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Friday, July 29, 1930.

WORTHY OF IMITATION

St. Benedict's parish, Detroit, Mich., recently presented a \$10,000 scholarship fund to Nazareth College, conducted in the Diocese of Detroit by the Sisters of St. Joseph. The scholarship is in memory of the Rev. Thomas F. X. Hally, deceased rector of the parish.

This is something well worthy of imitation. When the rector of any parish, dying, leaves behind him a world of treasured memories—memories of sacrifice, of service, of self-abnegation, of love and devotion unselfish in the extreme—it is the most natural thing in the world that his parishioners would want to perpetuate his memory.

This paper carried a news item last week, telling how a scholarship to Nazareth College, Rochester, established by Canandaigua Court of the Catholic Daughters of America in memory of the late Rev. James P. Dougherty of that city, had been awarded to a Canandaigua girl. This is a lovely way to perpetuate the name and the memory of any priest, and for that matter of any lay person.

Schools and colleges welcome scholarships. They are treasured gifts. They help many a poor boy and girl receive a longed-for education. Then enable many a young man to reach the altar of God, wearing the crown of the priesthood. Every Catholic man or woman who can possibly do so should provide in his or her will for one or more scholarships to Catholic schools or colleges; or, better still, do it while living, and watch the flowers grow and blossom in the gardens of God.

FEAST OF THE NATIVITY

Two thousand years ago, in Jerusalem, where pilgrims from all parts of the world flock to weep and pray in places made sacred by our divine Redeemer, the Mother of the Saviour was born. On September eighth the Church will celebrate the feast of her Nativity. All the world over prayers will ascend heavenwards to her, and hymns of joy and of praise, and petitions for help in things spiritual as well as in things temporal.

Joseph, scion of the kingly house of David, was her father; Anna, of the priestly family of Aaron, her mother. Thus we may feel that royal blood coursed through her veins, and that she inherited the graces and the piety of the family of Aaron. That her childhood was lovely and beautiful we may well believe; that she possessed surpassing graces and virtues is certain. Else God would not have sent the angel Gabriel to her, bearing that sweet and exalted salutation:

"Hail, full of grace, the Lord is with thee: Blessed art thou among women!" The Church, very wisely and fittingly, long ago made this angelic salutation part of the beautifully appealing prayer, the "Hail Mary." Many millions of Catholics repeat this prayer every day, the world over, and many a soul, weighted with sin, or sorrow, or suffering, has found sweet consolation in a fervent "Hail Mary." Firm in the hope and belief that the Mother of God would hear that prayer, and intercede with her Son for the

whole life reflected the fullness of grace. The sacred presence of the Holy Spirit, and her blessedness among the saints, are evidenced at all times, and being turned away from

Lady of the Litany

Carol of birds at dawn, Tinkle of vesper bell, Love calls, and home calls, And the star-woman spell— All things that speak of Heaven— My heart loves well, Sun after dusk of night, Winds on my cheek, Rest after labor, Eyes that friendship speak, And the great Love sheltering, All things weak.

Calmness, in danger's hour, Trust 'neath the chastening hand, Handclasp in joy or woe Of those who understand, And memories of olden grace Like a shining band, In the dark, in the dawn, In my joy, in my fear, Thou with the blessed grace Ever art near.

—Freeman's Journal, Australia.

the door of the inn, where there was no room for her, or at the Temple, where her missing Son was found, disputing with the doctors and wise men, or on the long, sad road to Calvary, her soul suffering at every step the tortures she knew awaited her Son.

Painters and poets the world over, for all ages of time, have paid glorious tribute to her. "Our talented nature's solitary boast," she has been their inspiration and their joy. Priceless are the Madonnas of the old masters; more priceless still the joy and the comfort she brings to human souls. Star of the Sea, she guides drifting human mariners to the bappy port of Heaven. Comfortress of the Afflicted, she soothes tortured souls, and leads them, mother-like, to her Son. Fearful of God's justice, because of their sins, countless millions have reached imploring hands to her whose heart knew so much of suffering, so much of the tenderness and the sorrow of love, and have implored her: "Mary, pray for me." She is to us friend and mother at once, our best and sweetest ambassador to Christ.

Therefore, on her natal day, shall we honor her rarely well. What a blessed thing it would be if all of us would, kneeling at her feet on that happy day, pledge her our allegiance and devotion to her Son, and ask her to walk with us all the days of our lives, that we might the better and more safely keep our feet firmly upon the pathways of virtue and righteousness, and say with her at the close of life: "My soul doth magnify the Lord!"

THE SPIRIT OF THE PURITANS

Ten thousand and more Knights of Columbus and their friends had the spirit of the Puritans brought home to them by Cardinal O'Connell in a forcible way at the Supreme convention of that Order in Boston last week. The Cardinal, speaking at the convention in Holy Cross Cathedral, Boston, reminded the Knights that the city and the State were dominated long ago by the spirit of the Puritans. He pictured the harshness, the severity and the arrogance of that spirit. He said it is well that the State of Massachusetts is not dominated by that spirit today. But he also warned the Knights not to forget the best qualities of the Puritans, and to learn from these hardy pioneers some lessons that are badly needed to-day in the world. He said:

"Our nation has become rich, the richest perhaps in the whole world. It would be a crime, in our abundance to forget that the luxury to which wealth often leads, is the first step to decadence and degeneracy, personal and national. The Puritan, it is true, had a hard and harsh sense of duty and of the force of law. It would seem from indications all around us that this sense is growing weaker instead of stronger. The Puritan venerated his religion such as it was. It would appear from what we see about us that this virtue is not growing in their descendants.

The Puritans insisted upon their children being instructed in their own faith. We might well call this to the attention of some of our own Catholics of the wealthier class who sacrifice the religion of their children to the pure worldliness of so-called fashionable schools. The Puritan, whatever his failings, was a man who stood straight up for his principles. It was uprightness and sturdiness that gave strength to him and to his community.

"Some of our present day Catholics might well take a lesson from that page and realize that not all the wealth they acquire, whether honestly or dishonestly, will purchase the sincere respect of their fellow-citizens, if as they grow in riches they shrink in loyalty to their faith and civic duty. In other words, while we of Massachusetts of today differ in a thousand ways from the religious and social principles and methods of the Puritan founders, we nevertheless pay them due credit for the simplicity of their lives, the sturdiness of their characters and the firmness of their loyalty to their faith and to their government."

Dean Inge of St. Paul's Cathedral, London, says he believes criminals condemned to death should be allowed to end their lives in their own way. Floyd Gibbons, famous war correspondent and Radio announcer, says most of them would elect to die of old age.

We Are Catholics

because our reason and a million evidences around us prove there is a God, and while Jesus Christ, the Son of God, lived on earth, He founded a Church. Consult your Bible, Matt. 16-18. "And I say also unto thee that thou art Peter, and upon this rock I WILL BUILD MY CHURCH." Observe the use of the singular number, CHURCH. History proves conclusively that that Church was the Catholic Church. That is why we belong to it.

PASTEUR, LEADING SCIENTIST OF THE 19TH CENTURY, WAS A CATHOLIC

OUR CATHOLIC SCHOOLS

On Tuesday, September second, the schools of the Diocese of Rochester will reopen for a new school year. If this reopening could be held in a common center, the spectacle would be an amazing one—amazing to the entire community, as well as to our own people. For there are seventy-eight parochial elementary schools to be opened, eight high schools, one college for girls, and some thirty thousand students with shining faces and glad young souls—a veritable army in themselves, to whom we must add their commanders, the hundreds of devoted Sisters, priests and others who are their teachers.

If all of these children were marched at one time through the heart of the city of Rochester, what a tremendous object lesson they would be to the taxpaying community, to the business men who want expenses kept down, to the public school authorities, already overburdened in many schools by the large number of children they are obliged to care for. Here are thirty thousand children educated, sheltered, provided with schools and school equipment, provided with books and other school necessities, absolutely without one cent of expense to the taxpayers, to the city, the county or the State.

And for what purpose? Not in the slightest sense that our children may be kept aloof; not in the slightest sense because we feel a particle of hostility to the public schools, their methods or their teachers; but simply and solely for one purpose—Religion. The Church, wise with the experience of centuries, has decreed that all of her children shall be taught, co-ordinately with other subjects, of the existence of God, of the love and service of God, of love and service of humanity because of our love for God, and love and service of country as a solemn Christian duty. In other words, God is the fountain of all Catholic education—the Alpha and the Omega of everything.

Our public schools, naturally, are not in a position where they can teach religion without friction, without criticism and open hostility. This tremendously essential subject is, therefore, by very necessity eliminated from the curriculum of the public schools, except in such communities where, by common agreement, children are taught religion by representatives of their own churches at certain hours of the day on certain days of the week.

A flower is a flower in the fullest sense only to those who see its finest significance, its hidden beauty, its poetic meaning; to others, it is just a common plant. A child is a child in the fullest sense only to those who see its spiritual beauty, who have an understanding of its soul, of its kinship with God. And it is this spiritual beauty which the Church cultivates with the greatest possible care—for what doth it profit a man if he gain the whole world and suffer the loss of his immortal soul?

Therefore, in Catholic schools children are taught things spiritual as well as things temporal. They are taught the difference between right and wrong, between virtue and sin. They are taught good morals, and good habits. They are taught that all authority comes from God, and that our rulers are representatives of the authority of God, to be obeyed in all things righteous and lawful and just. And they are taught the sublime truths of God—His commandments, the precepts of His Church, and the ideals of the Church, shaped, tested and crowned by the experience of centuries in dealing with humanity.

So that, when the Diocesan schools open next Tuesday morning, some thirty thousand children, marching in measured step, their hearts and souls filled with the inspiration of God's love and service, will begin a new year's work with a definite fixed goal before them. And in their curriculum will be one word which other schools lack—Religion—the golden chain which binds them with God and with the truths and ideals of God. For this the Catholic people build, equip and maintain their own schools, at their own expense, and the very walls of these schools are enriched by the love, the sacrifices, the hopes and the joys of all our people, because they want their children to know God and to walk with Him in all the pathways of life, that they may be happy with Him in eternity.

We notice that the name of Bishop Cannon is not on the list of the sixty-four "real rulers" of the United States just compiled by the Hon. James W. Gerard. Is this an oversight, or has the Bishop been relegated to the "subject" class since his recent marriage?

JOHN McCORMACK

Sir Thomas Lipton, writing a sketch of his life, says: "Early in life I discovered that the man who could do things just a little better than some one else always got along better than some one else always along better than others."

Another Irishman, John McCormack, is a striking illustration of that. His first motion picture is being shown for a week, beginning this Saturday, at Loew's Rochester Theater. It is an Irish picture, just as his heart is Irish—"Song O' My Heart." Seeing this picture, one cannot help feel what a wonderful thing it is that an Irish lad, poor, unknown, without influential friends, with no one to push him forward, could come out of the mists and the fields of Athlone, Ireland, and climb so high in the world. Kings and queens of empires and of business, Presidents, and the great of all lands, have sought him out, honored him, and felt honored by the privilege of meeting him and having him as their guest.

His voice, rich and rare, has done that for him. But his voice, rich and rare, would have done little for him if he had lacked energy, if he had lacked ambition, if he had not walked, gladly, the pathways of sacrifice and had faith in himself and enduring hope and faith in the God who made him. For his life has been clean and wholesome. His soul has never lost its Irish simplicity and steadfastness to his native land and to his Faith. Head high, and heart proud, he has held fast to love for the land of his birth, and to love for his Church. The Marist Brothers' School in Athlone helped him in that, we may be sure. For he had a good Catholic education to safeguard him.

People of Irish blood and birth, and all people who love music, will find it a joy to see him in "Song O' My Heart". It is a wholesome and clean picture, with glad touches of Irish simplicity and pathos, and song of golden beauty flooding the heart and stirring the soul. With gladness for the song, and for the Irish story, will come gladness with the thought that this man has climbed the heights of fame, and of human glory, and kept securely safe his Irish love for truth, virtue and the Faith of his fathers. This thought is not only a lesson, but an inspiration for us all.

CURRENT COMMENT

THE CATHOLIC NURSES

Father Edward F. Garesche, S.J., in a letter to the hierarchy some weeks ago, gave startling statistics about the Registered Nurse profession in the United States. The Catholic Sisterhoods of America conduct 425 schools of nursing. Last year they had 19,091 students. Of these 369 were nuns, the rest lay women. It is estimated that there are 70,000 graduates of Catholic training schools following the profession today in the United States. He says that one-third of the profession is Catholic.

Surely this is a record of which to be proud.—The Register, Denver.

FRUSTRATION

In olden times—even a generation or two ago—people married young, and the raising of a family was accepted as a matter of course, and a necessary consequence of normal marital life. In those times there was little or no talk of complexes, inhibitions and suppressions. Men and women accepted life on the terms that God Himself had laid down—terms which modern society has rejected, and the penalty for which rejection must be paid in one way or another, by individuals and nations. The frustration of the purpose for which marriage was instituted cannot be carried on for any great length of time with impunity.—Extension Magazine, Chicago.

NEEDLESSLY SHOCKED

During the entire year 1929, the Roman Rota reviewed fifty-eight applications for nullity—not divorce, but nullity. The two are entirely different. By divorce the marriage bond is declared to be severed, while a decree of nullity simply states that a so-called marriage was in reality void from the beginning because of some impediment. In only twenty of the fifty-eight cases did the Rota grant a favorable decision. Hardly a good week's work for a single one of our American divorce courts. And yet some critics profess to be shocked at the "frequency" with which the Rota is granting what they call "divorces in disguise."—The Transcript, Hartford, Conn.

WAYSIDE WHEAT

By the Managing Editor

A newspaper from Ireland quotes a speech at a recent Orange celebration in Portadown, in which the orator, picturing the possibility of the Pope visiting Ireland, shouted: "If he comes to Portadown or Clough it will not be healthy for him." This gives us the happy thought that Tom Hellin might move to Portadown when he gets through trying to run for U. S. Senator. The climate, mentally and otherwise, will be congenial to him there, and if he wants excitement occasionally all he will have to do is visit Cork.

Senator Caraway, Chairman of the Senate Lobby Committee, says he doubts very much if either Ruth Hanna McCormick or Secretary of Labor Davis will be accepted by the Senate, if elected, because they spent so much money in getting nominated. We suggest that Senator Caraway be delegated to question them precisely along the same lines he did Bishop Cannon, and that he be instructed to entertain the country with the same signs of fear and trembling.

Commissioner Mulrooney of New York City wants one thousand new policemen. The United States wants a lot of new jails, the State of New York, and many other states, want a lot of new jails, and crime has never been so rampant in the history of the country. Just where is that Utopia of life and conduct promised us by Prohibition advocates and orators ten sad years ago?—Even yet there are advocates of thirst diluting upon "improved conditions" wrought by writing the Volstead Law. Just where are these conditions, and who has them?

The September issue of "The Field Afar," a missionary magazine, contains the following inspiring article:

"Congratulations to the National Directors of the Society for the Propagation of the Faith on its annual report! The net sum placed at the disposal of the General Council in Rome was \$1,382,263.30.

"Sharing in the accumulated offerings from all countries are sections of Northern and Southern Europe, the Near East, India, Indo-China, Siberia, Japan, Korea, Africa, America—North Central, and South—and Oceania."

The National Council of Catholic Women, organized five years ago at the suggestion of the Rt. Rev. Joseph Schrembs, D.D., Bishop of Cleveland, O., is engaged in important social and welfare problems, such as child welfare, women in industry, national and state legislation in eugenics, equal rights, old age pensions, religious vocation, schools, study, clubs and parent-teachers association. It now has 15 national, 41 diocesan and 8 state organizations, with 18000 local groups of Catholic women throughout the United States co-operating. The Council quickly developed into a useful factor in Catholic life and Catholic activity, and its work has won hearty commendation all over the country.

Xavier College, conducted by Sisters of the Blessed Sacrament at New Orleans, La., graduated its first class three years ago. It is the first and only Catholic college in America devoted exclusively to the training of colored students. Its first class was composed of five students. Today, with the full authorization of the State of Louisiana, it is conducting a college of liberal arts and sciences, a teachers' college, a pre-medical course, and a college of pharmacy. Trained in a curriculum that places the honor and glory of God before all else, the graduates of these various departments face life with the knowledge and ethical training that are vital to effective leadership. The college has a great field and a future that is rich in promise.

We complain, some of us, about the hard times. The Rev. Stephen Sweeney, S.J., of Pass Christian, Miss., was mowing his lawn the other day when a young man, a member of his parish, passed. He asked for work, and told the priest his wife and three children hadn't had a taste of food since the day before. The priest, impoverished by the pleas that come to him for charity, told him he had no money. "We are both up against it," he said. "Well, I'll mow your lawn just the same," the young man said. "A priest hadn't ought to be doing work of this kind." While he was mowing the lawn the mail man came along and gave Father Sweeney a letter. "It was two dollars, for Masses." "Here you are, George," said the priest, handing the bills to the young man. "God sent it to us." Men are working in that community for \$1.50 to \$2.00 per day, and for \$7.00 to \$12.00 per week, and can find little work at that. Father Sweeney says. The whole community is impoverished. Compared with this, some of us know little about hard times.