

The Catholic Courier

And Journal

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HITTING THEM ON THE NOSE

Peckers of bigotry are having an unpleasant time of it these days. Frank R. Kent, political writer on The Baltimore Sun...

"When your article refers that I was a Republican and changed to the Democratic party because of my religion and because Alfred E. Smith is a Roman Catholic...

When Robert H. Lucas, executive director of the Republican National Committee, hiding behind the coat-tails of an assumed name, gave an order to the publishers of the notorious 'Fellowship Forum'...

When men like John J. Raskob and Alfred E. Smith hit bigoted and un-American acts in a hard way, and when they hit the promoters of these acts on the nose, figuratively speaking, we shall have less of that kind of business in American politics.

THE ANSWER TO EMPTY CHURCHES

The Rt. Rev. Charles Fluke, Bishop of the Episcopal Diocese of Central New York, preached in St. James' Episcopal Church, New York City, last Sunday morning and lamented the lack of interest in religious life...

God Bless You!

God bless you! Words are empty things— We speak and think not of our saying— But in this phrase forever rings The higher tenderness of praying.

This trinity of blessed words Holds all my wishes, oldest, now, The fairest deeds that can be wrought, The holiest greeting, and the truest, 'Tis more than wishing joy and wealth, That kindly fortune may cross you, That you may have success and health, God bless you!

God bless you! Why, it means so much, I almost whisper as I say it; I dream that unseen fingers touch My hands in answer as I pray it. May all it means to all mankind In all its wondrousness possess you, Through sun and cloud and calm and wind, God bless you!

—Sister Mary Camillus, in "Messenger"

appropriate day—for all over New York city, and all over America, for that matter, the chief subject for discussion in a great many non-Catholic churches Sunday was not the Gospel of the day, not any phase of the life or work of Christ, but the Wickersham report.

The Catholic ideal is that a church is the house of God—a place where we pray to Him, worship Him, pledge Him our love, loyalty and fealty, and ask Him to help us and be with us in all our trials, troubles and tribulations in life, and to keep us free from sin. The Catholic ideal is that only the word of God, the truths of God and matters directly and distinctly pertaining to religion and to parish and diocesan affairs are to be discussed from the pulpit. In other words, God is not pushed out of Catholic pulpits to make room for Wickersham reports or kindred subjects of worldly or political nature.

But what about the churches whose empty pews are causing such widespread lament? Listen to some of the "religion" preached in New York City churches Sunday, extracts taken from the reliable New York Times of Monday:

"Herbert Hoover has saved his political neck. He will be re-elected in 1932 to succeed himself, though by a reduced majority."

"America has a new emancipator to lead her out of her bootleg bondage into the promised land of a nation forever freed from liquor's blight."

"The Eighteenth Amendment must be backed by a vital, vigorous and supernatural religion."

"If people do not like our laws that seek to make this a nation of righteousness, let them go where such laws do not exist."

"The Prohibition cause is now in the midst of its hard winter at Valley Forge."

"The Wickersham report is an exploding bomb that should arouse the drows from sleeping like Rip VanWinkle ever since the Eighteenth Amendment was passed."

"They are our yellow citizenry who trade their convictions for a spoonful of alcohol."

"In the wet sopping centers like New York City, public opinion must be brought to the altar of social responsibility and converted."

These examples of pulpit religion could be multiplied by many thousands all over the land. They are the answer to the disintegration of faith and to the empty churches among the non-Catholics of America.

ONLY EIGHT UNIVERSITIES

Dr. Nicholas Murray Butler, president of Columbia University, in a recent address, declared that there are only about eight real universities in the United States. He defined a university as a power house of wisdom, "an institution of higher learning where scholars of high competence guide students, who have been prepared by a liberal education, into advanced studies, with the aid of libraries, laboratories and seminars."

Religious Education

No one will deny the seriousness of the obligation of parents to safeguard and to further the religious education of their children. In this sacred task the school must give generous assistance. There should exist at all times a friendly understanding and co-operation between the Catholic school and the Catholic home.

DANTE, THE WORLD'S GREATEST POET, WAS A CATHOLIC

have a "College of Horseshoeing" if one desires.

It is interesting to note that Dr. Butler's definition of a university is in harmony, as far as it goes, with that of the late Bishop J. L. Spalding of Peoria, a gifted writer on educational subjects in his day.

"Certainly a true university will be the home both of ancient wisdom and of new learning; it will teach the best that is known, and encourage research; it will stimulate thought, refine taste, and awaken the love of excellence; it will be at once a scientific institute, a school of culture, and a training ground for the business of life; it will educate the minds that give direction to the age; it will be a nursery of ideas, a center of influence.

"The good we do men is quickly lost, the truth we leave them remains forever; and therefore the aim of the best education is to enable students to see what is true, and to inspire them with the love of all truth. Professional knowledge, however most profit to the individual, but philosophy and literature, science and art, elevate and refine the spirit of the whole people, and hence the university will make culture its first aim, and its scope will widen as the thoughts and attainments of men are enlarged and multiplied. Here, if anywhere, shall be found teachers whose one passion is the love of truth, which is the love of God and of man who look on all things with a serene eye; who bring to every question a calm, unbiased mind; who, where the light of the intellect fails, walk by faith and accept the omen of hope; who understand that to be distrustful of science is to lack culture; to doubt the good of progress is to lack knowledge; and to question the necessity of religion is to want wisdom; who know that in a God-made man and God-governed world it must lie in the nature of things that reason and virtue should tend to prevail, in spite of the fact that in every age the majority of men think foolishly and act unwisely."

Dr. Butler, if we know him aright, will agree heartily with this more extensive definition of a university, and will agree, too, with the importance of teaching the truths of religion and of God. The so-called practical world of to-day may look with a supercilious smile upon the ideals of Bishop Spalding, but none can gainsay their truth. A true university, we may be sure, occupies an exalted position in the world of education, and its work and ideals must embrace the best in the soul of man, and bow reverently before the truths and the wisdom of God.

CANDLEMAS DAY

February second is Candlemas Day. It is also the feast of the Purification of the Blessed Virgin, and of the Presentation of the Child Jesus in the Temple—a triple feast, therefore.

When Simeon, just and devout, entered the Temple of Jerusalem and saw Jesus in the arms of His Blessed-Mother, he took the infant into his own arms and called Him "a light to the revelation of the Gentiles, and the glory of thy people Israel."

This was two-thousand and more years ago, but Simeon's words still resound through the Christian world. And the Church has taken this scene and woven around it the beautiful feast of Candlemas Day—a feast which impresses us with the sublime thought that Jesus is the light of the world.

On Candlemas Day we bring gifts of candles to our parish churches, or make donations for the purchase of candles, that these may burn all through the year upon the altars of God, symbolic of the fact that our Divine Redeemer is the light of the world. On this day, too, we are reminded that Mary, though not subject to the law of Moses, which required a mother to present herself to a priest at the door of the tabernacle a certain time after the birth of a child, that Mary, nevertheless, went in humility to the temple and complied with the law. With St. Joseph, she carried Jesus with her to the temple, and there presented Him to the Lord—the origin of the Feast of the Presentation.

All through the year the passing days are bejeweled by beautiful and significant feasts of the Church—feasts that enrich and inspire our hearts and souls if we but know their origin and their meaning. Who can help feeling the glow of warm faith suffuse his soul when thought is given to Simeon calling Jesus the light of the world? Who can stop with but a passing thought at sight of the Blessed Virgin—spotless and without sin—presenting herself for purification, or holding her Divine Son in her arms, waiting in the temple to present Him to God? Humility, simplicity, obedience to law, love and reverence—these lessons we learn from this triple feast; and the poetic beauty of a lighted candle shining forever upon the world—the light of faith, hope and love; yes, the light of God eternal.

ENGLAND'S SCHOOL FIGHT

During the past week the MacDonald government of Great Britain was defeated by thirty-three votes in the House of Commons on the government's education bill. The defeat came on a vote on an amendment to the bill on a motion made by John Scurr, Catholic laborite. In England the government contributes to the support of all religious schools—about two-fifths of the schools of the country. Many of these schools are conducted by the Church of England, and many others by the Catholic Church. The government's education bill raised the minimum compulsory school age from fourteen to fifteen years, a measure that would increase the number of pupils by half a million throughout the country, necessitating the building of additions to many schools, and the hiring of many new teachers.

The education bill provided funds for additional schools and additional teachers for the public schools, but nothing for the religious schools. Indeed, the attitude of the government officials was one of open hostility to the rights and to the work of the religious schools. A careful estimate by officials of the Catholic Church showed that it would cost several millions of dollars to comply with the demands of the education bill. No money was on hand to meet this unexpected expenditure, and a grave situation confronted the Church. This was met by organizing a determined attack upon the provisions of the education bill. Then the government offered to provide funds for the Catholic schools, but on condition that the government would be empowered to appoint the teachers. The Church authorities asked if the government would guarantee to appoint only Catholic teachers for Catholic schools. The government said it would give no such guarantee. Whereupon the proposition was promptly rejected, and the opposition to the bill renewed in stronger form. Premier MacDonald, hitherto undefeated, apparently felt certain of victory. He was amazed, therefore, when the amendment providing financial help for all religious schools was passed over his head, and by a substantial vote. Rather than see the education bill defeated entirely, he accepted the amendment, and also learned the lesson that fair-play and fair treatment are necessary in these days of progress and co-operation.

There was a time, and not so long ago, either, when a bill favoring even the most elementary rights of Catholics in England would meet with "No Popery" cries in the House of Commons. That day, happily appears to be past, and the English people, like the American people, are learning that the Catholic schools are staunch champions not only of proper and modern education, but of patriotism, of loyalty, of morality, right living and virtue—safeguards for the country and promoters of the love and service of country and of God.

A CARDINAL'S EPIGRAMS

The following wise and witty sayings have been gleaned from recently published sermons and addresses of His Eminence William Cardinal O'Connell, Archbishop of Boston:

- A Bishop is shepherd of even the black sheep.
If you want to know your friends, make a mistake.
Do the good you can, then forget it. Others will remember it for you.
Man without fault is like an aeroplane without an engine. He cannot rise.
Prayer and work achieve success.
Forgive and forget. The first helps your soul, the second your liver.
A true critic looks for good qualities. An unjust one is blind to everything but defects.
Anger is a bad guide to action.
When you have touched the goal of your hopes, be ready for disillusion.
Do not believe much of what you hear—not all even of what you think you see.
Watch ambition—it is a leaping horse which may land you in the ditch.
Out of the heart of a great grief, peace is born in a calm happiness.
A calm temper disarms a mean foe.
I have dealt with a dozen nationalities without a single quarrel. I like them all and they know it.

A lot of newly married couples will be sorry they married so late in life when they see how Niagara Falls has been changed by the recent rock slide at the falls.

WAYSIDE WHEAT

By the Managing Editor

Knute Rockne was tackled a few weeks ago by doctors of the Mayo clinic at Rochester, Minn.—the second time they tackled him within a year. But they couldn't hold him for a third down. He is out making speeches again.

The Corning Glass Works has a new light that throws two million candle light power from a twelve hundred candle power lamp. This would be a good thing to turn on the economist who pretends to be asleep in the back pew when the collection box is passed.

Some one mailed me a booklet entitled "Prohibition Enforcement." It has as many tables as a furniture factory. One table says there were 96,125 prohibition prisoners in Federal and State prisons on January 1, 1927. I showed this to a bootlegging friend. He looked frightened for a moment. Then he said: "Call up the Sheriff and see if I am out yet."

ST. BLASE'S DAY

Wednesday is St. Blase's Day, a feast featured by the blessing of throats, with the throat of each person touched by lighted candles held in the form of a cross. "God deliver thee from all diseases of the throat, and preserve thee from every other evil," the priest says in part as he blesses each throat.

A physician first, then a priest, bishop and martyr, St. Blase lived in the fourth century. Tradition has it that while on his way to a cruel death by torture, a woman held out to him a suffering child and begged him to cure it of a serious disease of the throat. This he did, and countless millions have since profited spiritually and otherwise by the blessing of throats each and every year on his feast day. Thus does Mother Church beautify, glorify and perpetuate the lives and works of her children elect, and keep us impressed with the need of seeking and asking God's protection and love from the evils of the world.

THE HOLY ANGELS' HOME

The newly completed Holy Angels' Home, the first of a series of buildings that please God, will arise in expressive proof of the love of helpful humanity for dependent humanity, will be dedicated by the Bishop of the Diocese on Sunday, February eighth. This home, erected at Winton Road, will be a home, a school and an inspiration to girls and young women who need moral and spiritual help, who need friends and protectors. It will be in charge of the Sisters of the Good Shepherd, who, like the Good Shepherd Himself, have great concern and love for sheep and lambs who have strayed from the fold, or become lost in the mazes of the world. Here the wards of these good Sisters will be taught useful occupations, sheltered and helped, and strengthened in character, and inspired by new and better ideals in life.

There should be, and there will be, great interest in this newest of the blessed charities of the Diocese of Rochester. The new home will be open to the public on the day of its dedication, and for two days thereafter, and all interested people, men and women of all creeds and classes, are cordially invited to visit it. Rochester has long been in great need of a home of this kind. It will be a blessed haven of refuge to all who need such a home, and people of this city and vicinity who contribute in any way to the maintenance or upkeep of the home will be helping a charity that merits in every way the blessing of God and the benediction of His saints.

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 heartrending 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.