

The Catholic Courier and Journal

Official Paper of the Diocese of Rochester... Published at 227 Andrews St., every Friday by THE CATHOLIC COURIER and JOURNAL, Inc.

Courier Established 1829 Journal Established 1889... 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.

Editorial Staff: Priests of the Diocese, Maurice F. 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, March 21, 1930.

ONE YEAR AGO

Time, writing with gentle hand, has recorded one year of episcopal work in the life of John Francis O'Hern, third Bishop of Rochester.

On March 19, 1929, the crown of Apostolic heritage was placed upon his brow. Worthily has he worn it; worthily treasured it, and, with crusader fidelity, guarded and protected it.

With zeal, with sacrifice, with fervor, with loyalty and with love, he has carried the Cross and the Cross into homes and hearts throughout the Diocese of Rochester. Humbly he has walked; humbly worked, and with simple humility followed the shadows of the footsteps of the Saviour of the world.

New parishes, new churches, new schools; a welcome visitor in the homes of the sick; a fervent and patriotic voice in public affairs; a glad and beloved figure at family and parish reunions; a gracious guest at the banquet board of fraternities, Holy Name Societies and public-spirited organizations; a sincere and kindly friend at the County Jail, where, devotedly, he has retained the Chaplaincy; a heart filled with charity and sympathy for all people, irrespective of race, creed or color; a true priest and zealous prelate at the altar of God; a comrade and friend to all his priests, and to the various Sisterhoods; the joy of children, of the sick and the afflicted—these but tell, feebly, of his labors, his undertakings and his accomplishments.

Closing with loving hands the pages, beautifully written, in which are recorded the results of his first year's work, we are moved to say with Isaiah: "How beautiful on the mountains are the feet of him that bringeth good tidings, and that preacheth peace; of him that showeth forth good, that preacheth Salvation."

NOW IT CAN BE TOLD

We are still within ear-shot of some of the harsh and unjust things said against the Holy Father. On the thirty-first day of December, 1929, Pope Pius XI wrote on the Christian Education of Youth. This is a document of history. The press home and abroad, hasty as usual, seized the opportunity to make news out of this letter. In doing this they got some things slightly mixed. They said the Pope said some things he did not say, and that he did not say some of the things he did say.

As the Father of Christendom, the love of the Holy Father extends to all the sheep of his flock. Young and old, boys and girls are all his children, they must all hear his voice. The work of teaching, of educating these, is so important that no mistake should be made. For that reason, it is well for us to understand who has the mission to educate, who are to be educated, what is the object of Christian education according to the mind of God.

The clouds of discussion surround education. There are exponents of new pedagogical theories, their name is legion. Many ways and means are devised, discussed, debated not only to promote education, but to create a new system infallibly efficacious and capable of preparing the present generation of youth for that earthly happiness and perfection they seek. They feel an impulse towards a perfection that is higher—there is the call of a higher impulse implanted by the Holy Spirit Himself. This human nature it is, by its own unaided powers, cannot understand. It is an error to believe that human nature is capable of understanding the divine plan.

The Way of the Cross

Who wills to walk in the light That flows from a Source divine, Lord! in the path to Calvary's height, Must plant his steps in Thine!

—Eleanor C. Donnelly.

A mistake such as this in education is an irreparable mistake in finality of man's last end.

In this way the Holy Father emphasizes the supreme importance of Christian education. It is important for individuals, for families, for the whole of human society. The greatest objective of education at all times is to secure God, the Supreme Good, for those being educated. In this way, and only in this way, can education fulfill its duty to society, to the state, to the family—it makes available the maximum of well-being possible here below for humanity. All educators, secular and religious, can drink deeply of this wisdom. It is more logical. No offense can be taken, when the letter of Pope Pius is studied in its context.

FE FO FUM!

That is not a Chinaman's name. It is an ejaculation. It is, sometimes heard when one wakes, knows it is cold outdoors, also knows it is time to get up. He would rather stay where it is warm. So a gigantic yawn accompanies the "Fe fo fum!" If the time is Lent, and if the one who has made the remark above, has also made a resolution to go to Mass daily in Lent, the elocutionist may stay where he is, warm and cozy. And the good resolution is broken to bits and never mended. And thus comes a series of questions for the "fe fo fummer" to answer.

Lent is not observed as it was. Too many spend Lent as they do the rest of the year, with a few added entertainments and parties and attendance at the theatre, for they say the "best shows come then". Perhaps they do, but if the "fe fo fummer" would stay away from those shows he would not lose much and he would not be missed by the world at large. He begins the day with that remark as his morning offering to the god of laziness, and his prayer to God is let pass. He is too tired to pray.

Now, let us ask a few questions: Am I one who is not bound to fast? Am I one who does not have to abstain? I am too delicate. Am I one who cannot remain in church Wednesdays at the evening sermons and Benediction because I am so gingerly keyed that the sermon makes me nervous? It rubs some of my sore spots, and I do not like to have them rubbed. This article is rubbing one. Am I one who does not make the Stations, because it is so fatiguing and besides, I may gather a little dust on my trouser's knees or on my stockings? And then, we ask, what are you doing in Lent in memory of your Lord's sufferings? And what are you doing for your poor soul that is carrying a great debt due for your sins, a debt of punishment which must be met in this world or in the world to come?

And perhaps you will answer: I was going to Mass daily in Lent, and I began well. Yes, I went two days and I am tired now, and guess I will have to give it up. But likely your good angel says: Lent is slipping by. You need some extra devotions for your soul's sake. Better begin again and make a new resolution, and if you find that it is hard to get up, perhaps your resolution may be strengthened by hiring some one in your house to pour a pail of cold water on you those mornings you still stay in bed after the time arranged. That will wake you, do you good and lead you to the daily Mass that thousands could easily hear if they would during these days of penance and special prayer—if it does not ruin your temper.

THE WRONG IDEA

It is difficult to correct a wrong idea. Some people have the wrong idea of Catholics and the Catholic Religion. They got us all wrong. Try as we may, the wrong idea, the mistaken notion, the incorrect impression sticks. Religion is not all gloomy; it does not fetter the believer with chains that take all the joy out of living. A mistaken notion is that the unbeliever is a man carefree and happy, free from all foolish superstitions about right and wrong. But life is a game and the Ten Commandments sum up the rules of the game. They don't cramp our style, they just make us play fair and in the long run we get more out of the game of life than the man who breaks them.

Christ came that we might have life, and have it more abundantly. Religion means getting the full value of time, to say nothing of eternity. Christ got away from the negative don'ts and the positive do's. He summed up the whole Law and the Prophets. "Thou shalt love God with thy whole heart," He said, "and thy neighbor as thyself. Do this and thou shalt

Catholicity Loves Light

The Catholic Church loves education. Her greatest conquests have been in countries with a high degree of education, such as the United States, and her GREATEST GAINS IN COUNTRIES IN WHICH THERE IS COMPULSORY EDUCATION. Where there is no compulsory education, she has made gains only in proportion to the ability of the people to become enlightened. IGNORANCE HAS ALWAYS HANDICAPPED the progress of THE CATHOLIC CHURCH.

THE WORLD'S GREATEST ARCHITECT, BRAMANTE,

WAS A CATHOLIC

live." Thus by the perpetual fruits of religion, in an individual's life, we judge as to the success of religion in that life. Religion puts order in life, so that we are really solving life's problems better than we could solve them without religion.

The certainty of all this is not demonstrable like a proposition in geometry. We have faith, not knowledge. Sometimes a man may seem to gain by violating the rules of the game of life. The gain may be only temporary; the long pull will decide against him. The Wise Man says: "Call no man happy till his death." Many a suicide's death demonstrates how stale, flat and unprofitable life was to a seemingly successful man, because he did not have the enriching graces and influences of religious faith. Then, we only see the superficial aspects of a man's life. Seldom do we penetrate and see the real man. Thus time, the patient scrutinizer, in due course frequently lays bare the loser of shady practices which before appeared as gains.

People sometime judge the counterfeit for the true and disgustingly throw away the true. We must make certain that actions come really from religion. For a man may profess a religion and divorce his conduct from the implications of that faith. St. James detected that error centuries ago: "Be ye doers of the word and not hearers only." So the profession of love for our neighbor is futile unless accompanied by deeds. But because a man acts contrary to his profession is not in any way a condemnation of religion, but rather a condemnation of the man. It is rather a proof of the falseness of his profession than the falseness of the Christian religion.

These people are all wrong who give up their religion because the lives of certain individuals do not square with the rules of the games they are playing. If a man gets a counterfeit twenty dollar bill, he does not immediately conclude that all money is bad, and throw away the rest of the money he has. Neither counterfeit religion nor hypocritical professors of religion, should lead us to condemn all religion. In truth, counterfeiters of religion really prove the worth of genuine religion, for no one counterfeits what is worthless. People ought to get us right on these points, for too many misconstrue, misrepresent and make us all wrong. Sometimes even the elect are deceived.

KILLING OFF MARRIAGE

The Rev. Edmund A. Walsh, S.J., Ph. D., President of the Catholic Near East Welfare Association and Director-General of the Papal Relief Mission to Russia in 1922 and 1923, has published a booklet entitled "Why Pope Pius XI Asked Prayers for Russia on March 19, 1930." Dr. Walsh is considered one of the best posted men in the world on affairs in Russia. His booklet tells of conditions that are appalling—the destruction not only of all religion, but of all morality. He writes:

"The devastating results of these years of militant atheism are now apparent and easy of verification. It is among the young, that is, among those from 16 to 25 years of age, that the program has

achieved its most appalling results. Russia has developed a vast multitude of semi-illiterate, corrupt, immoral, uncontrolled and uncontrollable young men and women whose highest ideal is to satisfy the cravings of licentious appetite. How could it be otherwise? The atmosphere of crass materialism and positive atheism which envelopes the official school system has released the growing generation from obedience to parents or to conscience. When a State deliberately breaks down the barrier of parental and spiritual authority provided by the home and the Church, it is opening a flood gate which no other human power can control. Add to this the influence of Madam Kollontai, with her doctrines of free love, free marriage and jungle promiscuity, and the demoralizing circle is completed.

"Small wonder, too, that a cablegram from Moscow, dated February 2, 1930, containing the results of a questionnaire distributed by the Moscow Communistic Academy, should reveal the inevitable degradation to which human relations may descend, when:

"Religion, blushing, veils her sacred fires

And, unawares, Morality expires." Circulated among factory workers in the Moscow area, the questionnaire sought information as to their mating practices. Numerous Communist girls replied that divorce being obtained for the asking, they have changed their husbands three or four times a year. One particular girl reported that she had been married sixteen times in a period of three and a half years—an average of one new husband for every twelve weeks!"

There is more, and worse, in Dr. Walsh's booklet. It is a terrifying indictment of a great nation—a terrifying story of how a group of men and women who are little better than atheistic anarchists have deliberately set out to destroy all religion, all culture, all morality, all decency and even civilization itself. When the American people understand this they will understand why Pope Pius XI appealed to the entire Christian world to join in prayers for Russia on March 19—an appeal that was answered by all Christendom—by Catholic, Protestant and Jew, in a way that is heartening and inspiring.

MORAL MUD

A popular weekly is the authority for the statement, "Bill would clean the movies." Bill has a big job ahead, and we hope he will succeed. Bill is Representative Hudson of Michigan, and he is trying to get a bill pushed through Congress that will eliminate bedroom and bathroom scenes, bloodshed and vice glorified from the screen. His effort is praiseworthy, and he should have the support of his constituents and of the whole country. In a word, he wants to do away with scenes which make virtue something to be despised and which place vice on a throne to be admired by those who attend, especially the young who are easily misled.

But he has a big job on his hands. He needs and should have help. Parents should help. They never should permit a child to attend a movie unless they know

WAYSIDE WHEAT

By the Managing Editor

Dewey Vance of Overton County, Tenn., was convicted recently of violating the 18th Amendment. Witnesses testified they smelled liquor on his breath, and he was fined for illegal possession of same. The case, taken to the Supreme Court, was reversed. "Internal possession does not come within the Statute," said this court. It is good to know that a man's breath cannot be turned against him, even in the State of Tennessee, where monkeys are not legally admitted to the brotherhood of man, via the Evolution route.

Our good neighbor, Father Fergert, editor of The Catholic Union and Times of Buffalo, seems to be quite disturbed over the recent testimony of Col. Patrick Callahan of Louisville, Ky., before the House Judiciary Committee in Washington. There isn't any need of it. The attitude of the Colonel in boosting Prohibition is very logical. He is head of a great paint and varnish company. A lot of people who used to drink good whiskey are drinking varnish now. Why wouldn't Col. Callahan shout for Prohibition?

There are thirty leper colonies depending altogether on Catholic charity, or financed in part by Catholic missions. These are located in Japan, China, Indochina, Malay, Dutch East Indies, South Sea Islands, Burma, India, Ceylon; East, West, Central and South Africa. In these colonies are large groups of poor unfortunates, afflicted with that dreadful disease of leprosy, cared for, treated, consoled and comforted by devoted mission workers.

The Society for the Propagation of the Faith, which helps finance all mission work, is a blessed medium offering every one of us an opportunity to help work of this kind. The Rev. Leo C. Mooney is the Diocesan Director of this society, and a telephone call to Stone 4212, will give any person any information they desire about mission work. Or a check sent to the society, 183 Main Street East, Rochester, N. Y., will help this great work—help humanity and help save souls.

from personal attendance that it is safe for them to view it. This takes for granted that parents have good sense and know what is dangerous in our easy going days, when almost anything goes by without comment. The people seem to have become so accustomed to the nude and semi-nude that the sense of modesty which should be the glory of all is dulled. It has been so spattered with moral mud that it is almost impossible to find it.

Parents and others who attend the movies should have something to strengthen their backbones. There are many rubber backbones these days. Their owners attend shows which disgust them and offend their good sense. They at heart do not enjoy being spattered with this moral mud. But their weak backbones do not permit them to make the proper protest, to stand up and to leave such places, and to encourage others to leave them. They forget that movies are not run for instruction and pleasure alone. They are run for money, hard cash, and when the people of our land who are clean-minded rise up and desert places where their sensibilities for better things are covered with moral mud, then the producer and the theatre owners will take good care that they do not lose financially on presentations that are offensive.

You may ask: "What is the Church doing? And you know that the Church is protesting and has protested against this form of vice which corrupts the innocence of children and encourages them to imitate what they see on the silver screen. Not long ago the papers carried an account of torture and death by children, and they had learned how to do what they did to another child from the movies."

May Representative Hudson succeed, and may our people stand by him and our own representatives who would clean that kind of moral mud from the screens of the United States.

Sunday's Liturgy

By Dom Ambrose Wittman, O.S.B.

March 23

Third Sunday In Lent

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

Collect: "We beseech thee, almighty God, look upon the desires of Thy lowly servants; and stretch forth the right hand of Thy majesty to be our defense."

In all humility we ask God to fix His gaze on us, His "lowly servants." More creatures that we are, creatures sprung from nothingness and kept in existence by His sustaining will, we were so bold as to offend Him by sin. Today we therefore humbly beg Him to "look upon our desires." A strangely simple request: is it not understood in every prayer that we expect the Lord at least to listen to our requests? True enough; whenever we pray, we believe the Lord will listen, for He Himself assured us of the efficacy of prayer with the words "ask and you shall receive." But when we now say "look upon our desires," we mean something more than the general request that

the Lord hear us. We use the word "desires" to cover a multitude of things of which we feel so badly in need. This holy time of Lent, with its retreat from the dissipating occupations of other times, and its searching examinations into the condition of our soul-life, has opened our eyes to our wretched poverty. We begin to see how poor we really are in spiritual attainments, how little reserve energy we have for the practice of virtue, and how readily we are inclined to yield when temptations come. We are consequently aware of so many needs that we despair even of enumerating them; we simply say, therefore, "look upon the desires of thy lowly servants," and we rest content with that, knowing that the Lord will understand.

"—And stretch forth the right hand of Thy majesty to be our defense." The prayer which began with an admission of our lowliness ends with a burst of confidence in the power and goodness of Him whom we are addressing. The majestic, right arm of God will defend us, we hope, and never are we more justified in such hope than when we

come with the humility and contrition which we evidenced in the first part of our prayer. "My eyes are towards the Lord, for He shall pluck my feet out of the snare" (Psalm 124). True humility gives birth to confidence in God, and to-day's Collect shows us how the two can easily be united in all our prayers.

The consciousness of our lowly state must be voiced not only in our supplications to God, but must become evident also in our attitude toward our fellowmen. Otherwise our prayer was probably not sincere. "Walk then as children of the light" (Ephesians 5). In holy Mass we have the best opportunity for receiving an answer to our prayer. Contrite, full of the sense of our many spiritual needs, but imbued with a confidence that conquers all fear, we shall offer the great Sacrifice with Christ. For it is especially in the Mass that He will "look upon the desires of His lowly servants," since it is precisely then and there that He continues the perfect immolation of Himself which made Him, the Redeemer of our fallen race.

New Yorker Named Welfare Chairman

(By N.C.W.C. News Service)

New York, March 21.—Joseph P. Grace of New York, has accepted the chairmanship of the national committee of the Catholic Porto Rican Child Welfare Association, it was announced today by the Rev. Frederick J. Toomey, secretary of the organization.

Mr. Grace, who has long been identified with Catholic philanthropic movements, will head the efforts of the association to mobilize a national organization for relief to the thousands of children on the island whose plight is reported to be desperate as a result of lack of nourishment and care following the recent hurricane. Associated with him as officers on the national committee are Judge Morgan J. O'Brien and Victor Hilder, both of New York.

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