

The Catholic Courier And Journal

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FUEL FOR THE FIRES OF SACRIFICE

Flowers are beautiful. They bless and brighten homes, work and lives. Words, beautifully spoken, in love or in appreciation, are often as beautiful as flowers. Archbishop Costantini, Apostolic Delegate to China, illustrated this in a fitting way recently. He visited the leper colony at Shek Lung, China. He noted the splendid work of the missionaries in charge of this colony; their sacrifices, their sufferings, their complete isolation from all that is beautiful in life. He knew that the fires of the sacrifices they were making would need new fuel, to help keep bright their spirits and their faith. So he wrote, after his visit, to Father Marsigny, director of the colony, as follows:

"Go on with your excellent work, and instill into the hearts of your sons a new strength and consolation. Teach them to know that they are a living prayer, an instrument of blessing, a grace coming out of an evil, salvation brought out of disease, consolation amidst sorrow, beauty despite ugliness; tell them that they are a light in the darkness, and life coming forth out of death."

AS OTHERS SEE US

The Rev. O. U. Chapman, pastor of Tabernacle Baptist Church in Utica, N. Y., recently talked to his people on "What a Baptist Preacher Thinks About the Roman Catholic Church." He said he could not accept the belief in the infallibility of the Pope, the power of priests to forgive sins, nor could he accept transubstantiation or purgatory. But he said: "The Roman Catholic Church is a world-wide, age-long, highly organized institution which must be reckoned with in every land on the globe. However we may agree or disagree with some of its doctrines it is a mighty force in human affairs, not only ancient and august, but at this very hour tremendously vital and significant."

The minister praised the church for "four distinctive contributions" to humanity, viz: First, its care for the spiritual welfare of its children. Second, its inculcation of the habit of worship. Third, its emphasis upon the unseen and the spiritual. Fourth, its spirit of obedience and willingness to sacrifice.

The closing words of the preacher were significant. He said: "I am a Protestant minister, speaking from a Protestant pulpit, but I believe I am voicing the sentiment of hundreds of thousands of my fellow Christians when I say that we would like to cultivate closer and more friendly relations with this great and far-reaching branch of Christ's church."

TRYING TO KILL GOD

Puffed up with their own inconsequential importance—like Nero of Rome, and others of his ilk—the Soviet leaders have set out to kill God in Russia. They decreed that Christmas Day should be a day of labor, no longer a feast day, and they inflicted severe reprisals upon every man or woman who failed to appear for work on that day, but went instead to church to pray and worship God. In factories, theaters, clubs, barracks, and schools, vigorous attacks against the church were made. God and the love of God were scoffed at, mocked, derided. There was no Christ Child for them; no Babe of Bethlehem; no guiding star, or hymn of praise and prayer.

Some thirty odd thousand atheists marched through the streets of Moscow in a parade headed by a black bear as a symbol of religion, which was scattered to the four winds in the streets of churches, and carried on the great parade. The athe-

THE DESERT

There are no fallen leaves in the desert; this is not that Vallumbrosa of the brooks, Sung by the poets in their numbered books. It is a hag-land, under the blasting kiss of a pitiless lover. If ever there was bliss Of youth and grace, here, moving in howered nooks— Fled now like finches when cooing-clapping rooks. Invasions of their neighborhood of maple trees. This was my sin-burned soul, this were my soul. Only for earthquakes of the sacraments Loosening great floods like torrents of the past, That swept my barrenness from pole to pole, Till ruin breaks in blossomed penitence, Spring after sweet spring Lovelier than the last.

—Rev. Charles Leo O'Donnell, C. S. C.

cheered again and again, then went home—poor pitiful dupes—to live and work without their God. Long after their ashes were scattered to the dust of the winds, and their children's children are reveling in the lust their ancestors sowed for them, God will still live and reign, religion will still flourish, and pitiful hands will be groping from the darkness of Russia in search of the priceless treasure lost to them by their fathers.

A SERMON WITH A KICK IN IT

A lot of sermons have been preached against immoral motion-pictures, immoral books, and immoral literature in general. But they all lacked the "kick" that recently came across the border in a sermon that was not a sermon in itself, but that carried all the elements of a powerful sermon—the absolute condemnation and rejection of some 150 American-made motion pictures by the censorship boards of Quebec, British Columbia, Ontario and Saskatchewan. Emphasizing the same spirit of decency, the censorship boards of Australia and Great Britain rejected these same pictures.

The reasons given for the rejection of these pictures by the censorship authorities fall under the following general classifications: Indecency, immorality, vulgarity, youthful excesses, immoral living, obscenity, suggestive bedroom scenes, flouting of marriage laws, crime, suggestive sex scenes, etc., etc.

A long time ago many of the public-service corporations were conducted from the point of view summed up in the expression: "The public be damned!" Many of the motion picture producers still cling to that motto. Especially do they cling to it insofar as their pictures relate to decency of the commonest kind. The sex picture was a wow when it first appeared. It was usually a "gyp," as the boys say, because the worst part of it was chiefly its title and its suggestiveness. In plain English, it lacked the downright indecency that its advertising intimated. Being a fraud, and a humbug, it died a sudden and violent death. Out of its ashes some producers saved the dirt. They sprinkled a little of it onto their so-called clean pictures. Then they sprinkled a little more of it. And they kept adding to it, without featuring the dirt in their publicity. Sermons didn't bother the producers. Appeals of individuals and of societies that concerned themselves with such things did not even annoy the producers. In fact, they turned such sermons and such appeals very cleverly into advertising that was effective from a box-office point of view. They welcomed discussions about the morality of this play, or the immorality of that play. But they never saw, on the horizon, the inevitable dark cloud.

Now they see it. The foreign field is a most lucrative one for American motion picture producers. In all their history, they have never received such a wallop as that just given to them—never a sermon so directly to the point, so effective, and with such a "kick" to it. The censorship boards are adamant. They refuse to debate the rejection; they decline to cut out the offensive parts. They merely say, and with emphasis: "Your pictures are immoral and we do not want them in our provinces. They are not fit for our people to see." And that's the end of it.

Nearly all of the leading American film stars are involved in these condemned pictures. In many of our American play-houses some of the most offensive scenes in such pictures are eliminated. The former management of the Eastman Theater always eliminated such scenes completely, and showed pictures that were clean and wholesome. In fact, the producers encourage this very thing. They want the dirt shown where it will be profitable; they want the dirt taken out where it will not be profitable. In other words, their eyes are always on the box-office instead of on the right or the wrong, the decency or indecency of it. Burlesque shows follow the same tactics. Managers of burlesque houses often go from their own cities to neighboring cities to see the shows that are coming to their houses. Some of them want the dirt left in; others want it taken out. They are always accommodated. In other words—decency, if you think it pays, dirt, if it will pay better than decency. There are some high-class excep-

Oath Taken By the Catholic Governor of Maryland Colony, 1633

"I will not by myself or another, directly or indirectly, trouble, molest or discountenance any person professing to believe in Jesus Christ, for or in respect to religion. I will make no difference of persons in conferring offices, favors or rewards, for or in respect to religion, but merely as they should be found faithful and well-deserving, and endowed with moral virtues and abilities; my aim shall be public unity, and if any person or officer shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested and punish the offender."

tions to this rule, of course, in the motion picture business. But that, in the heart of it, is the motto of the average producer. The wholesale condemnation and rejection of this unusually large number of films by our brothers across the border is a sermon that will do them a lot of good; the only kind of a sermon that some of them ever understand, or pay attention to a sermon with a kick to it.

DIVINE MATERNITY

Even a post-card reprint of Raphael's Madonna will provoke thought at this time of the year. Intimately associated with the Incarnation, with Bethlehem and its mystery, is the Divine Maternity. Catholic minds which dwell on the Birth of Christ must give some thought to the Mother of Christ—Mary. God has honored Motherhood infinitely in the Incarnation of His Divine Son—the pivotal truth and mystery of all religious thought. Without the Incarnation we would not have the Christian Religion; without the Divine Maternity we would have no Incarnation. It is a great honor which has come to human motherhood in the economy and plan of the Godhead. Truly Christ's birthday is a Feast for the child and the mother of the child.

But humanity has not always carried this honor with grace, dignity and appreciation. A craving for self-gratification at all costs is degrading the holy state of matrimony and bringing into contempt that motherhood which should be the glory of the woman wed to man. There are many who do not realize how greatly the difficulties of parents, and especially of mothers, have increased under modern conditions. Catholic mothers who live among women of modern habits often find their natural duties harder because of the contrast in the way of life. They see those about them who are without children, free to travel, to play athletic games, to join in a feverish social life; while they may have to let their children take a lower place in the social scale and see their husbands overwhelmed by family cares. And to them, of course, the housing difficulty is trebled by their young family. While the technically poor have immeasurably the greatest suffering in many respects, those who are badly off in the middle class have to pay heavily for medical and nursing benefits, and in consequence find it a terrible struggle, first to rear, and then to educate their children.

Nothing but God's grace can keep a true sense of the value of a Christian life. But could we not do more as a community, as a congregation of the faithful, to increase a corporate atmosphere of high ideals, of sympathy, of admiration, so that the Catholic mother should be fully-conscious of her status in the Church, of her great mission, and should have every possible help from the clergy and from her fellow Catholics? Frequently books and sermons on marriage are occupied with divorce and birth control; and very little more is said to a young mother than that she must not practice birth control and must not be divorced. The small notes at this time of danger are much louder than the "Blessed are they." Can we hope for a great crusade of the ideal of parenthood and the assertion of the value of the gift of life

against a pessimism that only dwells on pain and difficulty?

We all need to have brought home to us the greatness of the shadow of the Fatherhood of God and the glorious unity of parents, as of Christ and the Church. There has been a move in the right direction in the education given to girls in some (too few) of our leading Catholic convent schools. It has been realized that if the children are taught to think of married life as their probable state, as a great mission full of possibilities—a vocation in every sense of the word—half the battle will be gained. On the other hand, it is no fitting preparation for a Christian life in the modern world to let them look upon marriage as an inferior state adopted by those who cannot bring themselves to be generous with God. There are many evils very common to-day, such as the over-stressing of the physical side of marriage, and the general objectionable discussion so frequent among young people concerning nullity or birth control, which can only be countered by a great recall to the ideals of marriage and the reverence and the reticence that would follow. The young will respond to the attraction of the heroic ideal if it is put before them in all its glory; and many, both men and women, have to be heroic or be lost to the Church in this most critical time.

If the atmosphere of paganism is full of discouragement and produces a dangerous amount of depression, the atmosphere of sympathy in the great work of a Catholic mother, which we may recollect in the past, is a most real and practical help. It would be to our advantage to give a higher status to the mother among us. There is an unfortunate tendency in modern society to overvalue the opinions of intellectual men and women who know how to express their ideas and to lose the value of the unadorned born of the experience of life. We may easily forget that it is to the wisdom, the courage and the good will of Catholic parents that we must look to avert the appalling dangers to our country of the practice of birth control and of the rapidly increasing evils of divorce.

Catholic Mothers, praying and adoring at the crib, should think of all this. You have been honored there in what you behold. Blessed are the eyes that see the things that you see. Your daughters, long since out of school and college, never cease to be your pupils. It is your obligation in conscience to teach them. Tell them something of the blessedness that has been yours because you are their Mother. Show them the infinite graces and gifts you as mother have received through the Divine Mother, Mary of the Divine Savior, Jesus.

Away back in the days of the Boer war some American newspapers published articles telling of the vast amount of war material that was being freighted through the Welland canal in Canada. Now the Irish people were very sympathetic with the Boers, and in the Boer army was an Irish regiment, commanded by Colonel Arthur Dillon. In Philadelphia there lived a son of Irish descent, Luke Dillon, his soul afire with love for Ireland and with pride and hope in the Boer cause. He read about the importance of the Welland canal, and promptly started for Canada with two

WAYSIDE WHEAT

By the Managing Editor

A gentleman by the name of Higgins, from Sharon, Mass., sends us four pages of printed advice for men who are thinking of getting married. Right off the bat he lists 20 reasons he believes should keep any sensible man from marrying any woman. He removes, with much enthusiasm, from the eligible matrimonial list all women who are deceitful, sickly, lazy or crazy, silly, grouchy, slouchy, miserly, deaf, obstinate, under or over size, fickle, or any woman who lives in a State where the alimony laws are harsh.

We take it that Mr. Higgins is trying to organize a perpetual bachelor's club. Also, we'll predict that before the year is out, if he isn't married already, Mr. Higgins will become united in matrimonial bliss with some one he believes to be an angel, but who will probably hit him over the head with a frying pan the first time he growls about producing the wherewith for a new hat.

The N. C. W. C. News Bureau recently featured an article from El Paso, Texas, telling how the Rev. C. M. Garde, S. J., pastor of the Sacred Heart Church in that city, paid off a church debt of \$120,000 in exactly seven years out of Sunday collections composed largely of pennies. The beloved pastor of a progressive parish in the southwestern section of the city of Rochester, in making his church announcements not long ago, said:

"There is a lot of complaint about the 18th Amendment. I wish there was a 19th Amendment, prohibiting the coinage of pennies—I get all the Government makes." But Texas has them, too, it seems.

We have an idea the average pastor feels the same way about things. Pennies, once useful, are a nuisance now. The children of a decade ago asked for pennies; the children of to-day ask for nickels or dimes. Some people, of course, cannot afford to give more than pennies to the church. Their offerings, like the widows mite, are welcome. But there are quite a number of church-goers who can well afford to forget that pennies are coined, and yet Sunday after Sunday they try hard to give their church all that are coined. Some of these people drive big and handsome cars. Church envelopes have done away with a lot of them—for there is always a sense of personal pride that prevents pious tight-wads from putting themselves on record in such matters. But nearly every pastor will tell you the friend of the penny still goes to church, and tires to make a lot of noise with it when he drops it in the collection box.

We hope the N. C. W. C. El Paso item will not encourage the giving of pennies. The old "penny arcade" has gone into oblivion. On its heels went the nickel movie, the nickel soda, and the nickel this and that. In spite of the El Paso item, we believe the church that has to depend on pennies will starve to death. Even nickels and dimes will not get a church by these days. It takes dollars to make a church go. What with parish schools, heating, lighting, up-keep, etc.; the parish poor and the needy, and the high cost of everything, the average pastor has a hard time to make ends meet, pay interest, pay off his debt and keep his parish property in good condition. The annual reports of our parishes will soon be distributed. Read them carefully, and you will get an idea of what pastors have to contend with in matters of finance. It is a big problem, and a problem that will never be solved if a pastor breaks his elbow lifting pennies out of the collection box.

friends and a bundle of dynamite. The three of them blew up the canal and started two continents. All three were arrested in Canada and sentenced to imprisonment for life. Dillon served 11 years, was pardoned, and returned to Philadelphia. He died there this week, survived by his wife, four sons, one daughter and a memory that should not be forgotten.

Sunday's Liturgy

By Dom Roger Schoenbecker, O.S.B.

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

Collect of the Mass: "O Lord Jesus Christ, who by being subject to Mary and Joseph didst sanctify home life with ineffable virtue, grant that by the help of them both we may profit by the example of Thy Holy Family and share eternal happiness with them: who livest and reignest with God the Father in the unity of the Holy Ghost, God world without end. Amen."

The Church today brings the teachings of her liturgy to focus upon our very homes, upon the very heart and hearth of the Christian family, by celebrating the feast of the Holy Family.

happy family life of Jesus, Mary, and Joseph in their humble home at Nazareth. "And He went down with them and came to Nazareth, and was subject to them" (Gospel). It was by choosing subjection, labor poverty, and solitude that the boy Jesus advanced in wisdom and age and grace before God and men" (Gospel). It was by leading an obscure, hidden life, not however in idle silence, but in a silence which was accompanied by intense spiritual activity, union with God, work, prayer, and subjection of converting the world. It was thus He likewise sanctified that poor home life in Nazareth with "ineffable virtues" (Collect) to which Mary and Joseph responded in a most perfect manner. The Epistle for today points out a few virtues which reflect the life of the Holy Family in Nazareth. They also give us some practical points upon which to base our own reflections concerning our family status in view of the Church's desire, expressed in the Mass of today, that we strive to imitate the Holy Family and take it for our example and model (Collect and Postcommunion).

"Mercy (forbearance), benignity (kindness), humility (opposed to pride and haughtiness), modesty (a remedy against the licentiousness and vanity of the times), patience (with ourselves and others), forgiving one another charity, the peace of Christ, thankfulness, doing everything in the name of the Lord Jesus Christ" (Epistle)—are all so many acts, small in themselves, but great in the eyes of God, by which our immediate family ties can be most firmly cemented together. Nor can we call ourselves true and worthy members of that great family of Christ, the Church, without the practice of these little domestic virtues.

their present eternal happiness in heaven.

40 Years a Bishop In Arctic Regions, Resigns At 89

Winnipeg, Jan. 3.—The Rev. Father J. W. O. Guy, O.M.I., Rector of College Mathieu, at Gravelbourg, Sask., has been nominated Vicar Apostolic of Grouard, with his episcopal residence in the town of Grouard, Alberta. This news was conveyed by a cablegram from the Superior General of the Oblates in Rome. Father Guy will succeed Msgr. Emile Grouard, O.M.I., who has been Vicar Apostolic in this Arctic district since 1890. Both Bishop Grouard and his coadjutor, Bishop Celestin Jousard, O.M.I., have resigned on account of old age. Bishop Grouard is 88 years old and Bishop Jousard is 78.

Jan. 12 Feast of the Holy Family