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The Catholic Courier And Journal

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Friday, July 11, 1930.

REV. EDWARD J. DWYER

Fifty-five years of life, twenty-six of these as a priest of God—then the great mystery of death came to the Rev. Edward J. Dwyer, rector of St. Ann's Church at Palmyra, N. Y. A few short months ago his parishioners said goodbye to him as he came to Rochester, hoping that here he might find renewed health. Saturday he went home again, his voice stilled, his eyes closed, asleep in death. Tuesday morning the Bishop of the Diocese; many priests, relatives, friends, parishioners—people of all classes and creeds—paid final tribute to him in his home church, where for ten years he had been God's ambassador at St. Ann's. Now he is at rest in Holy Sepulchre Cemetery, in the plot reserved for priests and religious who have given their lives to

Quiet. unassuming, kindly and thoughtful, solicitous always for those in sorrow or in trouble, Father Dwyer walked the pathway of priesthood from Alpha to Omega. In all the twenty-six years of ministrations to human souls. whether as an assistant priest at Geneva, Rochester: Auburn and Senera Falls whether as Chaplain at the State Industrial School at Industry, or as pastor of St. Gabriel's Church at Hammondsport, or of St. Ann's Church at Palmyra, Father Dwyer ever sought to do his duty sincerely and well. Faithful to his people, he was likewise faithful to his Church and his God. Many a weary soul found the burden of life less burdensome because of his kindness, his ministrations, and many a discouraged human being, guided by his example and his influence, found sunlight and flowers in the garden of God's love and Faith. He gave always, to his people and his friends, the best that was in him, even to the last well days of his life.

At rest now from the cares and the sickness that burdened him, he will be remembered with enduring affection by many, many people. The best remembrance of all will be unceasing prayers, the imperishable flowers of Faith, for the welfare of his immortal soul. These he has well earned, over and over, and these will surely be his where his soul walks in the magic of memory and his body rests in expectancy of a day of joyous resurrec-

WE HAVE PROGRESSED

We have progressed. The village of Danvers, Mass, once known as Salem Village, just celebrated its tercentenary. The celebration opened with "Witchcraft Day," on which honor was paid to the memory of the poor unfortunates who were put to death in Salem in 1692 for witchcraft. The central figure of the group of "witches" thus honored was Rebecca Nourse, a gentlewoman over seventy years of age, who was hanged because she could recite the Lord's Prayer in Latin. This, remember, was in the land of the free and the home of the

Charles S. Tapley, her lineal descendant in the eighth generation, was in charge of "Witchcraft Day," and Mrs. Lawrence W. Jenkins, another descendant, was the "witch." Other descendants took the roles of the forty neighbors of Rebecks Nourse who testified to her inno-

The Nourse House, built in 1636, was thrown open to the public during the day. The program included a pilgrimage to the little cemetery in the clump of pines west the farm house, where Rebecca Nourse was buried.

It is almost impossible to believe that the crime could be perpetrated by ristian people in the name of justice. otton Mather tells us in his book the Invisible World." pub-1888. that nineteen persons were as witches in New England, and be too severe, perhaps of Scient for this.

and an epidemic of

gressed.

1.600 FREE VACATIONS

The Society of St. Vincent de Paul, of Brooklyn, announces that it is ready to provide sixteen hundred free vacations, at the Bishop McDonnell Vacation Camp, Commack, L. I., for poor Catholic children, and each year it brings a small army of them out of the tenements and slums of a great city into the sunlight and serf at the camp.

This is a splendid work, and a work

that wins ready response of funds from hundreds of generous people. May this camp flourish and prosper for many a year to come.

CATHOLIC DAILY TEN YEARS AGO

The Catholic Daily Tribune, published in Dubuque, Iowa, a city of less than 50,000 population, is ten years old. It is the first and only Catholic daily news-paper published in the English language in America. Its ten years of life, its work and its merits, brought anniversary mes-

sages of this character: Most Rev. Pietro Fumasoni-Biondi, D.D., Apostolic Delegate—Its new service is splendid, and amply serves to keep its subscribers abreast with the times.

Patrick Cardinal Hayes-The Tribune has fully justified the wise judgment of its founder and won commendation on all

William Cardinal O'Connell - The Catholic Daily Tribune, the only Catholic daily newspaper in America printed in English, deserves support and encouragement. I heartily congratulate it on the occasion of its tenth anniversary, and I hope that it may continue for many years to come, its successful service in the interests of God and country.

And enthusiastic messages from scores of Bishops and Archbishops throughout the country, and from many prominent lay people. Ten years of work, of financial sacrifice, of mingled fear and joy, of hope and dread—surely they have been worth while. May the future years carry golden sunlight of success to The Tribune, and its work and its influence grow in hearts and homes everywhere in the land.

MRS. ROOSEVELT SPEAKS

Very many people remember the charming graciousness of Mrs. Franklin D. Roosevelt, wife of Governor Roosevelt, at the recent centennial celebration of our Mother of Sorrows Church on the Latta Road. She accompanied her husband to the church, attended Holy Mass with him there, and heard him make a plea for greater attention to the spiritual side of life, as he praised the ancestors founded and builded that historic church.

Mrs. Roosevelt spoke recently at Chautauqua, N. Y., as a guest of the Chautauqua Women's Club. Like her husband, she, too, emphasized the necessity of more thought and care for the spiritual side of life. She said this is an age of mechanical progress, a progress that tends to disintegrate the family.

"We must aim for spiritual growth which will keep abreast of mechanical progress," she said, "or else the present civilization will collapse, as have all others before."

Discipline, which in previous generations took a decidedly physical form during a person's youth, is now felt later in life, she said, and formed its most prominent manifestation in the increase in the number of divorces.

Divorces, according to Mrs. Roosevelt, are the result of lack of self-discipline when dissention rises in the life of married people and the first love is worn off. If man and woman, at that stage, have the courage to discipline themselves, they will be able to come out of difficulties of

firmly cemented relations, she declared. The modern home lacks religion, Mrs. Roosevelt said, and she urged the women to do everything possible to bring into the home "religion which will give us the feeling that there is a reason for making

this temporal nature with finer, more

the best of ourselves." More and more is it becoming evident that people in public life are viewing with alarm the deplorable lack of religion in the modern American home. They speak for it, they cry out for it, because they know it is the ultimate salvation of the human race, and the ultimate salvation of the American nation.

"witchcraft," and thousands of persons were burned to death at the stake, or hanged, on suspicion that they were witches. Some writers claim that as many as thirty thousand were hanged in England alone. Legge, a Scotch writer, says that at least 3,400 suspected witches were put to death in Scotland in the sixteenth and seventeenth centuries. France, Germany, Switzerland, Denmark, Italy—all burned witches at the stake, and in many cases tortured them abominably before burning them. The last trial for witchcraft in Germany was in 1749, fifty-seven years after the New England witches were put to death. Thirty-four years after that a poor girl was executed in Switzerland on suspicion that she was a witch. It was quite natural, therefore, that the New England pioneers, frightfully narrow in their religious views, tyrannical and bigoted in treatment of beliefs other than their own, should bring with them to Salem the diabolical practice of burning witches or of hanging them. It fitted well with their ideas of religious tolerance. So, we repeat, we have pro-

The Catholic Church

has been the pioneer of Church unity. She looks with dismay and regret at the multiplicity of Christian denominations, and invites them all into that unity for which Christ came into this world, suffered and died. I Cor. 1. 10: "Now I beseech you, brethren, through the name of Our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment." GOD SPEED THE DAY!

RELIGIOUS LIBERTY WAS FIRST GRANTED IN AMERICA BY A CATHO-LIC, LORD BALTIMORE, IN 1649

NO MANNERS

It was Sunday morning. The place was the church. Mass was being celebrated, and a large congregation was assisting. Just after the priest's Communion there was a commotion. Three young men rose from squatting on the edge of their pews and started for the door. They were in a rush, People looked up to see what was the matter. There were no signs of fire in the building. Silence returned after they had gone.

During the Mass the trio had paid little attention. Not one of them had a prayer book nor rosary beads. They knelt or squatted, stood or sat and were on the move continually. They made comments on the excellent sermon so that they could be heard in the neighboring pews and they grumbled at its length. It really lasted eight minutes. Their car was in front of the church. Fish poles were tied to its side and stuck out in front. They had bait and fishing tackle, though they had not a prayer book among them. Some one asked them what was the hurry as they rushed to the car. "We are going fishing," they said as if that were an explanation. They were in such a hurry to move that they did not extend to our Lord Himself on the altar common courtesy.

It would have taken less than five minutes for them to have remained in the church for the priest's blessing, and for the prayers after Mass. But those did not count against' the bite or strike of some poor fish. Get it over with, and get on our way, was their gait. God can wait, or He can take the little we choose to give Him, but we must have the most of the day to fish. They would not say that in words, perhaps, but their haste and indifference and inattention at Mass, and their rushing from the church showed that they had little thought for God even though they did pretend to assist at the holy Sacrifice.

People who are most careful in their dealings with their fellow men, and who resent energetically any offence against the customs of the day and laws of politeness, do not hesitate again and again to violate those laws of politeness which all should gladly observe towards Almighty God. They do to God what they would not forgive in others if they were the victims. The Mass is short enough. The prayers in English at the end of Mass are not part of the Mass, it is true. But they are ordered by our Lord's representative, and common courtesy would tell us to remain until they are said and not to give as little to God on His day as we can get away with. Let us be generous with God on His day. All of Sunday belongs to Him, and let us be polite enough when we go to Mass to take a place in the church. to follow the ceremonies of the Mass, to use our prayer book and to wait until the priest is in the vestry after finishing the prayers at the foot of the altar.

ABOUT CONVERTS

The recent conversion of the Rev. Dr. Selden P. Delany of New York City, for thirty years an Episcopal clergyman, recalls the fact that there are more than one hundred former ministers of the Anglican Church who are Catholic priests in England now. Since the days of the great Cardinal Newman who died in England in 1890, a total of 787 Anglican ministers have been received into the Catholic Church. Not all of these, of course, became priests.

This is a record that inspires thought. These converts, preaching a different faith, and educated in its principles and ideals, did not come into the Church without som, encouragement. Some one held the light for them as they walked and worked in the darkness. Many of them gave up excellent incomes, high social positions, tempting worldly opportunities, and cheerfully accepted lives of poverty

and of sacrifice. The apostles of faith, lay and clerical. who helped these men find the pathway which led back to the faith of their fathers should be duplicated the world over. In spite of the apparent drift of the world away from God, and from the things of God, many people believe that never before have so many people shown a sincere desire to find solace in religion and contentment in the truths of God. America has a fair number of converts. but these could well be duplicated many times over if the laity would reach helping hands to those who are groping for the truth, and speak encouraging words of friendship and of Faith. We lack a great deal in this regard, and it is high time we put an end to our laxity and, with St. Paul, fight the good fight of Faith for our neighbors as well as for ourselves.

CURRENT COMMENT

-MOROSE-MORONES

The se many months past have brought tranquel relations between church and state in Mexico, under the co-operation of the past national administration under Portes Gil and with the seconding of the new regime under Ortiz Rubio, and it would seem that enough time has elapsed to show the wisdom of peace. But now comes the morose Morones of questionable radical leaning and troubled days, to try to wreck or ruin what he is not allowed to run. He dares to charge Gil with protting the assasination of Rubio last Jamuary while he was in the United States.

Morrones should have realized how others see him before attempting to get a following in his attack upon so high a person whose administration was the first that made clear progress away from bloody court martials.—Western American, El Paso.

START WITH THE MASS

American Catholics have the cart before the horse in a lot of things. More organizations have been formed to improve conditions around us among American Catholics during the last twenty-five years than in all the rest of the world in the last thousand years. Many of these movements have petered out and in most cases nothing has come of therm. Observers, begin to wonder if there is any real power left in Christianity. Yet, with all these movements, we have heard of none among the laity organized really to understand the liturgy of the Chaurch, and particularly that of the Mass. Yet the late Pope Pius X who initiated the liturgical movement, said— "Of the true Christian spirit, the foremost and in dispensable font is the active participation in the most holy mysteries and in Elicpublic and solemn prayer of the Chaurch_'

When you come to think of it, priests and religious who really get something done for the Christian welfare of others, starte very day with Mass by the intelligent offering up of the Holy Sacrifice. They derive the strength, not only to start social action but to carry it through to a conclusion. We do not anticipate any great results from the thousand and one Catholic programs for the laity now being given publicity until among the American people there shall grow a much greater appreciation of what goes on every Sunday during Mass.—The Monitor, San Francisco, Cal.

ALA BAM A INDEPENDENTS' DAY

Among the activities of the Fourth of July in this country was a political demonstration in Birmingham, Ala., which extelled prejudice on the one hand and moved for freedom on the other. This gathering endorsed the Senatorial re-election plans of J. Thomas Heflin. who believes that no Catholic should be permitted to attain the Presidency. Independence was furthered by a protest against barring candidates in the Democratic party primary who had not supported the previous full party ticket. Since Senator Heflin and Mr. Locke, who wanted to run for Governor in the primary Enal bolted Mr. Smith in 1928, they were excluded from the Alabama primary this year. The Birmingham meeting endorsed them as independent candidates whose success would assure a reorganization of the party machinery in the State. Especially because the gathering came

on Independence Day its contribution to the cause of good government and party reform seems outweighed by the menace which its candidates represent to American ideals. From the time of the Declaration forward religious freedom in this country has been a cardinal belief and engrafted in the Constitution. Without disputing the doubtful sincerity of Senator Heffin's professed belief that Mr. Smith Intended to turn our public policies over to the Pope. his attitude in the 1928 campaign was both boring and mischievous. In North Carolina, Senator Simmons also was opposed to the Democratic Presidential candidate, and encouraged Democrats of similar leaning to vote for President Hoover, which resulted in Republican victory in his State. But there was dignity and decency in what Mr. Simmons Inad to say. Because of this no effort was made to bar him from his party's primary this year, and, although he was defeated, he retains the respect of those who differed with him. Mr. Heflin's actions and speech have, on the con-

Have You a Rose to Spare?

Little Therese, Little Therese,
I come with a whispered prayer.
Little Therese, Little Therese, Have you a rose to spare? No pale bud do I ask of you, But a bloom that is wondrous fair: Little Therese, Little Therese,

Too little your hands to hold them all: You are dropping them everywhere-That beautiful one near your heart-Have you that rose to spare? Ah! yes, I know for your Love's dear sake Thorns were your hoarded share; Sometimes though you asked your Love If He had a rose to spare.

What do you whisper, Little Therese,
As you smile from your picture there? Have you but thorny stems for me? Have you no rose to spare? Then teach me, like you, to prize the thorns

With their hidden, healing rare, And I shall be glad, because for me You had truly a rose to spare.

trary, so wearied and irritated the country that his martyrdom by his party-ou committee in Alabama brought cheers from those who ordinarily would have protested against so illiberal an action.

Yet he and his supporters are entirely within their rights in arranging for the voters of Alabama to pass upon Mr. Heftin's desire to succeed himself in the Senate. It is to be hoped that his vote will be so small as to reveal to the rest of the United States how strongly Alabama disapproves his persistent attempt to stir up religious prejudice.—New York Times.

WAYSIDE WHEAT

By the Managing Editor

The New York Police Department took 1,961 children from the slums for a trip into the mountains on Tuesday this week, and a bigger crowd on Thursday. Music, comedy, free lunches, a five hours boat ride on the Hudson, and a lot of other good things made the day a glorious one. This is what you might call effective creative-preventitive police-work.

Lawrence H. Rupp, of Allentown, Pa., newly elected Grand exalted Ruler of the Benevolent Order of Elks, said to the convention that elected him in Atlantic City the other day: "We are hedged about with laws and limitations. We write our intolerances into our Constitution and into our statutes. What we need is to rebuild the cleansing fires of fraternity on the hearthstone of every lodge in the order, so that the warmth of these fires may be felt throughout the land." agree with him. There are a lot of us who would like to get our beer back.

Is golf a profane sport, or is it ennobling to mind as well as invigorating to limb? An Episcopal clergyman in Jersey City blocked the granting of a permit for a miniature golf links adjacent to his church, on the ground that golf "would bring profanity to the very portals of the church." Applicants for the permit declared that golf "is a quiet game and does not inspire or involve profanity." The City Commission, which includes the Mayor, decided in favor of the clergyman. The important question now is: "Does the City. Commission play golf, or was its decision based on eloquence and not experience?" A breathless world awaits an answer.

John D. Rockefeller, Sr., celebrated his ninety-first birthday on Tuesday this week. 🔲 Probably no American business man ever suffered the abuse heaped upon the heads of Mr. Rockefeller in his active years. Long ago this abuse stopped, and for years he has been one of the best-loved of the world's great philanthropists. His charities are boundless, limited by no lines whatever, and they cover the earth, like his oil and gas. Typical of the way the heart of the world has changed towards him, and warmed towards him, is this telegram from old Mother Jones, erratic radical labor agitator, once his bitterest and most abusive enemy:

"Congratulations on the arrival of your ninety-first birthday. Thank God we have some men in the world yet as good as you. We never needed them more than we do today. Most sincere wishes that you may be blessed with many more.

Something of a shock was caused to

Catholic people the other day, when the daily papers published an account of the appraisal of the estate of the late Thomas Fortune Ryan of New York City. The

value of the estate was fixed at \$125,000,-000. Out of this huge sum he left only \$110,000 to charities. When Mr. Ryan's 3 will was made public after his death it was found that his son Allan received only his father's white pearl shirt studs. We would say that, in comparison to the gross ? value of the estate he left the shirt to charity. Mr. Ryan's example fortunately, is a rare one among wealthy Catholics. Our people, more and more, are growing in generosity towards their Church and towards worth-while charities. The late Nicholas Brady of New York was a splendid example of this, as indeed his whole life was a splendid example of generosity and kindliness.