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Friday, August 22, 1930.

HE SAW A BRIGHT LIGHT

Charles W. McLain, superintendent of
public schools, District No. Three, Monte
Vista, Col., recently saw a bright light.
It will do him good if he keeps looking at
it the rest of his life.

Some weeks ago Mr. McLain, who has
been afflicted with the shadow of bigotry
on his soul, wrote a forcible letter to Miss
Catherine McNulty, a school teacher, tell-
ing her in the plainest kind of English he
could not consider her application for a
position in his school because she was a
Catholic. The Catholic Register of Den-
ver immediately launched a campaign for
the removal of Mr. McLain from his posi-
tion. In the meantime Mr. McLain under-
went a severe operation in a hospital.
When he came out he sent a letter of
public apology to the Catholic Register,
and made a solemn promise that in the
future he would hire all teachers on their
merits, not on their religion. The Register
showed a kindly Christian spirit by drop-
ping the case against him.

There will be some, of course, who will
say the Colorado Superintendent should
have been removed, just as the principal
of the High School in Harriman, N. Y.,
was removed a few months ago for the
same kind of business, and his license to
teach cancelled. Without knowing the
full details of the case, we are inclined to
the merciful side. The Superintendent
has been taught a lesson probably he will
never forget. He has seen the bright
light of tolerance, and it is a Christian
deed to keep that light before him. We
are a firm believer not in breaking heads,
but in breaking prejudices.

ADVANCING CATHOLIC EDUCATION

Charles N. Lischkay, M.A., for several
years Professor of Education in George-
town University, and now assistant di-
rector of the National Catholic Welfare
Council Department of Education in
Washington, D. C., in a recent talk gives
ten ways of advancing Catholic Educa-
tion. They are:

Understanding and acceptance of the
general principles and purposes of Catho-
lic education.

Observance of the law of the Church
respecting education.

Knowledge of the organization and
administration of the Catholic School
system.

Thorough acquaintance with the par-
ish school.

Knowledge of the nature and objects
of our national educational agencies.

Upholding the Americanism of the
Catholic School.

Appreciation of the need and value of
Catholic higher education.

Vigilant opposition to dangerous school
legislation.

Obtaining greater financial support for
Catholic schools.

Participation in the actual work of
education.

These are good points. One-half the
Catholic children in the United States are
not attending Catholic schools. The
Church Law is emphatic and explicit that
Catholic children must attend Catholic
schools whenever it is possible, and unless
prevented by serious inconvenience and
grave difficulties. If this law were obeyed
one-half the Catholic children of the
United States would not be outside of
Catholic schools.

A favorite accusation of bigots is that
the Catholic schools are un-American.
Upholding the Americanization of the
Catholic School is vital. Else we shall
have more Oregon laws. The Bishop of
Rochester misses no opportunity to em-
phasize this point. The American flag has
been raised in every Catholic school of the
diocese, and the children salute it with
reverence, and with love and loyalty.
The facts of the matter are that the chil-
dren of Catholic schools are taught the
principles of loyalty and of
patriotism more impressively than
any other schools are taught. They are

Knowest Thou Isaac Jogues?

A wayworn pilgrim from a distant shore
Knocked at the convent gate, at early
day,
Then waited patiently: "Whence
com'st thou, pray?"
The Brother asked. "From Canada,"
the door
Was opened wide in welcome; faint and
sore
With many a toil he seemed, and
long the way
That he had journeyed; greatly mar-
velled they
To see the cruel wounds and scars he bore.
"Com'st thou from Canada?" the Rector
said.
"Yest, was he, for Mass, yet came
to see
The travelled guest,—who answered,
"Yes," they led
To welcome food and rest; then
asked, "Maybe
Thou knowest Isaac Jogues?" He bowed
his head,
As one who shunneth honor—"I am
he."
—Francis W. Grey.

taught, first of all, that all authority
comes from God, that all lawfully con-
stituted rulers are representatives of God,
and that therefore it is their solemn duty
to respect and obey their rulers, their
laws and their government. This is a
splendid truth for every child to learn.

Interest in our parish schools, interest
in their work, interest in their finances,
and helpfulness to the utmost of our
power—these surely will be of great as-
sistance to every pastor who bears the
burden, financially and otherwise, of a
parish school. We should miss no oppor-
tunity to help him, and to help the school
which means so much for our children,
our country and our Church.

WHEN THE CHECK CAME

Sister M. Silveria, writing from the
Franciscan Mission in Wuchang, China, to
a priest who had sent her a check to help
her with her mission work, said:

"Now do not think that we are
weeping—we have no time to weep.
When your letter came with that
check—well, there were a few tears,
I will admit—but they were tears of
joy. The fifty mouths we have with-
in the Compound are ever hungry,
and both the rice bin and the bank
account were equally low. Now, we
can push forward for a while. God
bless you again, Father."

All around her are Communists. She
and her co-workers have to endure insults,
threats, dangers. "Shoda, shoda," the
children shout at the Sisters in the
streets—"you foreign devil, you dog!"
—even the very children they care for and
feed, sometimes. Some night a band of
"Red" fiends may swoop down upon them
and kill them with fire and sword. But
of these things she has no worry. "Pray
for us," she writes, "that we may remain
at our posts."

And why? Her letter tells us! Be-
cause their school is growing. Because
the fervor of the Christian Chinese is in-
creasing. Because Holy Communion has
increased from three thousand to
ten thousand in one year. Because four
more Sisters are coming next year to help
in this work. Because all the Sisters are
praying for a new and larger school.
Because these people suffering tortures
from famine, need help. And, above all,
because they are bringing God's message
to a great and ancient people.

And when the check came this good
Sister found time for a few tears—tears
of joy; not for herself, but for the chil-
dren who shout "Shoda, shoda," at her
on the street. For she does as St. Paul
advised:

"And do not forget to do good and to
impart; for by such sacrifices God's
favour is obtained."

TO FIGHT THE POPE

Announcement has just been made
that some New York parties have pur-
chased a Radio broadcasting station in
Trenton, N. J., for the express purpose of
"fighting the Pope." This station, of
course, will be an air-center of vicious
falsehoods, bitter abuse, misleading state-
ments and it will have an un-American
atmosphere. The purchase of this station
emphasizes the fact that a national law is
needed to put an end to frauds of this
kind. A few states have such laws
already. California, for instance, passed
a law about a year ago making it a
criminal offense to make any false, vicious
or misleading statements about any per-
son, church, or organization over the
Radio. A law of that kind, it would seem,
would have the hearty approval of all
people. But did it? Absolutely not. All
the professional, pin-headed bigots of the
State, lay and ministerial, fought that law
with vim and venom, so much so that no
law ever enacted on the statute books of
the State had so many protests made
against it.

Which shows that liars and bigots do
not want the truth. They do not want
honesty. They do not want fair play.
They want only their own trough of slime,
where they may wallow in the filth of
their degraded minds and hearts.

A law of this kind for the Nation
would put an end to Radio stations "to
fight the Pope," because if the broad-
casters were prevented from lying about

Existence of Catholic Church Today, a Miracle

The Catholic Church has changed the face of the earth. It found the
Roman Empire Pagan, and it made it Christian—by means which, humanly
considered, were utterly inadequate. Its members were poor, its rulers often
martyrs, and the religion they preached opposed to all that flatters human na-
ture, since they inculcated the sternest virtue, the loftiest morality, and the
greatest self-sacrifice. That the Catholic Church exists today at all is a mir-
acle. Despite constant persecution, its hold on the hearts of men is ever increas-
ing.

CATHOLIC MISSIONARIES FIRST INTRODUCED THE SUGAR-CANE TO THE SOUTH

the Pope they would have to go out of
business immediately. Stations of this
kind live and thrive on the ignorance of
poor, deluded people who have been fed
on bigotry, and who are victims of dis-
honest promoters of bigotry. The harm
done by these falsifiers is not done to the
Pope, but is done to the men and the
women whom they victimize, and whose
minds they poison.

How long will America permit such un-
American, low, lying, contemptible, soul-
degrading frauds to pollute the air of this
country of ours with their slanders and
their lies?

OUR RELATIONSHIP TO GOD

It was our good fortune to read,
recently, the baccalaureate address of
John Emmett Edgerton, A.M., of New
York City, President of the National
Association of Manufacturers, delivered at
the graduating exercises of the University
of Florida last June. Mr. Edgerton told
the students there are two primary
relationships which they must recognize if
they expect to make their lives as valu-
able as they should to themselves and
their fellow-men. One is their relation-
ship to God; the other, to their country.
Speaking of the relationship to God he
said:

"The first of these relationships is that
to your God, the infinite source of all life,
of all wisdom, power, and love. He is
and has ever been the Supreme Architect
and Ruler of the universe and of
every life within its infinities. He has
given to man not only all of the materials
and instruments out of and with which
the happiest and most perfect lives may
be builded, but He has furnished the in-
fallible Blue Print in language so simple
that even a child can understand its essen-
tial substance. Only in-so-far as this
Blue Print is followed in the building of a
human life will it be a happy and a har-
moniously successful one. I realize that
these suggestions are exceedingly com-
monplace. You first heard them, no doubt,
at the knees of your mothers and have
been hearing them from various sources
and in divers terms through all your sub-
sequent years to this day. I am reiterat-
ing them now not only because of their
primary and fundamental importance at
all times and under all the conditions of
life, but because the evidences are so
depressingly abundant that America is
becoming blinded by materialism to the
eternal verities, and the need is so im-
pressively clear for a renaissance of spir-
itual consciousness and responsiveness
among—particularly those of larger cap-
abilities and opportunities.

"The general forgetfulness of God
against which Moses long ago warned with
prophetic emphasis upon its inevitable
tragic consequences, appears to me to be
the most threatening cloud upon the
horizon of our country's immediate future.
Our ascent as a people to the dizzy heights
of material greatness has been so swiftly
and easily accomplished that in our
resultant vanity of spirit and developed
sense of complacent self-sufficiency we
have become prone to dismiss God and His
laws as factors in the achievement. If
He has not been dissolved in a laboratory
test-tube, He has been escorted out of ac-
tive control upon the conclusion of a syl-
logism for the purpose of man's intellec-
tual ease. We have become so wrought
up over the origin of the human species
that we seem to have lost most of our
concern about the more important end of
life's span—its destination—and thus,
Quo Vadis, yields to Whence came you?
as the question of larger interest in the
circles of inquiry.

"To my perception the most ominous
fact in our national situation today is the
run-down, unresponsive state of the popu-
lar sense of responsibility. There appears
to be a general scramble to escape the
obligations of self-restraint which such a
sense imposes, and the perspiring labors
of love which it levies. This condition of
mind and soul is manifest in the common
attitude not only towards the Church,
religion, and things divine, but towards
government and all traditional habitats of
authority including the school and the
home. As the liberties with which God,
and human government have endowed us
are trampled upon, the chafing against the
resulting restraints of law grows more irk-
some, and the clamor for unrestricted
freedom louder and wilder. No wonder,
then, that America stands branded as the
most crime-infested nation in all the
Earth. And this, as President Hoover has
indicated, constitutes the very largest and
most challenging of all our problems.

"In my opinion, my friends, it is a
very much more serious question than

that of the mechanics of law-making and
law-enforcement. The situation transcends
the possibility of permanent correction by
mere political devices. Some well-
considered movement must be inaugurated
and patiently pursued for restoring the
lost popular sense of responsibility. And
it must, also in my opinion, begin with a
re-enthronement of God in the public
consciousness; for as the Creator of all things
that exist, He is undoubtedly the source
of all authority. Until that highest of
authority is actively recognized, lower
creations and orders of authority will not
be long respected; for respect for man's
laws and government must begin with
that for the Author of Life."

This address, remember, was not by a
clergyman. It was by a business man—a
business man of great ability and of
broad experience, one of the great army
of men we are prone to look upon as
champions of Mammon rather than of
God. It is a message badly needed by the
world today, and if every college student
in America could be prevailed upon to read
it, we believe the results would be incal-
culably beneficial to them and to their
future.

FOR ANOTHER SCHOOL YEAR

Preparations are being made now for
another school year. On Friday and
Saturday of next week an Institute for all
teachers of the Diocese of Rochester will
be held at Aquinas Institute. Several
hundred Sisters, coming from many cities
and villages in the twelve counties of the
Diocese, will be present at this Institute.
For themselves? No, for the thirty thou-
sand school children of the Diocese. That
they may be better fitted for teaching;
that they may be better teachers; that
they may keep abreast of modern
methods; that they may receive inspira-
tion one from another, and from the
talented educators who will talk to them,
and who will discuss with them the best
teaching methods.

We wonder if all our people give seri-
ous thought to the problems of our
Catholic Schools—to their number, to
their growth, to their vast, far-reaching
influence, to the incalculable power for
good they are in every parish, every Di-
ocese and every State in America.

Upon what are these schools builded?
Faith.

Upon what are these schools main-
tained? Generosity and Faith.

Why have these schools been so amaz-
ingly successful and why have they had
such unparalleled growth? Because they
are inspired by love and service of God,
love and service of country, and love and
service of humanity. Because the great
majority of their teachers are self-sacrific-
ing Sisters who have renounced the world,
all its pleasures and all its distractions,
and have consecrated themselves to God
and to humanity for love of God.

It is a tremendous task to keep up
these schools. The expense runs into
hundreds of millions yearly in America.
Every dollar of this money is money con-
tributed by our people because they love
and serve God and want their children
brought up to love and serve God. Every
dollar of this vast sum of money is saved
the taxpayers of America. People of all
religions profit by it. The spiritual life of
America is enriched by it.

The burden of each individual parish
school falls upon the pastor. He needs
our help. He is dependent upon our gen-
erosity. His very soul cries out for our
interest and our co-operation, our loyalty
and our friendship. We must not fail him,
for back of it all is our Faith, our religion,
our love of humanity, love of country and
love of God. The Catholic schools are
bound to succeed with such a foundation
as this.

A PACK OF COWARDS

Right off the reel, we would say those
men were a pack of cowards who tres-
passed upon the Communist camp at Van
Etten, N. Y., near Elmira, and attempted
to make the women in charge of the camp
accept and hoist an American flag. That
the women spat upon the flag is to be
deplored. They should have spat upon
the men who brought the flag. We believe
the self-appointed patriots who went to
that camp never would have put their feet
upon the ground there if they had to face
a few husky two-fisted men.

Forcing the American flag down the
throats of Communists who profess to
have no love for it will not help the flag,
nor will it help America. It was a detest-
able thing to do, and disgraceful. As well
might a minister of the gospel attempt to

WAYSIDE WHEAT

By the Managing Editor

The Knights and Women of the Koo-
Koo Klan held a wiener roast and ice
cream social at the Gypsum Church, north
of Clifton Springs, on August 20th. An
advertisement of this event reads: "Hots
10c, cream 10c, with cake 15c." Our an-
cestors were full of patriotism when they
went forth to battle for liberty and
righteousness. The Koo-Koos, it seems,
consider it a treat to be full of hots, ice
cream and cake, even if it does cost a
nickel extra. With a conglomeration of
that kind nestling near their souls, one
can hardly blame them for feeling like
reforming the land.

The Knights of Columbus, in State
convention in Montana, passed a resolu-
tion to the effect that each Knight of
Columbus in the State be urged to make
a few days' spiritual retreat each year.
The Rt. Rev. George J. Finnigan, D.D.,
Bishop of Helena, promptly commended
the organization heartily for this action,
expressing his joy and congratulations
for a work "that will mean deeper Catholic
thinking and stronger Catholic action."

Hundreds of Rochester people have
warm recollections of the inspiring elo-
quence and gracious manner of Dr. John
G. Coyle of New York City, past State
Deputy of the Knights of Columbus. Dr.
Coyle has spoken in this city on several
occasions, and always he has been heard
with profit and appreciation. A few eve-
nings ago he had the honor of delivering
the address of the evening at a reception
given in New York City by Knights of
Columbus to Mrs. Catherine Fitzsimmons,
of Kansas City, Mo., mother of Lieut.
William T. Fitzsimmons, the first Ameri-
can officer to be killed in the World War.
We can well picture the eloquence, the in-
spiration and the tender sympathy of that
address, and the pride with which Dr.
Coyle spoke of Lieut. Fitzsimmons as a
brother Knight of Columbus.

Widespread interest was aroused by
the recent death of the Rt. Rev. Msgr.
Ramon M. Mestres, of Monterey, Cal.,
"the priest who married the Hoovers."
Many people are asking why a Catholic
priest officiated at the marriage of two
non-Catholics. The answer was given by
Msgr. Mestres himself in a letter written
some months before his death. In this
letter Msgr. Mestres explained that he
went to Monterey in 1893; that the first
non-Catholic family he became acquainted
with was the Henry family, of which Lou
Henry, the future first lady of the land,
was a member. Lou Henry was a school
teacher. In 1894 fire destroyed the public
school in the village, and Msgr. Mestres
rented his parish hall to the trustees for
a temporary school. Lou Henry went
there to teach. She had a class of forty
pupils, of whom thirty-one were Catholics.
Msgr. Mestres taught these children their
catechism after school hours, and Miss
Henry helped him in the work. Late in
1898, Msgr. Mestres says Miss Henry
brought Herbert Hoover to him, and asked
him to unite them in marriage. He told
them he could not do it without a special
permission from his Bishop, and as he
felt it would be impossible to get that per-
mission he did not apply for it. But in
February, 1899, Bishop Montgomery went
to Monterey to administer the Sacrament
of Confirmation, and a reception was held
in his honor. Protestants and Catholics
attended the reception, and among those
present were Herbert Hoover and Miss
Lou Henry. They themselves asked
Bishop Montgomery to permit Msgr.
Mestres to marry them, and the Bishop
gave his permission verbally. Three or
four days afterwards Herbert Hoover, now
the President of the United States, and
Miss Lou Henry, were united in marriage
by Msgr. Mestres. The kindly and lovable
character of Msgr. Mestres, and his
friendship at the time the village school
was burned, were undoubtedly factors in
this unusual and remarkable event.

force the Cross upon unbelievers, or upon
men or women who profess to despise it.

There are other and better ways of
dealing with Communists than that. Every
man who had a part in that disgraceful
proceeding should be sent to jail for dis-
orderly conduct, there to join the two
poor, deluded girls who were, we believe,
unwisely sentenced for committing an
offense that was forced upon them by a
pack of cheap hoodlums. American patri-
otism, to our mind, is a higher and holier
treasure than the Van Etten example of
it. The real desecration to the flag in that
case was by its pretended friends. A flag
of the free is never forced upon unwilling
persons. It is too sacred for that. It would
do the Van Etten people a lot of good if
they would read Denis A. McCarthy's
poem, "A Song for the Flag," beginning:

"Here is my love for you, flag of the
free, and flag of the tried and
true;
Here is my love to your streaming
stripes, and your stars in a field
of blue;
Here is my love to your silken folds
wherever they wave on high,
For you are the flag of a land for
which 't were sweet for a man to
die."