the Diocese
Marvin F. Hammond, 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, May 3, 1929.

OUR CATHOLIC POPULATION

The 1929 official Directory of the Catholic Church for America, just issued, has some interesting facts. The Catholic population of the country is 20,112,768. This is a gain of 423,709 over 1928. There were 34,376 converts to the Faith in the year— a striking total, but encouraging, nevertheless. Such a vast field, leavened by friendships, good example and good will, might well have been more fertile.

The figures on education are inspiring— 128 seminaries for priests, with 14,686 students; 237 colleges for boys, 734 academies for girls, 7,063 pariah schools, with a total attendance of 2,488,682 pupils. What an amazing workshop for the advancement of faith, education, good citizenship, patriotism, clean manhood and noble womanhood!

But the greatest of these is Charity! Three hundred and fifty-seven orphan asylums, caring for 54,350 children! 150 homes for the aged, caring for many thousands of men and women, waiting in the twilight for the call of God; and hospitals that draw life from ocean to ocean, giving hope and healing to the poor and all the needy, who are kind to color, race or creed.

And so let us... Nine new hospitals erected during the year; three new homes for the aged; six new orphan asylums; twelve new colleges for boys; five new academies for girls.

Three Cardinals, seventeen Archbishops and 104 Bishops supervise this great work in America, with 25,778 priests working loyally in the ranks—one priest for every 760 people. All in all, this new directory tells a wonderful story of work accomplished, of progress made, of great growth and great achievement.

INTELLIGENT CATHOLICITY

We often hear reference made to the phrase, an intelligent electorate. It is said that our country succeeds in proportion to the intelligence manifest on the part of the individual in civic affairs. Therefore, although we have definitely settled neither our content nor the objectives, we have courses of studies in Civics and Citizenship. We seem to think that such teaching produces an intelligent group which goes to make "We, the people of these United States."

There is a duty on every Catholic to make the most, so to say, of himself according to his opportunities. On the Catholic who has the particular privilege of special and advanced education, there is the duty to develop the whole of his self in a complete, organic and vital way. If this is not done, he grows up lop-sided. The part that remains undeveloped or atrophied withers and is like to perish. Putting the proposition clearly, what a man knows as a Catholic should develop parallel to and organically in conjunction with what he collects of his world of education.

The body grows and develops, the mind grows or at least more slowly. The body needs food and exercise. The mind needs instruction and gradual experience. The truths of religion concern those things which are and remain invisible, the things not the concrete, thus we take pains and find it harder to develop our minds about them. This is especially true when we are young. Helps may come from the world, but they are not the helps that we need. But it is the world that is full, pleasures are many, money-making is common, we get things we want. We grow up with a certain knowledge of our faith. We know the mechanism of the gas engine, we know about the shortest cuts to get from one place to another, we know more about the minutest details of our vocations, than we do about the things which are necessary. You may figure it out, if you think that only that you are good, that you can't do anything.

But the engineer is a citizen, the doctor is a citizen and the broker is a citizen. It is required that all well-educated Catholics know at least the fundamental Catholic principles of citizenship.

Chiaroscuro

Somewhere within this shaggy house of sullen sod— This ebon blot against the silver drift of hills. Its windows small, deep-set like weary, dim old eyes Reflecting, now, the chaste white lights of winter skies— A woman kneels And never feels black shadows pressing, pushing in; White as her hair and gown, she bears no weight of sin. Her soul, a still, pale, pool of peace, contentment fills. Serene, she shares the moon-lit solitude with God.

—Vada F. Carlson, in "Good Counsel."

This is the Primer lesson for the pupil Catholic to learn. It is A.B.C. for the individual striving for intelligence in his or her catholicity. If known and practiced it must produce an intelligent Catholic body, the congregation of those who profess the faith of Jesus Christ, partake in the same sacraments and are governed by their lawful pastors under one visible head.

A HALF DOZEN GOOD REASONS WHY

1. You are a Catholic, and therefore ought to take an interest in Catholic affairs.
2. In common with all Catholics, you are liable to forget Catholic teaching and the doctrines of the Catholic Church. Reading Catholic papers and other Catholic works, will remind you. You will re-learn what you ought to know and may have forgotten.
3. We all admire great men. But what is still better than admiration, they spur us on to copy their lives. In the lives of our saints, heroes and great men, you will find the highest types this world has ever produced. Occasionally you will meet sketches of these in the Catholic papers.
4. You have a Family? Train them when young to read sound literature, by putting it in their hands every week. The devil will see to the distribution of bad literature, and it is much to be feared that his agents put us to shame by their activity and dogged persistence.
5. Speaking generally, we all read nowadays. If we don't read what is edifying, we are sure to read what is not.
6. If you happen to fall across something exceptionally good, hand it to a neighbor, just as you would hand a box of cigars to your friends. Good reading has been called a spiritual feast. Invite your friends to that banquet. A good book has been known to reform a life where great preachers had failed.

STUDY YOUR RELIGION

We throw out our chests when someone calls us "A Student." What's in a name? The great danger and the big difficulty in studying anything is not in what you learn, but what you don't learn. How valuable it would be as we come from every experience and lesson of life if we would know definitely and sincerely what we did not learn. No matter what way you look at it a little knowledge is a risky thing. The Catholic student of medicine, law, history or psychology may find things which seem to conflict and clash with the simple Catholic teaching of his early school and pre-school days. What is he to do?

First let him wait; he will not settle all the riddles of the universe, no matter how ambitious. Then let him consult a Catholic expert in that field of knowledge. Let his consultation be honest and sincere. Little by little his knowledge will be harmonized and the satisfaction will grow upon him that he is the richer because he has gone through a few moments of experience. His worry caused him to think. He sees that two knowledges which appeared to be disconnected now may be coordinated. Study has revealed this to him.

In anything it is always fatal to bluff yourself into believing that you believe when you really don't. This comes to some Catholics who pass through transition stages. They have failed to pray and they would not seek cure in the ordinary human way. If some of the good retreat masters would occasionally take as their topic the psychology of apostasy instead of the psychology of conversion they would be doing a great service to our young men and women. As a rule men do not give up their faith; it fades out. Now the passing or evaporation of the pearl of great price is due to many causes, among which not the least is man's failure in attempting to know just as much about his faith as he knows about his job.

A Catholic possesses the principles of right action. It is not sufficient that a man be merely a good doctor or a good lawyer. He must be a Catholic doctor and he must demonstrate beyond all doubt that he can apply his Catholic principles to his doctoring. This he must do because we believe that he has thought out both parts of his life carefully and convincingly. Everyman regardless of his avocation, or particular work in life, is a citizen. The engineer is a citizen, the doctor is a citizen and the broker is a citizen. It is required that all well-educated Catholics know at least the fundamental Catholic principles of citizenship.

Why We Are Catholics

We are Catholics because we are Americans, natives of the soil. And Americans more than others, have abundant reasons for being Catholics. Columbus himself was a Catholic; it was his staunch, unwavering allegiance to his Catholic faith that made it possible for him to be introduced to his royal Catholic patrons, who enabled him to set out on his unparalleled voyage of discovery. The primary scope and object of the great navigator was to propagate the Catholic faith, and it was Catholic money, furnished by the Catholic Church, that purchased and fitted out his sailing vessels.

JOHN BARRY, THE FATHER OF THE AMERICAN NAVY, WAS A CATHOLIC

This is the part of Catholic education which is frequently neglected. Social life and political life must be lived according to justice. Business and conscience are not incompatible. Politics—and this also applies to party politics—may not claim universal exemption from the laws of truth and right. Expediences entailing enormous individual suffering cannot make the only reason for an international behavior. The shopkeeper, the statesman, the diplomat, the employer, may not be mere opportunists. The Catholic in possession of his principles, and making no effort to think out or apply them, is on a par with, if not lower, than the conscienceless profiteer or cynical politician. He drags his country, men and women, down to ruin. It is one thing to possess a knowledge of Catholic truth, it is another to apply it. Our study of our religion should result in its practical application. Principles of any science possessed but not applied, are inoperative. We don't know their real value.

CATHOLIC EDUCATIONAL AID

The United States Bureau of Education estimates that it costs the taxpayers \$102.05 a year for every child in the public schools. On this basis the 7,000 parochial schools of the country with their over 2,000,000 pupils are saving the taxpayers more than \$204,000,000 every year.

If it would cost the taxpayers \$204,000,000 additional to give the Catholic pupils now in parochial schools a public school education, think of what it would cost to build the additional public school houses that would be needed to care for all the children now being taught in the Catholic schools; the amount probably would run into billions, for the public schools throughout the country at the present time are so over-crowded in many cities that they are forced to adopt the part-time principle. Practically everywhere new accommodations would have to be provided if the public schools were obliged to make room for the Catholic school children.

Accordingly, the Protestant taxpayers of the country, it would seem, have good reason to be grateful to the Catholics of the country for so greatly lessening their burden of taxation at the same time that they provide for Catholic children an education that is in all respects equal to the public school education and, from the standpoint of inculcating religious and moral principles so essential to good citizenship much superior.

It would seem that, instead of criticizing the Church for building and operating its own schools on such a tremendously large scale, the average non-Catholic, and at least the average taxpayer, would have a feeling of gratitude toward the Church. The finest kind of citizenship, Americanism and Christianity is taught in Catholic schools—love of God, love of fellow human beings, love of home, respect for authority, obedience to law, honesty, fair play, right living, and religious and moral principles that build character and safeguard character. Surely there can be no honest criticism of schools that do work of this kind at their own expense—and all because the Church is inspired by a sin-

cere love for God and a sincere love of country.

A good Catholic cannot make a bad American—the teachings of his Church prevent that. But the minute he ceases to be a good Catholic, there may be need to watch him. There is something wrong with him. He is slipping from bonds that hold him fast to God, and that keep him unflinchingly loyal to his country.

Our schools, therefore, are an asset to the country, as well as an asset to God. Good Americans, irrespective of religious beliefs, should encourage them, be proud of them and interested in them. They inject, each year, more than two million loyal, law-abiding, well-trained, God-fearing boys and girls into the arteries of the nation—good blood, that; pure blood, and invigorating.

A FEMININE FETISH

The Monroe County, Tennessee, Board of Education has adopted a ruling that married men, as well as married women, shall not be permitted to teach in public schools. The ruling was made upon the insistence of Mrs. Carrie Fain, the only woman member of the Board, who claimed it was unfair discrimination to bar married women as teachers and not married men. Mrs. Fain was supported in her stand by two of the male members of the Board, who, with her, constituted a majority.

Five married men and nineteen women already have lost their jobs under the ruling.

The action of the Tennessee Board is an indication of the absurdity to which sex equalization can be carried. The purpose of the ruling adopted by public school boards in many localities to bar married women from teaching in the schools was to strengthen the home; the tendency of the Tennessee Board's action is to weaken, if not to destroy it. Men who are teachers must have work, or they can't have families. That is, they can't have families unless they are willing to have the family supported by the wife, a suggestion which even the most advanced advocate of sex equality would, of course, resent.

Moreover, if both married men and married women teachers are barred from the public schools, and thereby probably barred from matrimony, one of the best fitted classes to rear families is condemned. Surely this would not be conducive to the public welfare, and no well-balanced mind would ever foster a policy which inevitably would lead to such a deplorable consequence.

The moral of the Tennessee Board's action is that in seeking sex equality the new woman should be careful not to advocate political and economic policies which tend to undermine the home. The home has been woman's temple. There she has reigned in respect and love. If she shakes its pillars in her vain desire to obtain sex equality, she may find herself eventually buried under its ruins, with little chance to rise again to the proud position she once occupied and forfeited for a fetish.

MATERNITY COSTS AND FAMILY CARE

One of the most specious arguments which some of our pseudo-sociologists advance against the large or even moderately sized family, is the high cost of rearing a family in present conditions—an argument which is a disheartening commentary on social progress and on the present state of civilization.

To squeeze the last cent of profit from a piece of land in our cities, the modern family is forced into a minimum of space so that the greatest possible number of cubicles, called apartments can be allocated to the site. With nearly every feature of a wholesome domestic life dissociated from the modern apartment home, wherein dwells the majority of American families, it follows that such surroundings are least accommodated to the most characteristic function of the home, the bringing into life of the child.

Just a year ago four of our great social foundations placed financial resources at the disposal of a committee, headed by the present Secretary of the Interior, to investigate the high cost of medical care. Dr. Wilbur stated that a "large group of persons are not receiving needed medical attention at a cost within their means." The question to which an answer is sought by this highly financed organ of inquiry is "how can a family of moderate means secure adequate scientific medical service at a cost which it can afford?"

Within the past week a solution of a major part of this problem, that of maternity costs, has been indicated by his Eminence Cardinal Mundelein of Chicago in a practical and far-reaching way. He has established in Chicago a maternity hospital with a staff of physicians of European and American training and experience, which will not only take care of the expectant mother, but will solve one of the most serious problems facing the middle and working class family having an income of less than \$50 a week.

Here mothers and children will be cared for properly, and at a total cost of but fifty dollars for each mother and her child.

It is too much to expect the extension of the applied Christian principle behind this undertaking, to other fields in which we pay so dearly for a doubtful measure of social progress? When we are faced with the appalling fact that medical care costs the people of the United States five billion dollars a year, we wonder if science has advanced far in preservation of life and health and if it has the respect for religion which some of our more conservative scientists would have us believe. It does not seem to have much regard for religion in the form of common charity.

In Rochester we are fortunate in the splendid charity hospitals like St. Mary's; and in the generous help given by the Community Chest to all hospitals that practise the great virtue of charity. But all cities are not as fortunate. Hence, there will be widespread interest in the great undertaking launched by Cardinal Mundelein, and in the results it will have in encouraging parents to respect the laws of nature and of God.

ADMIRAL BENSON INFLUENCED

When Admiral Benson, retired, of our Navy, was studying in preparation for admission to the Church, he finally balked, so to speak, at going to Confession, the only thing he felt an objection to accepting. The priest who was instructing him told him it was necessary for him to accept without reserve, every teaching of the Catholic faith, which thought helped him immensely and hastened his entrance by Baptism. He tells of this himself when writing of his conversion. His favorite book of information, by the way, was "The Faith of Our Fathers."

We note that the special edition of "The Faith of Our Fathers," Cardinal Gibbon's wonderful book, which the Holy Name Society has had published, is on sale in Catholic bookstores and in some of the churches at the very moderate price of twenty-five cents. The sale and distribution of it should be very large and extensive, not only among Catholics, but among non-Catholics, for whose benefit the edition is particularly intended. It covers the entire field of general information on the Catholic religion, about which lack of definite knowledge is truly remarkable as well as deplorable in our supposedly highly "enlightened" country.

—Western Watchman.

Sunday's Liturgy

By Rev. Joseph L. Lord

In the Mass of this Sunday, the Church, who is to witness her divine Head ascend into glory within the week, sums up the whole mystery of man's redemption in one terse and pregnant sentence: "I came forth from the Father, and am come into the world; again I leave the world, and I go to the Father, Alleluia" (Gospel).

The glorious Ascension is now near at hand. Since Christ has now definitely completed our redemption and effected our full delivery (Offerory) from the bondage of sin by the efficacy of His blood (Gradual), the Church wishes us to raise our hearts in grateful jubilation: "Declare it with the voice of joy, and make it known, Alleluia: declare it even to the ends of the earth: the Lord hath delivered His people, Alleluia, Alleluia" (Trioit). "O bless

the Lord our God, ye peoples, and make the voice of His praise be heard, who hath set thy soul to live, and hath not suffered my feet to be moved" (Offerory). "Sing unto the Lord, Alleluia: sing unto the Lord, and bless His name: show forth His salvation from day to day, Alleluia, Alleluia" (Post-communion).

Why is it, that the Church, the spouse of Christ, does not, like those of the world, feel sorrowful and dejected at the rapidly nearing departure of her Beloved from her; why does she seem to be all the more elated and jubilant? It is because she knows, from Christ's parting words, that now she is to have an all-powerful advocate before the infinite throne of the heavenly Father; "Amen, amen, I say to you: if you ask the Father anything in my name, He will give it to you. Hitherto you have not asked anything in

my name; ask, and you shall receive, that your joy may be full" (Gospel).

Obedient to this injunction; the Church, in the Oration and Post-communion of this day, asks for her members those things which will complete and make full their joy, and she asks them in the name of Christ: "O God, from whom all good things come, grant to us thy supplicants, that by Thy inspiration, we may think those things that are right, and do them under Thy guidance. Through our Lord Jesus Christ... (Collect). And in the Post-communion, she again asks, in Christ's name for those good things which alone can make our joy full: Grant us, O Lord, who have been nourished and strengthened at the heavenly table, to desire that which is right, and to obtain what we desire. Through our Lord Jesus Christ... Amen."

Episcopal Minister Praises Practice Of Confession

New York, May 2—Compulsory confession of the Roman Catholic Church is the greatest safeguard for Christianity in the Philippine Islands, the Rev. H. E. Studley of St. Stephen's Protestant Episcopal Church, in the Philippines, declared yesterday in addressing a luncheon of the Delta Upsilon Club of New York here. Although compulsory confession is not in accord with the tenets of his faith, he had a profound respect for its effectiveness, he said.

The Rev. Mr. Studley said that with the exception of 1.3 per cent Protestants, and 7 per cent Mohammedans and pagans, the population of the Islands is Catholic.

May 5 The Fifth Sunday After Easter