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And Journal**

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**SALVATION FOR A CITY**

Over one-fourth of all the children of school age in the city of Chicago—more than two hundred thousand—are being educated in Catholic schools, according to a survey just made by the Association of Commerce. These children are taught love and service of God, love and service of country, love and reverence for the Cross, and love and respect for the Flag. In common with the rudiments of a practical education they are taught the Commandments of God—Thou shalt not steal, thou shalt not kill, and the other commandments that are imperishable safeguards of religion, purity, truth, goodness, honesty and honorable living. Children educated along these lines are the salvation of any city—yes, more, they are the salvation of any country.

All the laws ever enacted by man never have equalled, and never will equal, as a moral force, the laws of God in safeguarding the lives, the conduct and the morals of the human race. Boys and girls, and men and women who obey the Commandments of God are and always will be safe and splendid citizens, good neighbors, kindly friends, true and sincere Christians and true and sincere Americans. And while the Catholic schools of Chicago, of Rochester, and of every other city and village in the United States continue to educate their children, as they are educating them, along moral and religious lines, as well as along educational lines, they are safeguarding the future happiness and peace of their various communities, as well as the future happiness and peace of the American nation itself.

**THE NOBLE EXPERIMENT**

Three young men—Sweeney, MacCormack and Schoenhardt—drove from New York City to Long Island one night a few weeks ago to jack a truck load of liquor. Not one of the three was old enough to vote. The report of a police captain says:

"Sweeney was drunk and abusive and he started to call Schoenhardt 'yellow.' The two men got in an argument and Sweeney pulled his gun. But Schoenhardt was quicker and shot the leader through the heart. Then as Sweeney lay on the ground, Schoenhardt pumped two more bullets into his back and MacCormack fired three shots into Sweeney to make the job sure. They heaved the body over in the long grass beside the road and the gang kept on operating and held up a number of stores in the three weeks since their leader's death."

Five hundred burglaries and highway robberies were perpetrated by this gang all over Long Island in a few months. A seventeen-year-old girl was a member, and another young woman. All of them are under arrest now—all but Sweeney. He is under the sod.

This story has been paralleled in almost every large American city in the country, and in many of the smaller cities. It is the price America is paying for trying to enforce prohibition by law. It is the price America will continue to pay just so long as it tries to enforce a law that is held in contempt by a large percentage of its people. The pity of it is that bootleggers and gangs recruited from bootleggers, are composed chiefly of young men, many of them mere boys. The gun is their arbiter, the bullet their palm of peace. Many thousands of these young men—the splendid boys at one time, many of them—are in jails now all over the country. Other thousands ride our highways in night machines, guns and auto bombs in their sides, thrilled by the pleasures of bootlegging, and lured by the wealth it brings them. These are the reformers who are the nobility to facts are about our "noble experi-

**OPPORTUNITY**

They do me wrong who say I come no more  
When once I knock and fall to find you in,  
For every day I stand outside your door  
And bid you wake and rise to fight and win.  
Will not for precious chances passed away,  
Weep not for golden ages on the wane;  
Each night I burn the records of the day,  
At sunrise every soul is born again.  
Laugh like a boy at splendors that have sped,  
To vanquished joys be blind and deaf and dumb;  
My judgments seal the dead past with its dead,  
But never blind a moment yet to come.  
Though deep in mire, wring not your hands and weep—  
I lend my arm to all who say, "I can."  
No shamefaced outcast ever sank so deep  
But he might rise and be again a man.  
Dost thou behold thy lost youth all agnost?  
Dost reel from righteous retribution's blow?  
Then turn from blotted archives of the past,  
And find the future's pages white as snow.  
Art thou a mourner? Rouse thee from thy spell!  
Art thou a sinner? Sins may be forgiven;  
Each morning gives thee wings to flee from hell;  
Each night a star to guide thy feet to Heaven.  
—Robert H. Malone.

ment." Religion, law and order, life, happiness and peace—these mean nothing to our gangs. They are the logical outcome of fanaticism adorned by the noble embroidery of law. What are we going to do about them, and about the conditions that have made them?

**COMPULSORY BIBLE READING**

A law, newly enacted in the State of Arkansas, makes it mandatory on teachers in all public schools to read a brief passage from the King James version of the Bible each morning, and without comment. Eleven other states have a similar law, while fourteen states have laws approving or permitting the reading of the Bible in public schools, but leaving it optional with students whether they shall attend the reading or not.

The Supreme Court of the State of South Dakota some time ago declared unconstitutional a law similar to that just enacted by Arkansas. "Comment is absolutely essential to confine it (the Bible) to mere moral or patriotic instruction," the Supreme Court said. Also: "This case involves the right of the Protestants to read their translation of the Bible and conduct their form of worship in the common schools, and to compel the Catholic children to attend upon such services over the objections of their parents. On the broad constitutional ground of an infringement of religious liberty we must hold such action unlawful."

Bible reading in schools, or anywhere else for that matter, if not accompanied by authoritative explanation or comment, is of doubtful value to students, and may often be harmful to them. The writer had a good old Methodist professor who read the Bible in the village high school years ago, and was supposed to read it without comment. But the temptation to make comment was usually too strong for him. Once he read from the twentieth chapter of St. John the words of our Lord to His Apostles: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Shaking his head in a troubled way, he said: "I must confess that I have never been able to understand that part of the Bible."

Disputes over Bible reading in public schools have caused lasting bitterness in many communities. They are regrettable disputes. It is much better for all people who are sincere in their efforts to teach religion to children in public schools to meet and agree upon some plan that will help bring religion into the lives and hearts of the children; a plan, for instance, like that followed in many cities whereby the children receive religious instruction from the clergymen of their own churches at certain hours on certain days.

All people pay taxes for the support and upkeep of public schools. It is manifestly unfair and unjust—to put it mildly—for any church or group of churches to secure the enactment of a law compelling the children of other churches to listen to their version of the Bible, or to their views of the Bible. It is, as the Supreme Court of South Dakota aptly expresses it "an infringement of religious liberty." The State of Arkansas made a serious mistake when it enacted a compulsory Bible reading law for its public schools.

**THE POPE'S ENCYCLICAL**

The Encyclical on "Marriage," issued last week in the Vatican City by Pope Pius XI, comes at a time when the world is badly in need of a vigorous lesson on the sanctity and meaning of marriage. It should be read not only by all Catholics, but by all people who are sincerely interested in the preservation of the Christian home and the welfare of children in that home. This paper is publishing the Encyclical in full, one-half of it this week, and the other half of it next week. It is a strong document, logical, convincing, authoritative, and it will help keep many

**EDUCATION**

The Catholic holds that religion is not only a creed to be believed, but a life to be lived. Religion, he contends further, is not something added to life; it is life. Hence, religion which explains our duties to God, our neighbor and ourselves, can be safely excluded from no human activity, and least of all from the education of the child and the man. If God exists, He is worth knowing about. If we have any duties to God, we cannot begin too soon to learn what these are, and how they are best performed.—Rev. Paul L. Blakey, S.J., Associate Editor of "America."

**THE FIRST SCHOOL IN THE UNITED STATES WAS OPENED BY CATHOLICS IN ST. AUGUSTINE IN THE YEAR 1600**

of our people from poisoned pastures, as His Holiness aptly expresses it.

For the Catholic who knows and understands the Commandments of God and of the Church, and who knows and understands the ideals and teachings of the Church on marriage, this Encyclical contains nothing that will surprise or disturb him. It contains only truths as old as Christianity—truths taught by our Saviour and His Apostles in the golden dawn of the new Faith brought by Christ to the people of the world. But for the Catholic who has been influenced and swayed by the fads and the isms of the present-day world; for the Catholic who has released his hold on the age-old garments of Jesus Christ and grasped instead the gaudy, flowing robes of a Judge Lindsey, or the eugenists, or the birth-controlists—for this kind of a Catholic the Encyclical will be somewhat of a shock—a healthy and wholesome shock if the roots of his Faith are still sound. For there will come to him anew the conviction and understanding that laws made by God cannot be changed by man; that Jesus Christ is the Author of Nature, and that the laws of Nature are inviolable and unchangeable.

Matrimony means only one thing in the world—a sacred and beautiful union of man and woman, blessed by God with the grace of a Sacrament instituted by Jesus Christ; a lasting and inviolable union, to be broken only by death; a union that must throw every possible safeguard around the children sent by God—every safeguard not only as to birth and life, but as to education, religious training and morality. Marriage must be all of this, or the reverse. And the reverse is unthinkable in Christian homes. This is what Pope Pius impresses upon the world in his Encyclical.

That marriage is a divine institution; that its laws are made by God, not man; that it is a sacred and inviolable partnership; that the child holds first place; that parents have the blessed privilege of raising up fellow-citizens of the Saints; that the dignity of men and women is maintained by marriage, and chastity safeguarded in the world—these are points strongly emphasized by Pope Pius in his Encyclical. Evil books, evil pictures, evil plays, evil teachings—all things that belittle or debase the sanctity and ideals of the marriage state—these are vigorously condemned. So is the evil practice of birth control, the lustful and debasing companionate marriage, sterilization, and all else that is hostile or contradictory to Nature and to Nature's God.

The Encyclical contains some sixteen thousand words and covers two or more solid pages of newspaper space. It speaks not only for this day and age, but for future ages. It speaks for noble manhood and true womanhood. It speaks for children, beloved of God and created by Him. It speaks for religion, for the home, for the State and the Nation. And it speaks for God, Author of all things. It is a strong document, and a great one.

**MONSIGNOR JAMES J. BLOOMER**

An inspiring service, and beautiful, was held in St. Patrick's Church, Elmira, on Sunday last, when the beloved pastor of this church, the Rev. James J. Bloomer, was elevated to the dignity of Domestic Prelate, with the title of Monsignor. The Rt. Rev. John Francis O'Hern, D.D., Bishop of Rochester, officiated at this service, a great congregation of parishioners and friends attended, the music was inspiring, and Bishop O'Hern gave a splendid talk, highly eulogistic of the life and work of Monsignor Bloomer, and the beloved pastor spoke briefly, feelingly and from the heart. It was an occasion that brought joy to many people, happiness to many souls.

Sixty-three years a priest of God—practically all of this time in St. Patrick's parish, Elmira—is the wonderful record of Monsignor Bloomer. During all of this time, as Bishop O'Hern aptly said, he has been the spiritual father, guide, pastor, confidant and friend to generation after generation of people. Beloved not only by his own congregation, but by all the people of Elmira—indeed, held as one of the first citizens of Elmira—Monsignor Bloomer is happy in the twilight of his life. Faithful and devoted in his work as priest and pastor, he has been faithful and devoted likewise, with all the fervor of his soul, to his Church and his God. Modestly he disclaims credit for great work accomplished in the golden years of his pastorate, and gives all credit to his people—"one of the most loyal congregations in existence." But in the hearts of all his people his best credit is found—in their affection, in their appreciation, in their

respect and love for their pastor and their friend.

All of Elmira—and, indeed, all of the Diocese of Rochester—join in sincere and hearty congratulations to the newest Monsignor of the Diocese, to one of the best beloved pastors of the Diocese, to the patriarch of all priests of the Diocese—to James J. Bloomer, priest of God for sixty-three treasured years, and nearing now the century mark in life. With prayers for his health and his happiness, all of his friends—and they are legion—join in that sweet old expression—God bless him!

**CURRENT COMMENT**

**UNEMPLOYMENT**

"From my earliest days, it has been my privilege to know intimately and to mingle with those who earn their bread by the sweat of their brow. From actual experience I can say that nothing has been more distressing to me and nothing more dispiriting to an able-bodied and willing worker than a fruitless search day after day for the work which is necessary to provide food, clothing and shelter for his wife and little children. Downcast and weary, he comes back to them at night, reluctant to answer their eager questions. Dollar by dollar he sees his savings slip away. When the lack of proper nourishment and care has undermined vitality, sickness must often be endured without a doctor's care, and the landlord's knock becomes a summons of dread. It is heart-rending indeed for a man to see all that he has fought for and labored for breaking down. With his health and that of his dear ones menaced, the home which he always looked upon as a sanctuary of cheerfulness and love may easily become a place of dissension and discouragement. Yea, more, he, despairing of relief, can easily be transformed, under the spell of a fiery demagogue, from a peaceable, law-abiding citizen into a dangerous foe of society. Unemployment is a potential social menace of a very radical type."—Patrick Cardinal Hayes.

**ROMA DIXIT**

Justification for the great amount of space given by American newspapers to publication of the entire text of the encyclical of Pius XI is to be found in the exalted position of the Pope. He is the head of the Catholic Church, whom it regards as the infallible teacher in matters of faith and morals. He speaks to millions of Catholics in all parts of the world. What he has to say about the historic doctrine of his Church on the subject of marriage, with special reference to proposed modifications of it under modern conditions, will be read with the keenest interest by the clergy of other Churches, and must be considered of great importance even by those who do not belong to his faith and order, who are wholeheartedly devoted to the betterment of family life and especially to surrounding well-born children with the best aids possible, but who will be eager to know the judgment of His Holiness.

They will find that, as was to be expected, he states and reaffirms the Catholic doctrine of the sacrament of marriage. A good part of the encyclical is taken up with citation of authorities, going to show that the decisions now announced by the Pope conform to the test of things believed, "semper, ubique et ab omnibus." It was not possible, however, for the encyclical to fail to take notice of certain deviations in these later years, even on the part of "the faithful." Upon these the Pope pronounces judgment, one after the other, with marked severity of condemnation. The plea for fewer and better children, made in the name of modern eugenics, he dismisses. Stress is laid upon the duty of meeting the needs of over-burdened mothers through neighborly kindness, public assistance and Christian charity. To some social reformers the encyclical may seem depressing in its denial that their efforts are rightly directed. But the Catholic Church does not address itself to one age or one century. It endeavors to look at the world and the unfolding of civilization "sub specie aeternitatis." And even enthusiastic eugenists must admit the possibility that in a hundred years or more their theories will have been proved inadequate, so that then more plausibility and force may be seen in the views expressed today by the Holy See of Rome.—The New York Times.

The intense heat in Buenos Aires has increased the number of murders in that city, a news dispatch tells us. The intense drought in America is equally affective along that line.

**SLAPPING JOHNNY**

We used to spank children as a deterrent, to spur them on to right endeavor. Then with the aid of scientific research, spanking was discovered to be improper procedure, and we were directed to appeal to what psychologists optimistically call the child's higher instincts. Now, we are somewhat bewildered for we are confronted with the startling announcement that both methods are archaic, and as Prof. Joseph Peterson informed the American Psychological Association, the time to slap Johnny is when he is right. Surely there is reason to suspect that the "findings" of some psychologists are made simply to startle the waiting world with a sensation, and gain a little publicity for the finder.

We think coddling of children can be carried to extremes. The old Scriptural method of spoiling the rod and sparing the recalcitrant child seems to be still fruitful of rich results among people who are bold enough to remain old-fashioned. Commendation, and not condemnation, of work well done has ever served as a stimulus to nobler effort. The modern child, we conjecture, is dazed with the frills and fads of psychologists, and aware of being the "butt" of senseless experimentation. The great men of history crept into the world unnoticed by others than immediate neighbors. They managed, somehow, to limp through life forever unaware of their I. Qs.—not even suspecting that they had any. When modern psychological experiment produces of present-day progeny a paragon of Lincoln, Milton, Shakespeare or Grant, then it can demand a hearing. Child-psychologists should remember that when society cackles over the birth of a babe, the world seldom weeps at its burial.—The Western Watchman.

**WAYSIDE WHEAT**

By the Managing Editor

Senator Tom Heflin of Alabama, finishing his last term in the upper house, wants the Senate to hold night sessions so the "constitutional" experts can discuss technicalities to their heart's content. It would add to the novelty of the thing, and might help Tom in the future, if the Senators would wear hoods, sheets and masks.

The Rev. "Bob" Shuler of Los Angeles, Cal., lost out in his appeal to the Supreme Court of California from the sentence inflicted upon him several months ago for contempt of court. While certain criminal cases were being tried in Los Angeles, the Rev. "Bob" attacked the presiding judges over the Radio, with the result that one of them donated a jail sentence to him.—He loses his appeal from that sentence. This gentleman was very active in the cause of inspired religion not long ago by circulating the so-called "K. of C. Oath," a tissue of vile falsehood from start to finish. He belongs to that inspired class selected by themselves to save America from domination by the Pope.

More cities in America should have mayors by the name of Murphy; or at least mayors with the kind of spunk that mayors by the name of Murphy have. The Rev. R. N. Holsapple of Detroit, head of the Michigan Anti-Saloon League, recently wrote a letter to Mayor Frank Murphy of Detroit urging that Chief of Police Thomas C. Wilcox of that city be retained in office and stating that the work of the chief was satisfactory. Mayor Murphy acknowledged the letter by firing Wilcox. When the mayor of any city allows any self-appointed reformers to dominate his administration, the usefulness of that Mayor to his city is ended. The professional reformer is usually a fanatic, and fanatics should be listed among the cooties of life.

Are talents appreciated? John D. Rockefeller, Sr., one of the world's richest men, accidentally met Mme. Amelita Galli Curci, opera singer, at the golf links in Ormond, Fla., the other day. "Bless you, bless you," he exclaimed, grasping both her hands. "I have enjoyed hearing you sing so many times, and I am very pleased to have the pleasure of knowing you!" Then he presented her with a boutonniere of violets and sweet peas, and said: "I found these at my plate this morning, and they made me think of your voice." Talents are appreciated very, very much in this world, and every one of us should cultivate his or her talents to the utmost, for they reflect the love of God for us and His gifts to us.

Nathan Straus, a poor immigrant Jew when he landed in America many years ago, was buried in New York City during the week. Immensely wealthy, philanthropic in an unusual degree, friend to all peoples, all races and religions, and their benefactor in many wonderful ways, ten thousand people attended his funeral and wept at his grave. Many more thousands the world over—for his charity embraced the whole world—joined in tears and prayers for a good man and a true friend. Former Governor Alfred E. Smith paid him this tribute:

"Together with countless of known and unknown thousands I mourn the loss of Nathan Straus. His philanthropies were world-wide. Everywhere his thought was to preserve and to save human lives. He was a fine citizen and a good friend to me. The world has lost one of its best."