

The Catholic Courier And Journal

Official Paper of the Diocese of Rochester
Published at 237 Andrews St., every Friday by
THE CATHOLIC COURIER AND JOURNAL, Inc.
With the Approbation of the
Right Rev. John Francis O'Hern, D.D.,
Bishop of Rochester
TELEPHONE MAIN 1567

Courier Established 1929
Journal Established 1882
Subscriber to the N. O. W. C. News Service
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. This newspaper will not accept
irregular or undesirable advertising.

Editorial Staff:
Priests of the Diocese,
Maurice F. Simmons, 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, October 31, 1930.

HONORING A NOBLE PRIEST

The cornerstone of the Alexander Hickey Memorial Building was blessed and laid at St. Bonaventure's College the other day. The building will be dedicated to the memory of the Rev. Alexander Hickey, O.F.M., professor of higher English at St. Bonaventure's for many years. His death occurred one year ago. The Alexander Hickey Memorial will be a sightly structure, spacious, of beautiful and impressive architecture, and in good keeping with the fine ideals that are being carried out in the erection of the new St. Bonaventure buildings that are replacing those destroyed by fire last May. It will help perpetuate the name and the memory of a priest who was rarely well beloved by many hundreds of students. It will help perpetuate his work, his life, his virtues, his noble priestly character, and will serve to keep alive his ideals in the hearts of a great many people. May the fires of his memory burn in the souls of his former students all the days of their lives.

THE NEW GOSPEL

"On the Sunday before election day," says a news dispatch, "admonition to elect McCulloch and defeat Bulkeley, as the only clear duty of citizens who wish to retain the moral merits of Prohibition, will be preached from the pulpits of nearly every Protestant Church in this State."

The State is Ohio. Ohio is in America—in America, where Church and State are separate, free and independent.

On the Sunday before election, any person, man or woman, can go into any Catholic Church in Ohio, or anywhere else in America, and he or she will not hear one word about political candidates, moral uplifts, Prohibition, or what not. The visitor may hear some priests warn their people to vote honestly, and to do their full duty as sincere, upright and loyal American citizens. But no one will ever hear a political candidate, a political issue or a political party championed or criticized. Visitors will hear the gospel of Jesus Christ preached in Catholic churches—never the gospel of McCulloch and Bulkeley, the new gospel of politics, the gospel of partisanship that breeds discord, disunion and disintegration in every church that picks it up.

DEBAUCHING RELIGION

Earl Carroll, Broadway show producer, was invited to occupy the pulpit of the Channing Unitarian Church in Dorchester, Mass., Sunday. He accepted the invitation, and while in the pulpit he denounced the city of Boston for its strict stage censorship, and said the methods employed are threatening the very life of the theatre. One of the regulations bitterly denounced by Mr. Carroll was that compelling chorus girls to wear stockings. It is pertinent to remark that Mr. Carroll served a term in jail not long ago because he was convicted of giving a party that violated common decency in an outrageous way. When he was released from jail he staged a new show, and was arrested with several members of his company because of the alleged indecency of this production. One New York critic said it was "nude and leering, and close to the mood of the gutter." Mr. Carroll, however, was set free when he promised to delete the objectionable parts of the show. Now the gentleman is in a pulpit, from which the word of God is supposed to be preached, and is enlightening the spiritual minds of American Christians by complaining that his chorus girls have to wear stockings in Boston.

We have no comment to make upon his denouncing three other than to say that the point is debauching religion, and Mr. Carroll is debauching the pulpit. Two of them make a fine pair!

Forget and Forgive

Has someone done you grievous wrong
And filled your days with sadness?
That proud unrest within your breast
Shall now give place to gladness.

There is a mystic balm for wounds
That throb and burn and smart—
For blows that bruise and harshly use
The troubled human heart.

Its fragrance sweet will soon dispel
That memory, tear-wet,
And leave no scar the soul to mar,
"Tha this—Forgive, Forget.

While in the heart remembrance dwells
Of ill endured, of pain,
There is but room for doubt and gloom
And bitter, proud disdain.

If God remembered all our sins
And coldly turned away,
How great would be our misery
When we knelt down to pray!

But He forgives and He forgets
If we but ask Him to—
And adds: "Do unto others now
As I have done to you."

If then we love His blessed will
Sincerely as we ought,
We must obey without delay
The precepts that He taught.
—Adeleide Neuhille.

NOCTURNAL ADORATION SOCIETIES

Rochester has a Nocturnal Adoration Society, composed of devout Catholic men who give one night each month to perpetual adoration of the Blessed Sacrament. On the last Saturday night of each month the members of this society go in groups, each group remaining for one hour, to St. Patrick's Cathedral, where they adore the Sacrament of the Altar. From early night until morning's dawn these men remain before the Altar in meditation, prayer and adoration, and every man comes away strengthened, inspired and comforted by this close companionship with God.

Nocturnal Adoration societies have been formed in many cities throughout the world. Members of the Rochester society will be glad to know that one of the newest of these societies meets once each month in the Cathedral of Hyderabad, India. It is composed of native Indians, devout Catholics, and on each Thursday night preceding the First Friday of each month members of this society go to the Cathedral. An average of seventy men attend every adoration night, and membership is increasing.

The democracy and universality of the Church are brought home to all of us by incidents of this kind. Here in Rochester we are doing exactly what natives of India are doing in that far-off ancient land—going devoutly and gladly to our own Cathedral to kneel before the altar of God and pour out our heart's best love to the Eucharistic God. Different the language, different the race and blood, different the habits and customs, yet the prayers are the same, the spirit is the same, and the Faith—all centered in the love which is in Christ Jesus.

CLIMBING THE WRONG WAY

An upward climb in the volume of crime, from murder to petty theft, is shown in the first bulletin of a crime survey, recently completed, and covering 772 cities in forty-four states. The survey was made under the supervision of J. Edgar Hoover, chief of the Department of Justice Bureau of Investigation. The bulletin covers in statistical form all "offenses known to police" from January to August and showed an upward trend in almost every type of crime.

No returns for New York City and only partial returns for Chicago were listed in the report. With these cities eliminated, Detroit was shown to lead in the volume of crime, with 2,280 reported offenses. Los Angeles was next, with 2,183; Cleveland, third, with 1,645; San Francisco, fourth, with 1,503; St. Louis, fifth, with 1,323; Philadelphia, sixth, with 1,243, and Newark, seventh, with 1,117.

Analysis of the types of offenses disclosed petty larceny accounted for 43.6 per cent of the total; automobile theft, 25 per cent; burglary, 19.9 per cent; larceny of sums over \$50, slightly over nine per cent; robbery, 5.3; aggravated assault, 4.6; murder and non-negligent manslaughter, 0.6; rape, 0.5, and manslaughter by negligence, 0.4.

Figures for the police protection afforded various cities showed the average to run about two policemen to every 1,000 citizens. Palm Beach was shown to be the best policed city, with nineteen policemen to every 1,000 persons. The little city of Kinsley, Kan., came at the bottom of the list, with one policeman for 4,546 residents.

The increase in crime is not an encouraging sign of better days for America. It indicates a wide contempt for law, and in many places the percentage of arrests and conviction is so low that one is almost tempted to say the authorities themselves have grown quite indifferent to the law.

The statistics do not give the number of arrests or offenses against the pietistic Prohibition law. These would be interesting. Indeed, if it were possible to give even a portion of the number of violations of this super-law, the total would startle the country and make us the most appalling law-breaking nation in the world.

One thing is certain, in the light of these statistics—the American people are climbing the wrong way—down, not up.

PURGATORY

Monday, November 3, in the Catholic Church, is the Feast of All Souls, and Catholics throughout the world pray for the souls in Purgatory, a place where those who die with slight sins on their souls are detained until they are cleansed sufficiently to enter heaven. Matt. 5-26. "Thou shalt by no means go out from thence until thou hast paid the last farthing."

THE FIRST BOOK PRINTED IN THE NEW WORLD
WAS A CATHOLIC CATECHISM

SLANG IN IRELAND

Slang in America is as mammon from Heaven for movie audiences. Slang in Ireland is as poison for the soul. The distinction is not so much in tastes as in ideals—for the Irish have been taught to love goodness, virtue, truth, beauty, religion and God. Slang does not fit into this picture. It jars. It rasps. It grows like a dog with a bone.

Ireland imports many American films. New Dublin, as many of us know, has the reputation of being the home of the world's purest and best English—not London; Dublin. But American films feed slang to the public as a farmer feeds hay to a horse—bales of it. And so American slang—noisy, boisterous, bragging and bullying—was rapidly finding its way into Ireland, and into Irish heads and mouths.

Ireland has a censor with a big stick. He has sent a lot of American sex books to the garbage pile, birth control books to the junk heap and salacious novels to the funeral pyre. But his duties were prescribed by law, and the law gave him no authority over the slangy sub-titles of American films. He could reject the films, but not the titles. Then came the talkies, many of them reeking with slang. His office was created before the talkies saw the light of day. He had the right to prune the pictures, but not the language. So the Irish government took the bull by the horns and rushed through a law giving the censor the right to take the animal by the tail, too. The censor was authorized to pass on "sounds and effects".

"Bang!" And nineteen out of twenty-five feature-American films went into the discard because of their slang. The producers raised an appealing cry. But the Irish long ago became used to the wail of the banshee, and so they laughed at the moans and groans of the producers. Then they threatened to withdraw their pictures. The threat brought a healthy Irish laugh, and the pictures remained—those that were blessed by the censor. The remains of the rest came back home—Theda Bara in three parts, etc.

Bad books, bad pictures, slime and slang—they have no place in Ireland. How could they, for a snake is a snake in any form, and not one of the varmints can live in the land of St. Patrick. More power to the Irish censor!

BLACK CLOUDS IN PALESTINE

There is widespread indignation among Jews throughout the world over the British Government's recent declaration as to its future policy in Palestine. This indignation has been voiced with great determination in many places throughout the world. Mass meetings have been held, resolutions condemning the Government's action adopted, petitions signed and appeals forwarded. Five thousand Jewish soldiers who fought under Allenby in Palestine have sent him a cablegram urging him to prevent the betrayal of the men who fought under him.

The chief objection of the Jews is to that part of the Government's declaration which practically forbids further Jewish immigration to Palestine. The dream of a new empire is thus shattered, the hope of a great home for the wandering race crushed.

The contention of the Government is that Jews, supplied liberally with money, have purchased 250,000 acres of tillable land from the Arabs, who are more numerous in population than the Jews, and that thus the Arabs are reduced to such need for land that they are in actual want. It is the Government's duty, the declaration says, to look after the welfare of all the people of Palestine, and not of the Jews alone.

"Under present conditions," says the Government's declaration, "his Majesty's Government considers their suspension of immigration under the labor scheme last May fully justified. Any hasty decision in favor of more unrestricted Jewish immigration is to be strongly deprecated, not only from the viewpoint of the interests of the Palestine population as a whole but from the special viewpoint of the Jewish community. So long as widespread suspicion exists as it does among the Arab population that their economic depression is due to excessive Jewish immigration, and so long as some grounds exist upon which this suspicion may be plausibly presented as well founded, there can be little hope of any improvement in the mutual relations of the two races. It is upon such improvement that the future peace and prosperity of Palestine must largely depend."

Jews all over the world are maintaining that this action by the Government is a violation of the mandate under which

Great Britain governs Palestine. General Jan Christian Smuts of South Africa, who was one of the originators of the mandate, has cabled Premier MacDonald of Great Britain that the present policy of the Government cannot become operative without the consent of every nation that agreed to the mandate.

"Sad days have come upon Israel," is the cry everywhere. Meantime the Arabs, jubilant over the action of the Government, are strongly supporting the declaration. They say that justice, belated, is being done to them. The race riots of some time ago, so costly in life and in property, and so disgraceful to civilization, were caused chiefly by the economic condition of Palestine, and by the sharp resentment of the Arabs against the growing supremacy of the Jews. For the Arabs, children of land, even as the ancient Hebrews were, cling fiercely to the feeling that they are being despoiled of their inheritance. Between the two races, and the growing hostility which divides them, the English Government has no small task. Palestine, the Holy Land of the world, dear and sacred to all Christians, will necessarily suffer. Black clouds are gathering thickly over the land, and dark days are ahead unless surpassing statesmanship is able to smooth out the troubles and satisfy the interested peoples.

THE FEAST OF ALL SAINTS

Saturday is the feast of All Saints—a holy day of obligation. The children of the Church Triumphant are honored in the celebration of this feast—all the glorious leaders and martyrs of the Church, all the simple, faithful and unassuming Saints of the centuries, all who gave their lives in humble and devoted love to the service of God, true to Him, His ideals and His teachings, in life and in death.

Countless as the stars are the Saints who will be honored. Some of them were devoted Pontiffs, successors to St. Peter. Others were Cardinals, Bishops, priests, monks, sisters. Others were rulers of nations and of peoples, kings, queens, the Crusaders of old, soldiers of the Cross, heroic in life and in death. Some were the Apostles, comrades of Jesus Christ in life; others, His disciples, who walked with Him the highways and by-ways and received from His lips the priceless pearls of truth.

The purpose of the feast is two-fold—to encourage us to honor all the Saints, and to inspire us to imitate their virtues and their lives. If we honor them, it follows naturally that we will know more about them and will learn to love them and keep them in our thoughts. If we imitate their virtues and their lives, then surely will we be walking God's ways and doing God's work. Their lives provide the seeds of Faith for us, the harvest of sacrifice, the rewards of work well done. For, if we know them and love them, we know and love God's best friends—His beloved Apostles, His countless martyrs, His devoted servants, His chosen children.

A companion feast, though not a holy day of obligation, is All Souls' Day, coming this year on Monday, because Sunday is the day following All Saints' Day. This is the Memorial Day of the Church for her children. On this day the Church wears robes of sorrow, and appeals to all her children to pray for the Poor Souls in Purgatory. Our Holy Mother Church, who is a generous mother to all her children, has made it possible for us to gain great favors for the Poor Souls on their feast. She has granted the "Toties Quoties" indulgence and has permitted priests to say three Masses instead of one on this feast. The "Toties Quoties" indulgence bestows on us the privilege of receiving a plenary indulgence every time we visit a church from noon of November 2nd until midnight of November 3rd. The only requirements are that we receive the sacraments on one of these days and that we pray for the intention of the Holy Father on each visit.

Let us, then, all unite in paying fitting and glorious honor to All Saints, and unite likewise in praying fervently and constantly for All Souls, and especially for those poor souls who suffer in Purgatory before their souls are cleansed from sin, that they may enjoy the joys of Heaven for all eternity. Pray for our own loved ones—for fathers, mothers, brothers, sisters, children, benefactors and friends. Pray sincerely for our deceased pastors and all others who helped us carry the burdens of the Cross of life, that God may grant them and all other souls the joys and the glories of Heaven, and the inexpressible happiness of His love and companionship throughout eternity.

WAYSIDE WHEAT

By the Managing Editor

We heard a minister ranting about the "Dark Ages" over the Radio the other day. An hour or so later we read that E. W. Edwards, a Cincinnati banker, had paid a fabulous sum for a newly-discovered painting by Botticelli, "Madonna and Child with St. John and an Angel". Botticelli was born in Florence, Italy, nearly 500 years ago. We wonder what all the critics of the so-called "Dark Ages" will leave to the world that will bring a fabulous sum 500 years from now. Even their names will be forgotten, and their rantings will be as the wind, while the products of many of the children of the "Dark Ages" five times 500 years from now will still be in demand, and will always be priceless, so rare, so beautiful, so supreme will they be during the lifetime of man.

Political ministers are defending their right to talk politics in their pulpits. No one questions their right. They have a perfect right to talk politics in their pulpits; or to dance in them, or to turn hand-springs in them, or to bring monkeys or apes into them, as some have done in the past. But these so-called preachers of the gospel will learn to their sorrow some day that the people of America prefer to get their politics elsewhere, and that religion is apt to fly out of the window when politics comes in the door. Many of them, preaching largely to empty pews now, are wondering what has become of the church-going people of America. If they would visit any Catholic Church in America on any Sunday morning, they will have their curiosity satisfied. Catholics go to church to pray, to worship God, to take part in the sublime sacrifice of the Mass, and never do they hear one word of politics. Yet they come away from church Sunday after Sunday inspired with greater love for God, and filled with firmer Faith in Him and in His teachings. All the political pulpit oratory of the world, rolled into one great outburst of "moral uplift," is not to be compared with the simple gesture of one lone priest when he raises his hands above his kneeling people and says: "Dominus—Vobiscum"—the Lord be with you.

ATHEISM IN COLLEGES

Atheism has gained a strong foothold in American colleges because the churches have failed to keep in touch with college students and bolster up their faith in Christianity, the Rev. C. Leslie Glenn, Episcopal rector in Cambridge, Mass., told the National Federation of Episcopal Church Clubs in Boston, Mass., the other day. The clergyman was formerly secretary of college work for the National Episcopal Council, and it may be assumed that he is well posted on religious conditions in at least a number of colleges.

"Faculties, for the most part, are anti-Christian in the field of psychology, sociology and philosophy," says the Rev. Mr. Glenn.

This may be questioned by some people, but it will not be questioned by those who are conversant with actual conditions. In many colleges there is, among students and professors, too, what the Rev. Mr. Glenn calls a "conventional Christianity" that "scorns almost all forms of organized religion."

Fathers and mothers who are solicitous for the spiritual welfare of their sons and daughters—and this applies to all fathers and mothers, because there are many excellent non-Catholic people who are solicitous—will have cause for deep concern when they face this condition. And well they may! For many thousands of fine young men, climbing the heights of college culture and education, have lost every vestige of faith they ever possessed—lost it chiefly because they are surrounded by the very conditions described by the Rev. Mr. Glenn. This applies to Catholic as well as non-Catholic young men, for none is immune from the atheistic poison of present-day college education.

"I never go to Mass here," a fine-looking young man in a Central New York college confided to a Catholic friend not long ago. "It's the bunk! But I always go when I am home, because my mother would feel so badly if I didn't."

Three years of college life did that for him—three years of moral poison; three years that undid the lifetime teachings of his mother!

Many well-meaning persons wonder why the Catholic Church is so strict, and even severe, in the matter of education of her children. The answer is right here—given by the Rev. C. Leslie Glenn, an Episcopal clergyman. And more and more, as the years pass, will this dreadful peril to the spiritual life of the youth of America be accentuated. And more and more will the American people of all faiths come to realize that the Church is right in insisting that the spiritual life of her children be safeguarded jealously.

In many secular colleges in America there are Catholic chaplains who watch and guard the spiritual life of Catholic students. This is true in a fine sense in the Rochester Diocese, and it is good to write that these chaplains are receiving wonderful courtesy and co-operation from college authorities. For there are college professors who dread to see irreligion growing, and who are willing, though not of our Faith, to help the Church fight it.