

The Catholic Courier And Journal

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Editorial Staff: Priests of the Diocese. Maurice F. Simmons, Managing Editor

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Friday, October 25, 1929.

THERE IS NO GOD!

"There is no God," the Soviet government of Russia loudly proclaims. "Our people must be taught there is no God, that all worship of a Divine Creator is a farce, and the Christian religion arrant nonsense."

Backing up this declaration, the Soviet government has established "schools of atheism"—schools in which young men and young women will be trained in the science of the propagation of atheism.

More than 500 students have enrolled in the school of atheism at Leningrad; more than 500 in the school at Moscow, and now a dozen or more new schools are being set up in as many different places in the land.

Professing to despise the proletariat and love the common people, the Soviet government proceeded early in its career to destroy the sacredness of the marriage tie, until now divorces may be had for the asking, and every man can put away his wife and take another whenever he desires.

France, not long ago, removed the name of God from its coins, tore the crucifix from its schools, crushed the religious orders, and boasted of its infidelity—not the people; but their rulers, drunk with their own power and self-arrogance.

But alas for them and their kind. In their blind passion, in their finite impotence, in the very weakness of their boasted strength, they failed. They failed, as generations and nations before them have failed, because God is supreme and because He has promised to His children: "Behold, I am with you all days, even to the consummation of the world!"

CATHOLIC HIGH SCHOOLS

The development of Catholic High Schools is discussed in a bulletin just issued by the National Catholic Welfare Council Bureau of Education. There were very few Catholic academies for boys prior to 1850. Catholic girls were more fortunate, as academies for them date back to 1799.

Facilities for secondary education under Catholic auspices expanded rapidly during the latter half of the nineteenth century. Many academies for girls were established by the Sisterhoods, and institutions devoted exclusively to the education of boys were organized by the Brothers of the Holy Cross, the Brothers of the Christian Schools, and the Xaverian Brothers.

In 1915, the National Catholic Educational Association conducted a survey of Catholic secondary schools which showed that there were 1,276 schools in operation at that time. By 1926 this number had increased to 2,242, an increase of 966 schools, approximately 76 per cent, in the course of 11 years.

By 1926 the enrollment had increased to 204,815—130,277 more than in 1915, an increase of 175 per cent in a little more than a decade. Between 1915 and 1926, then, the number of schools increased by 966, or 76 per cent; the number of teachers by 10,737 or 400 per cent, and the number of students by 130,277, or 175 per cent.

Inability of the Catholic people to finance enough high schools for boys is believed to account for smaller percentage of boys in the Catholic high school than in the public high school.

In 1926 there were 13 dioceses and archdioceses reporting more than 4,000 students enrolled in their high schools—Baltimore, Boston, Brooklyn, Chicago, Cincinnati, Cleveland, Detroit, Newark, New York, Philadelphia, Pittsburgh, San Francisco and St. Louis. Chicago headed the list, with 11,908 students registered.

The per cent of increase for Catholic high schools between 1915 and 1926 is much greater than the total for either public high schools or for private high schools other than Catholic. It is to be noted also that the proportion of Catholic high-school enrollment to public and private high-school enrollment was greater in 1926 than in 1915.

The centralization of Catholic high-school facilities has gone forward at a remarkable rate in recent years. In 1922, central Catholic high schools cared for 5.5 per cent of the student enrollment, but in 1926 they were caring for 17.6 per cent of the student body. It is generally claimed for the central Catholic high school that it pools resources, with resultant financial economy; provides an efficient unit of administration; promotes teacher economy; secures well-trained teachers for special subjects; offers a variety of courses, guarantees accreditation, and provides better opportunities for social-

for any one who wishes to enter it for devotional purposes. Of course, parishes are established for the sake of order, and the people in the neighborhood are supposed to make use of the church nearest to which they live. Missionary churches set up for any particular work may take in members near or far; but a Catholic, who for any special reason may desire to attend occasionally a church miles from his home, may do so without let or hindrance.

"The Church's attitude (universal) toward the negro: "He is a brother in Christ. The Church has the same duties toward him as toward any other member of the human race, and he has the same rights and privileges in the Church as any one else."

Feast of All Saints

Nov. 1st, in the Catholic Church is the Feast of ALL Saints. Every day we Catholics honor some particular saint just as we honor the Nation's heroes. On Nov. 1st we honor all those saints who have not had the privilege of a day set apart for special honor, and 400,000,000 Catholics are obliged to hear Mass; failing to do so, without sufficient reason, they commit a serious sin. ASK YOUR CATHOLIC FRIEND AND NEIGHBOR TO BE SURE TO GO TO MASS ON THAT DAY.

POPE GREGORY XV. GAVE THE WORLD ITS PRESENT CALENDAR

The parochial high school is giving way to the central high school, since the latter is generally recognized as the administrative unit that lends itself most readily to the solution of the Catholic high-school problem.

Eighty-six per cent of the 13,242 teachers in Catholic high schools are members of religious orders. More than 1,800 lay teachers are employed. They constitute 14 per cent of the total number engaged in instruction. There has been an increase of 24.5 per cent in the number of lay teachers in the past two years, due largely to the extension of high-school facilities and the inability of the religious orders to fill the teaching vacancies thus created.

Tuition is not charged in 669 Catholic secondary schools, approximately 30 per cent of the total number now in operation. Practically all central Catholic high schools are tuition free. Nevertheless, the great majority of Catholic schools charge a tuition fee which ranges from \$30 to \$175 per year. Costs on the whole are surprisingly low, due to the nominal salaries paid the religious teachers. For central high schools the per capita cost is approximately \$40, and in academies it usually ranges from \$40 to \$100, depending on the number of lay instructors employed.

DO YOU KNOW ANYTHING?

Of course, the answer is Yes. But do you know as much as you think you do about the dangers of these days that have to do with life here and with eternity when we reach our journey's end? And if we do not know what we need know in our times, about our faith, are we doing all we can to learn what we should know? These words might be read again before you read further—if you will have patience.

Before we come to the main point of this article, let us take a look at an accident. Mother was tired. She sat down to rest, as it was growing dark. Father was on his way home. He was bringing a new wheelbarrow. He could not find the cellar key, so because he was tired he brought the barrow into the kitchen. He parked it in the middle of the floor. Then he sat down near mother; in a moment he was asleep. Mother became thirsty and sent daughter Sue for a glass of cold water. Sue thought she knew the way. She went to the kitchen in the dark. And then there was a crash. Mother jumped up. Father awoke. Sue came in rubbing various parts of her anatomy where the various parts of the wheelbarrow had made contact. And there are many parts of a wheelbarrow which stick out when you fall over it in the dark. Before Mother could ask what was the matter, Father said: "Look out for the wheelbarrow." Sue asked: "Why did you

not tell me before I went in for that glass of water?"

In our days our good Bishop like his predecessors has planned high schools for the children who graduate from our Catholic schools. Their need is serious. But because of cost and lack of teachers they can not be multiplied as they should be. Hence our children are at least partly in the dark. They are meeting those of no faith, and of little belief in God and in the eternal truths. Youth is impressionable. At high school age children need more than ever extra instruction in those things that will prevent them from falling over the obstructions that endanger not their bodies, but their souls. And there are more things with more dangerous points of contact to injure souls than the useful article Sue fell over that night.

In our Catholic High schools, which every real Catholic parent will delight in supporting and patronizing, these dangers are brought to their attention. They are not left in the dark about the dangers to their faith that they will meet in their journey through life. Hence, they need not fall over those dangers and bruise and hurt their tender souls, made to God's image and likeness. They are instructed in the truths of history, so often distorted. And they are encouraged to care for their souls by the frequent reception of the Blessed Sacrament.

But those who are thus favored are few. There are thousands in our country who are stumbling in the dark, falling and being injured in their faith, because they are not warned before they have a chance to fall. Father told Sue to look out, but she had suffered that tumble. And it is too late when faith has been weakened by associations that are dangerous. Hence, where children have not the opportunity to attend Catholic High schools, parents should provide other means for their instruction. Catholic papers in the house, the diocesan paper above all others, which they should be encouraged to read; sermons they should attend, and good books explaining religion should be found there. What an amount of real good would be done, and how many falls would be avoided in the dark of their young minds, if the Faith of Our Fathers, of the Question Box, or other simple books explaining our faith were read aloud by one of the family, for a few moments perhaps after supper and before the evening's entertainment or wanderings begin.

The writer is happily the successor to a priest who realized this need of supplying as far as possible the lack of Catholic instruction because the parish has no Catholic High school as yet. That priest instituted a class for those in high school. It was done years ago, and it is still flourishing. Sunday evenings during the school term at 7:30 o'clock they gather at the church. Many adults also attend. It has been named the Christian Doctrine Class. An audience of 150 to 200 is the average, and the parish is a small one. Some point of history, or statement made over the radio against the truths taught by the Church, or the Sacraments, or other

WAYSIDE WHEAT

By the Managing Editor

This country has developed a most unappreciative spirit for public officials who are humane and kind-hearted. Take the case of James A. Frederickson, sheriff of Fremont County, Idaho. He has been sentenced to three months in jail and fined \$500 because he let prisoners in his jail go fishing. Idaho is a sparsely settled country; quite wild; dry—in spots; depressing in places to people out in the open, to say nothing about those in jail. It is noted for its large sheep ranches, wheat farms and kind-hearted sheriffs. Now, no longer, will it be noted for the last-named. For, sure as shootin', the sheriffs will say to their boarders: "No more fishin', boys. Ye'll have to stay t' hum. I'll be jiggered if I'll be jugged jes' to let you boys go fishin'". And who can blame them, after what the Government has done to the sheriff of Fremont County?

The Virginia Methodist Conference, meeting in Richmond, Va., last week, pledged its "untinted support" to President Hoover, to the W. C. T. U. and the Anti-Saloon League, and heartily endorsed a movement to amend the U. S. Constitution to make the purchase of liquor a felony, putting the act in the same class with burglary, highway robbery, arson, etc.

"I say, let's give the wets a little more hell," shouted the Rev. C. C. Jones of Wachapreague, wherever that is. "It is not a question of the big stick," said the Rev. Dr. F. R. Chenault of Richmond. "It is a question of mental and moral evolution. If a man doesn't keep the laws of this country, whatever his opinion of these laws, he is an anarchist."

The attitude of the advocates of Prohibition recently wrote Ida M. Tarbell, non-Catholic, author of "The Life of Abraham Lincoln" and of many other notable books, is as arbitrary, bitter and uncompromising as was the attitude of the anti-slavery people who forced the Civil War upon America. "Are We Facing Another Civil War?" she asks.

The language of the ministers quoted above is an ordinary sample of the kind of mental perversion this country has to deal with when it deals with so-called reformers. The Rev. Mr. Jones talks as confidently as if he had the U. S. in his hip pocket instead of a half pint. The Rev. Dr. Chenault cheerfully makes an anarchist out of every man who takes a drink, forgetting that the stuff they drink is almost enough to make anarchists out of them, anyway. The Constitution of the United States says governments derive "their just powers from the consent of the governed." If the Methodist Church of America is strong enough to have the Constitution amended, making it a felony to buy liquor, the above clause should be amended right away to read: "This Government derives its just powers from the Methodist Church, the W. C. T. U. and the Anti-Saloon League." And let it go at that.

kindred subject, is discussed for 15 minutes, Benediction follows, and all is over by 8 P. M. The extra work done by the priests in the parish is done gladly, because it has been productive of good in the past, and those attending show great interest. Such classes can only partly supply the work done in the Catholic High school. It is the best that can be done, and it is worth while.

Those who attend are less likely to fall in the dark over obstacles that are in the way, placed there perhaps by teachers who do not understand the Catholic truths or Catholic views on many important subjects. They are ready to answer many times when objections are raised. They have their interest in these serious matters of faith kept very much alive. And they know where they can go to get further information when some issues are cloudy to them.

We all are in danger of many falls in the darkness of not knowing well our religion, and some of that darkness is dispelled by such classes; by reading the diocesan paper; by having the Bishop's words before them as given by him in the various events the Bishop takes part in by virtue of his high office.

Sunday's Liturgy

By DOM ERNEST KILZER, O.S.B.

October 27

Feast of Jesus Christ the King

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

This Sunday Holy Mother Church celebrates her newest feast in honor of the Savior, the Feast of Christ the King, instituted by Pope Pius XI, December 11, 1925. The real purpose of this feast is to focus the minds of the faithful again upon the original liturgical picture of Christ as the heavenly King. He it is who rules at the right hand of God the Father, who will return again at the end of time with great power and majesty. This central idea never fades away from the liturgical spirit throughout the ecclesiastical year. Daily in the Missal it is emblazoned upon our hearts: yet to a great extent the Catholic people as a whole have lost sight of it. Therefore we truly rejoice at this new feast. It gives expression to the living reality of a Ruling Power over the minds and hearts of a believing people. In the opening words of the Mass the Towering form of the King

ises before us, the King of Peace, whose rule is eternal and to whom all kings are subject. After admitting us into the Royal Family, the Kingdom of God, the great apostle of the people, St. Paul, in his Epistle portrays the sublime and all powerful Lord of this kingdom and family. Christ is "the image of the invisible God... in Him were all things created in heaven and on earth... He exists before all and everything has meaning through Him." He is "the Head of the body, the Church... His place cometh before everyone." What a deep and beautiful description of the God-man, as King above all! The Gradual indicates the homage due to such a King: "All kings of earth shall adore Him; all nations serve Him." Then follows the prophecy of Daniel in reference to the eternal world King. "His power is an everlasting power that shall not be taken away; and His kingdom shall not be destroyed." In the Gospel Christ appears as the prisoner before Pilate. The representative of the Roman Caesar, ostent and reverence for Jesus Pilate addresses the question to Christ: "Art thou a King?" "I am a

King." The answer could not be more definite, clear-cut and true. Christ, the Ruler of time and eternity, was fully aware what such an answer meant. He knew that the mock scene of the crowning of thorns was soon to follow; that the soldiers would clothe Him in a purple mantle and expose Him with sceptre in hand to the ridicule of the rabble. It was the hour of His degradation. "My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews."

plete harmony with the spirit of the Church our minds and hearts should today give tribute to His royal dignity. Gladly shall we permit Him to rule over our minds and hearts as those of His worthy subjects. Then surely we shall one day be permitted to share in the intimate vision of His throne in Heaven.

26 Lourdes Cures Are Being Studied

Paris, Oct. 25.—For the French National Pilgrimage alone, the Bureau of Medical Verification at Lourdes has under consideration 26 cures which appear extraordinary.

The Bureau never pronounces a pilgrim cured until after a long and minute investigation. Usually the person who believes himself cured is under surveillance for a year before he is declared cured. Even though the medical verification is not yet forthcoming, it is no less remarkable that 26 pilgrims believe they have been completely cured.