

The Catholic Courier And Journal

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Friday, May 2, 1930.

KINDRED SPIRITS

In excavating for the foundation of a memorial to be erected at Montfaucon in the Argonne as a tribute to the American Army that fought valiantly and successfully there, the excavators came upon the ruins of a chateau once occupied by Godfrey de Bouillon, famed leader in the First Crusade, who, on the taking of Jerusalem, was chosen its ruler under the title of Baron of the Holy Sepulchre.

It seems altogether fitting that the monument at Montfaucon to the valor of Americans should rest upon the site of the castle of the great Christian Crusader. While world opinion has undergone a change since the close of the World War as to the measure of responsibility of those who engaged in it for bringing it on, it is quite generally conceded that the young men who made up the American Expeditionary Force in France were animated by the spirit of crusaders. They were fighting, they believed, to save democracy for the world. Inspired by this ideal, they were kindred spirits to the great Crusader who triumphantly led the Christian hosts that battled to rescue the Sepulchre of Christ from possession of the infidels.

Therefore, a better site could not possibly have been chosen for the Argonne monument to American valor than that which was selected at Montfaucon without full knowledge of its appropriateness.

There will be added distinction to the superlatively brave Baron of the Holy Sepulchre and the American crusaders of 1918 by reason of their memorial association.

GOOD EXAMPLE

Secular colleges have conducted questionnaires on such subjects as "What is Your Opinion of Love?", "Are You Wet or Dry?", "What Do You Think of Marriage?"

Notre Dame University recently conducted one on "What Influenced You to Receive Holy Communion Frequently?" The answers are illuminating. They follow:

Table with 2 columns: Question/Topic and Percentage/Count. Includes items like 'The example of others', 'The atmosphere of Notre Dame', 'The facilities offered', etc.

The results of good example stand out superbly on that list. One soldier has often rallied a whole regiment in battle by a simple exhibition of bravery. One man who stands staunchly for right, and for law and order, in the midst of a howling mob, can often turn that mob from its purpose of evil. No sermon ever has carried the weight, the force and the influence of good example. If we live our religion, we preach our religion, its truths, its comforts, its beauty—and we preach it to all who come in contact with us. The power of good example is seen not only in Notre Dame University, but everywhere in the world. If we, by our lives, our virtues, our words and our charities, are able to serve to the world that our religion is, we have done a great good for God and for God. The Notre Dame example may well be applied to all with equal results—good and great influence upon the world. Let us give that example in the right way.

The Green O' the Spring

Sure, after all the winter. An after all the snow. 'T is time to see the green. 'T is fine to see the green. On banks that have been bare. But best of all to see the green. 'T is grand to see the green.

A NEW "AMERICA"

Promoters and their money are soon parted. The Brooks-Bright Foundation some time ago announced a prize of \$3,000 for a new National Anthem. This prize has just been awarded. The words of the "new anthem" were written by Frederick H. Martens, and the music by Leo Olstein. Here are the words:

AMERICA Land whose olden anthem-praise What old tradition blessed, America, to thee we raise A song of these, the fairer days, When man's nobler faith Lays dim ghosts of hate to rest. No less dear thy flag of stars, The legends of thy youth, We love thy glory's battle-scars, Yet now a hope no shadow mars Has cast down the world-bars To friendship, peace and truth. Thou, America, enshrined, In every patriot soul, To olden deeds and future lead, In unity thy strength shall bind The nations that they find In brotherhood their goal.

We may not be as good a judge of poetry as we are of liver and bacon, but we are willing to bet a volume of Sonnets against a baseball that the above composition will never become a local anthem, let alone a national one. Yet it brought \$3,000 to the author.

CLEANING UP THE STAGE

The Catholic Theater Movement has just made a report on plays it has studied from October, 1929, to January 1, 1930. The purpose of the study is "to help in determining and maintaining a Catholic standpoint with regard to the Theatre; its activities to be directed towards developing the conscience and sentiment of Catholics in their patronage of plays and motion pictures." Cardinal Hayes is honorary President of the Movement, and the Rt. Rev. Msgr. M. J. Lavelle, rector of St. Patrick's Cathedral, is the director.

Reports on sixty-eight plays are made in the bulletin just issued by the Movement. Fifteen of these plays were found worthy of a place on the "White List," indicating that they are worth seeing and are morally clean. They are:

- "Abraham Lincoln," by John Drinkwater; "Berkeley Square," by John L. Balderston; "Broken Dishes," by Maxam Flavin; "Charm," by John Kirkpatrick; "The First Mrs. Fraser," by St. John Irvine; "How's Your Health," by Booth Tarkington and Harry Leon Wilson; "It Never Rains," by Armanina Rouverol; "Ladies of the Jury," by Fred Ballan; "Magic," by Gilbert K. Chesterton; "Mendel Inc.," by David Freeman; "Richard," by Edward Bulwer Lytton; "Salt Water," by Dan J. Ryan; "The Keys to Happiness," by George M. Cohan; "Sherlock Holmes," by William Gillette and Arthur Conan Doyle; and "Your Uncle Dudley," by Howard Lindsay and Bertrand Robinson.

Some of these plays are revivals. Some of the plays not placed on the "White List" are not reviewed, but one sentence comments taken from dramatic criticisms in the secular press are given concerning them. These comments tell a sad and sordid story of the class of dramatic attractions that find a place on the American stage, and they justify the work of the Catholic Theater Movement. Here are some samples:

- "Downright smelly—dirty lines." "Takes us on a whirl of adultery, whiskey, forgery and murder." "A dull and nasty little piece of gossip." "Unsavoury and boorish." "You wonder how good actors enjoy appearing in such malodorous plays." "Rowdy singing, frantic drinking, maledictions of the gutter, and women." "A terrible mixture of horror, indecency and violent blasphemy." "Bedroom smut." "The shabby street-walker stalking her prey." "We believe the Catholic Theater Movement would add to its usefulness if it would designate by name the plays of this character. If they are dirty, label them by name; if worthless, tell us so." The Motion Picture industry has announced a fine-sounding program for cleaning house. The speaking stage had better do likewise, for dirt, no matter how varnished, will run to the sewer, and the sewer to the scavenger pile.

Preparation For Death

Is the first thought in the mind of the Catholic. As soon as he senses the approach of death the priest is summoned. The priest administers first the sacrament of Penance (Confession), through which the dying man's soul is nourished and then Holy Eucharist, in which the soul is nourished and refreshed for the journey into eternity; then the sacrament of Extreme Unction, which gives health and strength always to the soul, sometimes to the body. The administration of these three sacraments is known as the last rites of the Catholic Church.

LIEUT. FITZSIMMONS, FIRST AMERICAN OFFICER KILLED IN THE GREAT WAR, WAS A CATHOLIC

THE CHURCH IN TRUE PERSPECTIVE

While prejudiced scholarship has done its best, or worst, to inculcate the belief that the Church throughout history has retarded progress by persecuting science and opposing the spread of learning, it is heartening to observe that an increasing number of more recent investigators possess a fairer outlook and more comprehensive grasp of their subject. Possibly the awakening scholarly interest in medieval studies has something to do with it.

In this connection Professor R. H. Lowe of the University of California, well qualified as an authority on the subject, in his recent study on "human culture in perspective," has reached a number of interesting conclusions. Concerning the relationship of the Church to science, he writes: "For many authors the Church is the chief scapegoat in the history of science. But the Church did not invent Babylonian astrology nor the numerical method of Pythagoras. She neither set Tycho de Brahe to set heroscope, nor did she explain child-bed fever by the influence of the atmosphere. When science progresses, it is mainly because scientists are not equal to their task—because they are false-bound worshippers of the past. It was not the Church that founded Semmelweis or put obstacles in his path. It was the illustrious Vichow who remained skeptical until it was too late to encourage the bold innovator."

Unprejudiced students of the history of science must recognize the truth of Professor Lowe's words. Catholic writers on the subject, including Father Zahn, Sir Bertram Windle and Dr. James J. Walsh, have persistently pointed it out. On the other hand, the rebirth of Greek science in Western Europe, while it did not elsewhere, was almost exclusively due to the influence of eminent clergymen; and the authority of the Church was frequently brought to bear in resolving, as contrary to belief in the omnipotence of the Creator, obstacles to free scientific inquiry imposed by the scientists themselves.

THE HARRIMAN SCHOOL CASE

William J. Hoffman, principal of the High School at Harriman, Orange County, N. Y., had his license revoked by State Commissioner of Education Frank P. Graves last week because he refused to hire a teacher who professed the Catholic religion. Mr. Hoffman told her so in plain English, over his own signature, thus openly violating the laws of the State. There was no other course open to Commissioner Graves except to cancel his license.

Mr. Hoffman, in his letter to the teacher, explained the reason for his attitude this way: "The Board of Education has given me instructions that I should not pick out any candidate who is not a Protestant."

In his testimony before Commissioner Graves, when he was up on charges, Mr. Hoffman denied that the Board of Education had so instructed him, and confessed that this was a falsehood, thus adding another reason for his unfitness to teach. In spite of this fact, however, we cannot help but believe that Principal Hoffman was sure he reflected in an exact way the sentiment of the members of the Board of Education of Harriman. That's what he was there for. No principal would dare write such a letter unless he felt that he reflected the wishes of his board. Unfortunately, however, he did not have their wishes in writing, and the members of the Harriman Board of Education got set free in this case. There is no evidence to justify their removal from office. But they occupy an unhappy position in the minds of fair-minded people.

The Tablet of Brooklyn, N. Y., forced an issue in this case. Forced it with vim and vigor—hit hard and straight from the shoulder. The village paper of Harriman did not publish a line on the case until forced to do so by public opinion. Efforts were made to "cover up" the principal. But the Tablet shook it loose, with the energetic aid of the Rev. P. F. MacAran, pastor of the Catholic Church in the village. This is just one illustration of what a capable Catholic paper can do in a community.

There should be a sequel to this case, and a strong one—the enactment of a law prohibiting any teacher, teachers' agency, Board of Education, or other persons from asking the religion of an applicant for the position of teacher in any public school of the State. As it is now, nearly every application blank sent to a teacher contains

DONT

It was a fast fight, one round and useless. Both lost. A member of one of the several anti-American societies made a remark which was an insult to the religion of his hearer. This man was a Catholic, and at times somewhat warlike. The remark was uncalled for, false, and showed deep ignorance, perhaps malice. He attacked the religious orders which are doing such noble work for education and charity. His listener's "dander riz," and he went after the cowardly slanderer with hands and feet. The bout was over in a few seconds, and the slanderer was quit for the count of many tens.

But what was the use? Quarrels over religion never mend anything. They never cure the ignorance of those who do not want to know the truth about the Catholic Church. We can and must defend our faith when it is attacked. We are cowards if we do not. But we must defend it without fist or word fights. Punching and calling names are not arguments. They level no conviction to others.

The question box from the Buffalo station on Sundays shows how wise this quiet way is of answering objections. The priest is giving an excellent example of the way to answer mean attacks on us. He seems to get a lot of fun out of objections and then explains clearly, and I think strongly too, for I cannot see him—the point at issue even when it has been a personal attack on him and on our faith. He asks that the questioners be square with him, as he is with them, that they keep cool and not hate him, since he does not hate them because they do not think exactly as he does.

The example of our Lord before His judges, giving the soft answer to His accusers, should be followed by us. Then we win friends for God and ourselves, too.

Some time ago a mean attack was made by a woman on confession. She said that the Catholic confessionals had traps. She was talking to a Catholic and did not know it at first. He listened quietly while she told him the lie. "There is a trap in the confessional, and the priest pulls a string and lets the one going to confession fall down into a cell in the basement. And that is the last heard of some people," she said. Then she received her answer: "Are you joking?" she was asked. "No, it is true, and I know it," said the lady. Then she was told: "I happen to be a Catholic and I am inviting you now to bring a body guard and come with me to any church in this city and I will go in and show you how they are made. And then we can go into the basement under the confessionals, and you can see."

Would she go? Not at all. She was not afraid of getting hurt, but she was afraid she might find out the truth and her story would lose its interest for the moment.

Why fight about it? They would not hear our Lord in His days, when they had seen His miracles and if we are not believed it is not to be wondered at. But to give the answer that counts we must know our religion. That means we must attend with interest to the Sunday sermons, mornings and evenings when they are given. It means we must have Catholic books and not let them be dust-covered. It means that we must take a Catholic paper, our own diocesan paper and other magazines that are up-to-date, and which will keep informed and which we can show to those who are trying to pick a quarrel with our religion. The better the Catholic, the better a citizen he is and must be. The story of our country proves it, and we are proud of our Catholicism and of our loyalty to our United States Flag—for we are second to none in our love for our country.

But do not fight the man who does not agree with you in religion.

This question: "What is Your Religion?" There is only one purpose behind this question, and that purpose is hostile to the Catholic applicant ninety-nine times out of a hundred. A bill to this effect is in the Legislature now. It should be watched carefully, that it may not die in Committee, but that it may be written hard and fast into the statutes of the State. Such a law has been badly needed for a long time, and especially so for the smaller cities and the rural communities. In the name of clean Americanism, let us have it.

WAYSIDE WHEAT

By the Managing Editor

The Yale Alumni Magazine comes out flat-footed with a demand for the return of beer. Is their bootlegger sick or a jail?

Few people are aware that Florida owes its name to the fact that it was discovered by the Spaniards in 1513 on Palm Sunday, which they call the Flowery Pasch or Easter. "Florida" is Spanish for "flowery," by which they called the newly discovered land, now the winter resort of the United States.

In the good old days—or the bad ones, whichever you prefer to call them—you could build a saloon within so many feet of a church. Nineteen ministers in the City of Montgomery, Ala., recently petitioned the City Council to pass an ordinance prohibiting the building of any church within 300 yards of any existing church. That's one way of eliminating competition.

CURRENT COMMENT

CHRISTIAN PRINCIPLES

The trade union protects capital. The trade union has the benefit of long experience behind it. Property is respected. In case of disagreement the union strives for peaceful reconciliation.

The Southern mill owners who resisted the unions have learned a bitter lesson. Our industrial condition demands harmonious relations between labor and capital. The union stands for sanity and decent order. Communism which points to Russia as its principal achievement stands as the contradiction of that ideal of liberty toward which this country has struggled through the years.—The Pilot, Boston, Mass.

DOCTRINE AND THE RADIO

The use of radio should bring forward the finest thought of the Church in the United States. The greatest care must be exercised to us this latest invention to express in a clear manner the teaching and the practice of the Church. It must not be employed to force our doctrines upon others. If we can undo the harm that intolerance has caused by a fair presentation of Catholic truth, it will be worth more than any other movement that has been instituted. The National Catholic radio hour will, we believe, go a long way in opening upon an era of tolerance and fairness. It will reach millions who have a twisted and perverted conception of the Church.—Catholic Union and Times, Buffalo, N. Y.

OUR ADVANTAGES

We who live in a well-organized Catholic parish, with its efficiently conducted school and its opportunities for church service, do not always realize under what handicaps some of our Catholic brethren have to practise their religion. In the village of Redding, California, the pastor made the rather startling discovery in his Catechism classes one Sunday that not a single child of his parish had ever as much as laid eyes upon a Catholic nun in the flesh. By this time they have satisfied their pious curiosity, however, for Father Gavin immediately arranged for a children's pilgrimage to the nearest convent in Red Bluff. How the little eyes must have bulged, and what a day it must have been for those children from the far-off corner of God's vineyard.—The Ave Maria, Notre Dame, Indiana.

THEY NEVER SAY QUIET

Those who recommend the withdrawal of Catholic missionaries from China because of physical danger know not whereof they speak. Catholic priests and nuns go to foreign countries not for comfort, economic advantage or political prestige. They seek souls. To preach the Gospel to every creature was Christ's commission. Even at the price of martyrdom they are willing to carry it out. The blood of martyrs has irrigated the soil of every country wherein the Gospel has prospered.

The Catholic Church has never lacked heroic souls ready to sacrifice life to bring Christian truth to waiting souls.—The Evangelist, Albany, N. Y.

ALARMED BY DIVORCE

There were 481 marriages in the city of Denver, Colorado, the first ten weeks of this year, and 501 divorces in the same period, according to a report just made by the Colorado Congregational Conference. Denver, with a population of slightly less than 300,000, is smaller than Rochester.

The Congregational Conference calls the divorce situation "almost unparalleled in America," and it wants something done about it. It wants the marriage laws tightened, for one thing. Legislating morality into the lives of people who have not been taught morality has never met with any degree of success. It is usually wasted energy. The thing to do is to teach the boys and girls of Denver "Whom God hath joined together, let no man put asunder." And teach them the beauty of virtue, the sublimity of sacrifice and the sacredness of marriage. Then the divorces will stop before they get started.