

The Catholic Courier And Journal

Official Paper of the Diocese of Rochester
 Published at 237 Andrews St., every Friday by
THE CATHOLIC COURIER AND JOURNAL, Inc.
 With the Approbation of the
 His Rev. John Francis O'Hern, D.D.,
 Bishop of Rochester
TELEPHONE MAIN 1567
 Courier Established 1920
 Journal Established 1860
 Subscriber to the N. C. 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
 Foreign, one year 3.00
 Make all checks payable to Catholic Courier and Journal, Inc. Advertising Rates gladly furnished on application. This newspaper will not accept unobtainable or undesirable advertising.

Editorial Staff:
 Editor: Francis J. 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, September 6, 1929.

THE GREAT SIGN

One of the beautiful and striking sacraments of the Church is one which is often overlooked, or is used in such a way that its full meaning and beauty are not brought out. We refer to holy water.

Some months ago a Catholic girl in high school invited a non-Catholic girl to attend Mass with her. The latter was interested in the use of holy water, and after the service she asked her Catholic friend what it was for, and why it was used. The Catholic girl explained to her as best she could. The non-Catholic girl very promptly said if holy water meant what it did that quite a few of the people who used it in the church were very careless in its use. She was right. Many of our people are thoughtless and reckless in the use of this sacramental, and in making the sign of the cross, that beautiful sign of our Redemption.

Holy water should be placed on one's brow with something more than a mere gesture of carelessness, and it should not be thrown on the walls or the floor with an idle shake of the hand. It should be used reverently, with that sign so full of spiritual meaning, indicating our respect and love for this sacramental of the Church.

Do you know that when you make a sign of the cross with holy water you gain one hundred days indulgence, and when you make it without holy water the indulgence is only fifty days?

Is it not good to remember this, and also to remember that it must be a sign of the cross and not some vague circles made in the air with a hasty hand?

Stand in front of the mirror, forget your appearance for the moment, place the fingers of your right hand on your forehead, slowly lower them to your breast, then move them to your left and then to your right shoulder and say the words well known to every Catholic: "In the name of the Father, and of the Son, and of the Holy Ghost."

And then watch some one else pretend to make it and learn from many you will see, how not to make a pretense of that indulged profession of your faith.

I OBJECT

When one gets reaction from an editorial it is a sign of health. At least, it is consoling that someone has read and is thinking over what has been written. The editorial on Catholic Political Philosophy on Education brought forth the following discussion to the contrary. It may be necessary for the reader to dig out his last week's copy, for that contains the full text of the Bishop's statement.

I cannot follow the logical sequence between the no part of the normal function of the State in par. 2 and the State is mentioned in par. 3, and it is the duty of the State in par. 4. These progressive imperatives do not seem to follow logically unless there is some internal sequence which you have not shown to us.

As to the Pope's speech, if I read it right, he began by insisting on the parents' right alone; and then, as he proceeded, slipped in an addition, parents and the Church, without any warning; and ended an argument, which began as parents' right, with the conclusion on the parents' and Church's rights. Is this not one of the clearest faults in logic?

May I finally ask why parents are responsible for sending their children to Catholic schools if the Church insists on parents' rights?

There is much to be thankful for for a reasonable statement of the Church's position. Catholicism can use new daily discussions with their fellow-countrymen. Every well-meaning man and woman is now being educated. Spread the word when not at fault, is superior to distressed. I am sure that a series of answers will be given to any question.

My Heavenly Mother

I may claim thee, Mother Mary,
 Claim thy love that cannot vary,
 Dread no gloom of life before me
 While thy smile is beaming o'er me!

Guard me from earth's poison'd pleasures,
 From the love of transient treasures,
 Guide me upward, Homeward going
 To the land with bliss o'erflowing!

"Star of Hope," o'er life's dark ocean,
 Teach me fervent, deep devotion
 To the heart that changeth never,
 Home of love that lasteth ever!

Oh, be with me when I'm dying,
 When the sands of life are flying,
 Thou canst aid me as none other,
 Claim me, then, my own sweet mother!
 —M. M., in Western Catholic, Edmon-
 ton, Canada.

tween proposition 1 and proposition 2, 3 and 4. Perhaps an example will make this clearer. Speaking of health we may say: "It is no part of the normal function of parents to prescribe medicine." But this is the normal official function of doctors. Of course, parents are entitled to see that their children receive due medicine for the needs of their health. Parents are ultimately responsible; but are not ultimately capable. The parents' responsibility is fulfilled, not when he diagnoses the ailment and prescribes the medicine (for of this the parent as such is not capable) but when the parent is one who is ultimately capable, the doctor. Again, though it is no part of the normal function of the parent to prescribe medicine, yet the parent ought to encourage every form of sound medical endeavor, as indeed the vast majority of parents do. Moreover, when the economic means of the child are insufficient, it is the duty of the parent of their normal function. In other words the parent as such does not give medical treatment to his children, yet the parent should see that his children have medical treatment, should encourage medical treatment and pay the expenses of medical treatment. Now what is the matter with that?

The Pope may well insist not only on the fundamental rights of the parent, but on the essential rights of the Church in the matter. It will be seen that the Bishops have not said that under no conditions has the State any rights. On the contrary, it has been clearly stated that under certain conditions the State has duties. But who says duty says right; since right is but a moral claim to the means for fulfilling a duty. It was no part of Pope Plus XI's answer to Mussolini to deny under all circumstances all rights to the State. He merely reminded the forgetful statesman that all true statesmanship in the matter of education should begin by recognizing the fundamental rights of the parent and the essential rights of the Church.

Several Bishops, in the exercise of their ordinary jurisdiction as shepherds of the flock, have promulgated a decree that Catholic parents, before sending their children to non-Catholic schools, shall obtain the Bishop's permission. The action of their Lordships nowise denies the fundamental right of parents. It is but an ethical judgment that certain actions are ethically wrong because dangerous to morals. And it is clear that no one, parent, child, man, woman has a right to do wrong.

THE MODERN MAGELLAN

Four hundred and ten years ago this month, twenty-seven years after Columbus discovered America, Ferdinand Magellan set sail from Spain with five small ships to circumnavigate the globe. He carried provisions for 234 people for two years. Portuguese born, he took the oath of allegiance to Spain in the Church of Santa Maria de la Victoria de Trine before he sailed. He also gave the monks a large sum of money and asked them to pray for the success of his expedition. Then he knelt before the altar of God, and asked Divine guidance and blessing upon his great adventure.

Three years later, on September 8, 1522, a lone ship sailed into port at Spain. It carried only 18 men—the only surviving ship of that heroic five; the only surviving men of that heroic crew; if we except one ship and one crew that deserted when skies were dark and waters tempest-tossed. Magellan was dead. His body lay in a far-off Pacific island, pierced by poisoned arrows. But his soul, his spirit, indomitable and unconquerable, animated the remnants of that historic ship and that historic crew.

That ship and these men had sailed around the world! The most difficult nautical feat of all centuries, and the most fruitful for science, had been accomplished by them. The story of that cruise, the story of the sufferings of that crew, their adventures, their terrors and their trials—that was an epochal story. It thrilled the nations then. It has thrilled the centuries ever since.

The experiences of Magellan were a replica of the experiences of Columbus. His crews mutinied. His captains plotted. They threatened him with death. They were terrified by the great expanse of the unknown sea, by the mighty waves, the unfathomable waters. But they crossed the Atlantic safely, sailed South to the mouth of the River Plata and went into winter quarters to escape the cold and the storms of Winter. The next year he sailed onward, life and hope behind him, mystery and the great unknown ahead of him. He discovered the straits which to this day bear his name—373 miles long, and he named them All Saints Channels, because the time was close to All Saints Day.

One of his ships had been wrecked; an-

No Divorce Among Catholics

Catholics believe Matrimony is a Sacrament, a sacred thing, instituted by Christ, and that THE BOND OF A COMPLETE CHRISTIAN MARRIAGE CANNOT BE BROKEN by any power on earth. Hence DIVORCE IS CONTRARY TO THE LAW OF GOD. Consult your Bible, Matt. 19-6—What therefore God hath joined together, let no man put asunder."

WEST POINT MILITARY ACADEMY WAS STARTED

BY A CATHOLIC, COUNT KOSCIUSKO

other deserted him at the mouth of the channel and crept back home to safety and ignominy. Three of his Captains had mutinied. Two he put to death; a third he put ashore—a castaway upon the new world. With sails all set, the flag of Spain at the masthead, the cross above him, he sailed into the Straits on November 21, 1520. Three weeks later he reached an open sea—a great body of water, calm, inviting serene. From the top of a high rock he looked down upon it with grateful eyes, and gave it that historic name—Mar Pacific, the Pacific sea.

For three months he sailed that sea, suffering with his men great privations for food and other necessities. Then he discovered the Philippines, friendly islands with friendly people. His heart overflowing with gratitude to God, he taught the natives Christianity the best he could. Eight days later the King, impressed by the wonders of the white man, and several hundred of his followers were baptized in the Catholic faith. They made a great bonfire, into which they threw their idols. Then they raised the cross, embraced Christianity and feted Magellan. The King induced Magellan to help him subdue an enemy tribe on a neighboring island. It was a fatal move. There, on a field of battle, pierced by poisoned arrows, he fell with many of his men. There his memorable journey ended. But not his glory. Storms, sickness and sufferings scattered the little fleet and the few survivors. But one ship came home, named, happily, the Victoria. Thus ended the first trip of man around the world.

The journey of Magellan, like the voyage of Columbus, was made chiefly for the greater honor and glory of God. These heroic men were in very truth inspired lay Apostles. They sought new lands and new peoples that they might convert them to Catholicity, bring them nearer to God, and make the Cross a power for good in their lives.

A few days ago the historic feat of Ferdinand Magellan was repeated by the Graf Zeppelin from Germany, commanded by Dr. Hugo Eckener. Not by sea this time. Not in small, frail ships, with mutinous crews, nor with the dread of the unknown before them. But in a mighty Zeppelin, giant of the air—a great ship, built by human hands, floating off into space—the whole world for its stage, the blue skies for its setting. In eleven days, twenty-three hours and thirty-three minutes this memorable journey around the world was made by this modern Magellan.

"Gott sei dank!" Capt. Eckener exclaimed when the Zeppelin settled down at the end of its famous trip—"God be thanked!"

The whole world marveled at Magellan's voyage; the whole world marvels at Dr. Eckener's voyage. Both were memorable trips—historic, epochal, Spain, foster-mother of America, rightfully claims the glory of the first voyage. Germany, mighty nation of industry, of science, of invention, of progress, claims the glory of the Zeppelin record-breaking trip. But over both these great adventures, dominating the souls of the two leaders, rested the spirit of God,

WAYSIDE WHEAT

By the Managing Editor

"Smith's Pet Dog Dead," the headlines said a few days ago. Well, who cares about Smith's dog? Maybe there are eleven thousand Smiths with eleven thousand pet dogs in America. So who is going to worry about one of the Smiths losing one of the dogs? Wonder why the papers put such big headlines over the thing? Maybe it was an unusual dog, or that there was something queer about the way it died. Let us see. Oh, it was Al's dog! Heaven's sake alive! Jeff, the big Dane! Damn the papers, anyway. Why didn't they print more about the dog? Only half a column, when there should have been a column! Only a short account of his life and death, when there should have been a long one. Only a few of his antics and adventures, when there should have been many. Poor old Jeff! A wonderful dog and a good dog—chiefly because he belonged to Al and his folks. That's what association does for you, whether you are dog or man. You are worth a column if you are Al's dog, and not even a comma if you are some other Smith's dog. Therefore, keep good company in life.

Policemen are supposed to be hard-hearted, as well as hard-fisted. This is not true. Policemen, as a rule, are full of sympathy, kindness and a fine sense of fair play for the other fellow. It is hard to believe this when you find your car tagged, your dog in the pound, or the chug-chug of a motorcycle on the tail of your speeding car. But this is a policeman's duty. And a good cop is never afraid of his duty, however hard it may be, or disagreeable, or dangerous. The other side of a policeman's nature has been shown in striking ways many a time. It was shown in a fine way in the neighboring city of Batavia the other day. Policemen shot and severely wounded a Sceranton, Pa., youth who was attempting to escape with a stolen automobile. Then they took him to St. Jerome's Hospital. Later it was announced that blood transfusions would be necessary to save the young man's life. Seven husky Batavia policeman promptly went to the hospital and offered their blood. A little while back, and this youth was their enemy, a menace to law and to their lives. Now, wounded, suffering, and in need of help, he was their fellow-human being, and their blood was his. A beautiful touch of Christianity was that!

and faith and hope in God. There are puny men of the world who turn not to God in their successes or their failures. They might well lift reverent eyes to the picture of Ferdinand Magellan raising the Cross of Christ above the Philippine natives four hundred years ago, and to the picture of that modern Magellan, Dr. Hugo Eckener, looking with gratitude upon the blessed land that marked the end of his memorable journey, and exclaiming: "Gott sei dank!"

Missions against Catholics are going to be conducted in Mexico, according to an announcement just made. Which reminds the writer of an old Irish sexton in a little country church in the happy long ago. These were the days when a nickel was as good as a quarter to-day. And a whole lot better. The pastor, hard pressed for money, used to announce every Sunday that a Mass would be said on Monday morning for all who gave five cents or more to the collection. It was a heroic way, spiritually applied, of trying to wean his people from the habit of giving the proverbial penny. After Mass one Sunday the sexton, his hands shaking with palsy, carried the collection box into the vestry, slammed it down on the vestment case by the side of the pastor and roared: "Twenty-three cents, your reverence. I'd say a Mass agin them fellows. I wouldn't say one for them!"

Grand Juries are cold-blooded bodies. They have a disconcerting way of refusing to become romantic, and of remaining legal. Witness the sad plight of the Rev. C. H. Platt, Methodist minister at Sharpsburg, Iowa. This gentleman broke loose on the night of July 3d last. Not with firecrackers or sky rockets, in celebration of our Independence. But with a hatchet, in proof of the loss of our Independence. It is alleged that he raided Ole Nelson's drug store, chopped down Ole's door, chopped open Ole's medicine cases, and ransacked the store for hootch. But he found none. Later, it is charged, he bounded the hatchet off Ole's head and denounced Ole from his pulpit for violating that sacred annex to the U. S. Constitution, the 18th Amendment. Grieved and somewhat sore, Ole went before the Grand Jury. That body gave him comfort, consolation, consideration. It indicated the Rev. Mr. Platt, who is now held in \$1,000 bail for trial in September. The moral of all this is that when some folks get the idea into their heads that laws are inactive, they quickly find out how active laws can become when they are broken.

Texas, where chivalry and womanhood are dearly prized, is getting in shape for a gubernatorial campaign one year hence. The Lieutenant Governor of the State is a logical candidate for the Governorship. He is an able and capable man. But, alas, his wife is a Catholic, and some Texas preachers are already demanding in their pulpits that the voters take steps to keep a Catholic gentlewoman out of the Governor's mansion. One of the most vociferous of these so-called ministers of the gospel is a reverend gentleman who shot and killed a man in cold blood some months ago, and who was at one time arrested on the charge of setting his church property on fire to get the insurance. He is still preaching the gospel of "peace and love". The accusations of murder and of arson didn't land him in jail, nor did they keep him out of the pulpit. He was a very busy gentleman shouting for "Americanism" when Al. Smith ran for President. He and his kind swung the State, a strongly Democratic one, against Smith, and they will undoubtedly keep a pious, God-fearing, kindly Catholic woman and her husband from going to the Governor's mansion, doing all of this in the name of "Americanism" and under the guise of "great moral issues."

Well, if the Texans want that kind of religion and that kind of chivalry and patriotism, let them have it. It may take another Galveston flood to wash the dirt out of their eyes, and the hardness of their souls. But in time, please God, it will be washed, and the sons and daughters of these same men will hang their heads in shame for the words and deeds of their fathers.

When political orators prate about this "land of the free and the home of the brave", just jerk a thumb or two towards Texas, and ask these orators to read Irv. Cobb's article on the real chivalry and real broad-minded Christianity of Catholic people in South American countries—countries in which the population is approximately 95 per cent. Catholic, but where no man's religion is ever questioned in politics, business, or otherwise. The Catholic Courier & Journal published this article on August 23, 1929, and it will gladly mail free copies to rhetorical Fourth of July orators, Texas preachers, and good Americans.

Sunday's Liturgy

By Don Angelo Zankl, O.S.B.

A birthday feast is always a family feast. Let us therefore see how the Church, the great family of all the faithful united in Christ, celebrates this birthday of His Mother and theirs. We thumb our missal until we find the Mass for this feast, and we are struck with the beautiful birthday greetings which the Church gives to the Mother in the Introit, the beginning of the Mass: "Hail, Holy Mother, giving birth to thy Child, thou didst bring forth the King, who ruleth the heavens and the earth for ever and ever."

In this salutation the Church gives us the true and only reason for the veneration of Mary, because she is in the truest sense of the word the Mother of God, the Mother of the Infinite. From Him, from her relation to Him, she derives all her glory. This thought is emphasized again and again in this Mass. In the Gradual: "O Virgin Mother of God, He Whom the whole world cannot contain, being made man, shut Himself with thy womb." And again in the Alleluia refrain: "Happy, indeed, art thou, O sacred Virgin, and of all praise most worthy; for out of thee hath risen the sun of Justice, Christ Who is our God."

The same reason for our veneration of Mary is again given in the Offertory prayer: "Truly blessed art thou, O Virgin Mary; the Creator of all things thou didst bear; Him Who made thee thou didst bring forth; and a virgin forevermore thou dost remain." And in the Communion: "Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father."

These are the birthday greetings, the congratulations, the gift offerings which her children give to Mary. And does she make a return? Does she in her bounty offer us anything on this feast day? Indeed, yes, for in the Epistle, represented as Wisdom personified, she gives us the congratulatory and advice as to enable us to become like her. "Now, therefore ye children, hear me; blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life and shall have salvation from the Lord." The Church, then, takes to heart this counsel and prays for this true wisdom of which peace of heart is

September 8 Feast of the Nativity of the Blessed Virgin

Archbishop Hanna Lauds Mussolini's Reforms In Italy

San Francisco, Sept. 6.—"Whether you believe in Mussolini or not, his revolution has been a spiritual revolution, a moral resurrection."

The Most Rev. Archbishop Edward J. Hanna, thus lauded the policies of Italy's dictator in an address before the confraternal effect: "Impart to Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace; so that we, for whom the bringing forth of her divine Child by the Blessed Virgin was the beginning of salvation, may, on this joyful festival of her nativity, be blessed with an increase of peace of heart. Through our Lord, Jesus Christ."

We cannot celebrate the birthday of our Mother Mary better than by praying with the Church at the Holy Sacrifice of the Mass of this day, and offering our loyalty anew to God with the help of Mary.

the luncheon meeting of the Commonwealth Club in the Palace Hotel in this city recently. He characterized the pact between Mussolini and the Holy See as the only chance to raise the people spiritually through an institution that has dominated the thought and culture of Italy for sixteen centuries.

"After the war, Italy was in as pitiable a condition as any country could be," said His Grace. "It was a ready prey to the revolution that would have destroyed its unity. Mussolini stood forth and brought the foes of order to their knees, and lifted up again those who stood for higher things. But this would have been impossible without help from a higher and spiritual power."

"One of the most trying things in Italy for the past fifty or more years has been the difference between those who adhered to the spiritual power of the Church and still wished for the glory of Italy. There was no way to end the conflict but to bring back to the Holy See its dignity, and at the same time bring back the glory of a united Italy."

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