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Friday, August 23, 1929.

#### OUR NEW MONSIGNOR

The work of a young priest, the zeal and the ability, outstanding, of a young priest, attracted first of all the attention and won the appreciation of his own Bishop. Then we called him Father Hart, the Vicar General. But now the Holy Father, appreciative too of faithful work, of unflinching sacrifice, of outstanding ability, has bestowed a great honor upon the Very Rev. William M. Hart, Vicar General of the Diocese of Rochester. And soon he will be a Monsignor, with the right to wear the purple. A cablegram from the Vatican brought that glad news a few days ago.

Lay and clerical, the people of the Diocese of Rochester will rejoice over this deserved recognition of one whom they know and love so well. In the Chancery office, courteous and capable; in the rectory of Corpus Christi, his parish home, zealous, watchful, efficient; in the sanctuary of God and elsewhere, a true priest, and in the hearts of all his people a true friend—who could know Father Hart and not rejoice over the honor that has come to him? Our congratulations, sincerely bestowed, are his; our prayers, devoutly breathed, for a life lengthy in years and rich in accomplishments for God, are his.

When the purple of the monsignori is placed upon his shoulders, may it help bless and brighten all his life and add, not to the dignity of his character, but to the simplicity, the kindness, the unflinching courtesy that have endeared him to all peoples and made him beloved as one of their own.

#### MENTAL HASH

School will reopen in a few days. School days should be a preparation for later life. Schools should instruct the young on their duties to God, to their fellow men and to themselves. Otherwise, we can well ask of what use is school?

The studies in our Catholic schools in this Diocese are planned in such a way that the pupils may in time pass the examinations of the Board of Regents. That is as square a test as can be given. It will show, when the examinations have been reasonable, just what a child knows, when somewhat nervous and perhaps worried. But it is a test worth while.

But we turn to our high schools. We do not refer here to our Catholic high schools. They have been well managed by the priests, sisters and lay teachers who love their work and who are doing it for God. The Bishops of our Diocese have labored for education that is education. And Bishop O'Hern is deeply interested in the continued success of the many schools under his guidance. We refer to high schools in places where there are no Catholic high schools. The teachers in these schools are earnest, have the well-being of their students in mind and wish to aid them to success, each in his own line. But they labor under the handicap of the count system. There may be good points in it. But there are dangers, and because of them some of us who are old-fashioned would like to see the old way come back. That is to map out a course of studies that will lead somewhere, to be followed from one year into the next so that at the end of four years the student will have some practical knowledge of a few subjects.

Today many students come from high schools with minds filled with mental hash. The student chooses subjects easy for him to learn, subjects that have the most counts and at the end of four years or often five, he knows a little bit about Biology, about French, about Algebra, about Latin—perhaps one year—about Geometry, about football, about Spanish—perhaps one year—about history, about the State of Indiana officials seem to be called for a vote on subjects taught in schools, and the people are reported to be "Do not put any more subjects in, and stick to the

of mind as found after counts for one think of a dinner in a the larger was

### Vespers

It is dusk, Madonna, it is blue dusk:  
I hold in my hands its quietness; I fold  
my hands  
Over its peace. My lifted hands are a  
soft song  
Of its beauty, Madonna, of its silent  
beauty.  
The birds have ceased their twittering,  
the moon is a hush  
Of white on the rim of sky. It is my duty  
Now to pray, Madonna; the vesper bell  
demands  
I kneel and pray, Madonna. You know I  
cannot pray,  
There is no whisper of prayer in my heart  
—I but belong  
To this blue seal of dusk set upon the day.

How could I bend my head now; how  
would I dare  
To close my eyes to aught of this? The  
whole world  
Is a great blue bell; the whole world is  
a vesper chime;  
Why should I utter words? Even the  
wind has furled  
its banners and is still; leaves are sound  
less; time  
is hung in a blue void... I cannot make a  
prayer,  
Madonna. Who am I to shatter this with  
prayer?  
I can only love your son for shaping this  
blue  
Out of the robe you wore when he was  
young with you.

—Dorothy Belle Flanagan  
in the "Commonweal."

### Bible Not Complete

Catholics believe the Bible does not contain ALL the truths Christ revealed, hence it is not necessary to prove every doctrine of the Christian Religion from the Bible. John 21-25. "And there are also many other things which Jesus did, which if they should be written, every one, I suppose that even the world itself would not contain the books that should be written." Also John, 20-30. The teachings of the Bible must be supplemented by the teachings of the Catholic Church. Luke 10-16.

#### DE ROSSI, THE FOUNDER OF THE SCIENCE OF CHRISTIAN ARCHAEOLOGY, WAS A CATHOLIC

#### 60,000 CHURCHES DEAD

Sixty thousand of the 200,000 Protestant churches are dead. Within a year they gained no new membership. Perhaps 40,000 more of these 200,000 churches gained one or two members, indicating that they, too, are close to the dead line. Between 7,000 and 8,000 churches stand idle, empty, deserted, decaying. These figures are given by a non-Catholic writer, Frederick L. Collins, in a recent issue of the Woman's Home Companion.

"Shall we bury these dead churches?" Mr. Collins asks, quoting figures furnished by the Men's Church League to show the sterility of so many institutions. His answer is that they should be buried; that Christianity owes them a debt for past services and that the debt could be discharged by giving them a Christian burial, not only for their own benefit but for the benefit of the remaining churches.

Declaring the rehabilitation of the churches should not have failed in past years because of the lack of finances, Mr. Collins points out that the church has more money than Henry Ford or John D. Rockefeller, United States Steel or General Motors. Last year, he says, it collected and spent in America alone, \$600,000,000, most of which was wasted on the dead church.

Failure of the churches to show gains in membership are laid by Mr. Collins to the development of other forms of public gatherings which do away in a measure with the necessity of gathering at a community church for neighborly activities. The motion picture, the automobile, the radio, increased school activities, new subjects taught, all put a great strain upon the church. Even golf is blamed.

Mr. Collins does not touch the heart of the matter when he enumerates the reasons for the deaths of these churches. He omits the one great reason for failure, the only reason, in fact—the failure of these churches to make God, and the love and service of God, paramount in their work and in their teachings. The whole truth of the matter is that the average Protestant Church has resolved itself into a community center, or welfare center for neighborly activities, as Mr. Collins expresses it. Certainly the motion picture, the automobile and the radio has hurt this work. And golf,

entering a pew, or in passing the altar where the Blessed Sacrament is kept. His friend promptly told him he had not bent his knee to the floor. He was right in his criticism. That young Catholic man could explain what a genuflection is, but he seldom made one correctly. He merely gave his knee a quick bend, making little of an act of humility and of adoration which is our greeting to the King of Kings.

When we read of all the preparations made to greet worldly kings, and the practice given to the formal act of saluting them, surely we Catholics who know the Lord of Heaven and of earth is on our altars should give more attention to our act of adoration when we genuflect. Let us genuflect, and not make believe, before the King of Kings.

And a lot of other things. Churches that are built upon this foundation are doomed. Their future is even more hopeless than their past.

Many of these churches, also, have brought politics into their pulpits. Their ministers preach politics under the camouflage of standing back of "great moral issues." No sincere Christian wants to take his politics from the pulpit. No sincere Christian wants politics talked from the pulpit. In certain Protestant churches in the city of Rochester not long ago petitions for the designation of certain candidates were passed in the pews, and the people were asked to sign them. This is the pettiest kind of politics, whether you call it a great moral issue or a great moral humbug. Bishop Fiske, Protestant-Episcopal Bishop of the Diocese of Syracuse, recently warned the American Protestant people in vigorous language that this kind of work means the ultimate death of all churches that engage in it.

There isn't any sense in blaming the automobile, or the radio, or the motion picture, or the golf ball, for the deaths of these 60,000 churches. These churches have killed themselves. Slowly but surely they have committed religious suicide. When a church fails to make the love and service of God the paramount reason for its existence it fails to justify its existence. As welfare houses the churches are not needed. As community centers they are not needed. As political centers they are, to be frank, a menace to the good order and the internal peace and welfare of the community, the State and the Nation.

Then, too, the Protestant churches have neglected the religious education and training of their children. Sadly neglected. Many of their ministers have been so busy denouncing the parochial schools of the Catholic Church that they have not had time to see their own children slipping away from their churches—slipping until they are lost in the whirlpool of doubt and disbelief. Religion means sacrifice—sacrifice of time, of effort, of money, of personal convenience. If children are not taught the love and service of God if they are not taught to make sacrifices for God and for His Church when young, how much harder will it not be to teach them these things when they grow up? The Catholic Church, wise with the wisdom of ages, is answering this question in the right way, the only way. Visit any Catholic church anywhere in the world on any Sunday morning, and you will find vivid proof of the logic of its system, the virility of its life and the love and loyalty of its communicants. This proof is given in prayer and in sacrifice, in devout worship of Almighty God at every church service, and in the lives of the people at all times when they are faithful to the teachings of their Church.

The Catholic Church teaches the truths of Jesus Christ unflinching and unflinching. There is no attempt to gloss them over, to make them palatable to the doubter or the dilettante. The Ten Commandments are decisive commands, vigorous, mandatory, emphatic. All true religion is likewise.

### WAYSIDE WHEAT

By the Managing Editor

A Batavia motorcycle cop, name, Manthey, fired several shots the other day at a 12-year-old boy who tried to steal a ride on the Rochester-Buffalo bus. That gentleman is wasting his time and talents. He should get a job on the Federal Dry Squad right away.

Some very unfair and untruthful things were said about the settlement of the religious troubles in Mexico by some of the speakers at the recent general conference of the Institute of Politics at Williamstown, Mass. But in every darkened community there is invariably one window that has a lighted candle shining like a good deed in a naughty world. Dr. E. N. Simpson, a research investigator of Mexico City, said this about the settlement:

"What informal and unofficial agreements may have been made between the Mexican government and the Roman Catholic Church no outsider, of course, can say. One may hazard the guess, however, that the Church in its wisdom, has once again comforted itself with the knowledge that governments and laws come and go, but the Church is eternal."

A nine-years old boy filling street lamps with kerosene in the city of Albany, N. Y., for a few pennies in pay, and taking those pennies home to his widowed mother, with fear in his heart that he might not become able to support her in comfort—that was Thomas E. Murray 59 years ago, next to Edison's as the world's greatest inventor when he died a few short weeks ago.

Great wealth came to him later in life, and all the comforts that wealth could buy. But he never forgot the simple and beautiful things taught him by the Irish mother who bore him—love of God, love of home, charity, kindness. His hobby in life, if he had a hobby, was his family—eight splendid children, and thirty-eight grandchildren! And always—no matter how steeped his mind was in scientific experiments; no matter what honors came to him from great men or from governments; no matter what wealth poured in upon—his soul remained firmly anchored to the faith he received at his mother's breast. In his home was a beautiful chapel where, by special permission, the Blessed Sacrament was kept day and night, and where all the family, children, grandchildren at times, friends and parents, knelt in common prayer or in blessed meditation.

Men who told the world what they gave to churches and to charities, were not giving. Mr. Murray contended, sincerely and wholeheartedly—they were advertising, and were seeking the benefits of advertising from their gifts, he said. And so the myriad charities he helped, the schools, churches, asylums, institutions and individuals that were recipients of his generosity, all of these received his gifts without publicity. They were given for God.

It is good, these days, to read about men like Thomas E. Murray. Science and scientific experiments did not lead him away from God. They brought him closer to Him. And his abiding faith in God was of immeasurable help to him in his work and in his experiments. Friend and co-worker of Thomas Edison, he was in very truth one of the geniuses of his age and day, a great asset to the American nation and the friend and benefactor of thousands of men, women and children.

And the Church is a vigorous teacher, a stern teacher. It speaks with the authority of God, and when that authority is missing from any church death is inevitable. The church is doomed, and its work is doomed. When the communicants drift away, when the doors are closed, and the walls begin to crumble and decay, please do not blame it entirely on the automobile, the radio, the motion picture or the golf ball. The answer is deeper than that.

### Sunday's Liturgy

By Dom Roger Schoenbecker, O.S.B.

Each day the entire plan of our Redemption is re-enacted. Each feast focuses our attention on some particular mystery. Each Sunday the lens of our spiritual eye is turned to the great mystery of the Resurrection. Since Easter is a feast of the greatest joy it is not surprising that on many Sundays the Masses are replete with Easter gladness.

With the note of happiness which is the exclusive possession of the souls who are protected by God and sheltered in His sanctuary, Mother Church has us begin today's sacrifice: "Behold, O God our protector, and look on the face of Thy Christ; for better is one day in Thy courts above thousands" (Introit). So great is the joy to be with the good Master that the soul "longeth and fainteth for the courts of the Lord" (Ibid.).

To remain living branches of the true vine Christ, we need help. Just as a child making its first attempt at walking needs attention lest it fall, so we too need the help of a guiding hand. To whom shall we go for aid

in order to remain upright? There is no other but the Author of Grace. Hence, we pray: "Keep, we beseech Thee, O Lord, Thy Church in Thy perpetual grace; and since without Thee the frailty of man is wont to fall, save him from all things hurtful by Thine aid and guide him ever to all things profitable unto salvation" (Collect).

God's grace must draw us away from evil and lead us to good. Without grace no one can walk in the Spirit. In his letter to the Galatians St. Paul tells us of the two masters, namely the flesh, i. e., man with his carnal desires, and the spirit, i. e., grace. These two masters are in continual opposition to one another. To overcome the flesh and do the works of the spirit we must allow ourselves to be guided by grace, by the Holy Ghost dwelling in us. From the moment of the infusion of grace in us at Baptism, the Holy Ghost abides in us with the Father and the Son. It is our duty to listen to His promptings. The Epistle gives us the battle scene of the soul. Never must we forget that the life of a Christian is a constant warfare. A strong weapon in this battle

against the weakness of the flesh, brought on by Satan, is a childlike confidence in God, Our Father "Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on" (Gospel). If God provides with a loving paternal watchfulness over the birds of the air and clothes the lilies of the field in such splendid raiment, what will He not do for his rational creatures? "Behold the birds of the air; for they neither sow nor do they reap, nor gather into barns and your Heavenly Father feedeth them. Consider the lilies of the field, how they grow, they labor not, neither do they spin."

Now, if the grass of the field which is today, and tomorrow is cast into the oven, God so clothe, how much more you, O ye of little faith" (Gospel). We must yield ourselves up to Christ, so that His grace may take possession of us and that He may accomplish His will in us. The greater our trust in Jesus, the greater will be the return our Lord makes to us. "Seek first the Kingdom of God, and all things shall be added unto you, saith the Lord" (Communien).

### "Little Drummer" Of Papal Zouaves Of 60's Honored

Louvain, Aug. 23.—A Solemn High Mass has just been celebrated in the Church of the Sacred Heart, Brussels, to commemorate the fiftieth anniversary of the wedding of Mr. and Mrs. Van Bunder-Verhaeghe.

In 1864, at the age of 19, Mr. Van Bunder enlisted in the Papal Army and remained with it until it was disbanded following the fall of Rome into the hands of the Piedmontese. He belonged to the Pope's Guard of Honor and Pius IX, who called him his "little drummer," held him in particular affection. He took part in all the battles—Montana, Monterotondo, etc.—being wounded at the siege of Rome. No Belgian did serve in the Papal military ranks as long as the "little drummer" did, and none wears so many Papal decorations.