

The Catholic Courier And Journal

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THE GOLDEN AGE

What is the golden age of life? Kathleen Norris, the noted novelist, said not so long ago in the Pictorial Review that her own age had many superiorities. She is 50. To the youngster in the teens a half-century is something like unimaginable antiquity. One who has attained that venerable estate must needs be in the serene and yellow leaf waiting in patience for the end. Happiness must be a dim memory, lost long ago in the midst of years. Mrs. Norris does not think so. Speaking from her experience of two score years and ten, she remarks in gratitude and in surprise, "Fifty, in many ways, is the very nicest age I ever knew." She looks back upon the days when she was very young and she sees jealousies, agonies of awkwardness, ignorance and doubt harassing even the happiest youth. She notes that poverty, hard work, service, failure, waiting and discouragement are a part of those bygone days. Happiness was, if anything, less easy than when advancing years brought tolerance, understanding and resignation.—St. Joseph's Tribune.

THE ROTA IN 1930

That our readers may be in formed and properly meet any arguments about the Sacred Roman Rota, we should like to point out that there were sixty-three cases presented before that body for consideration during the year of 1930. Of that number thirteen received a decree of nullity of the marriage bonds, in other words, that there was no true and valid marriage in the beginning. In the cases of the fifty-four others, the validity of the marriage contract was upheld. One of our exchanges points out the fact that none of these cases received any great amount of publicity and that poor people, for the most part, figured in these cases. It further points out that the Roman Rota which legislates for the Catholics of the entire world has made ninety-eight declarations of nullity during the past five years. That is not such a bad record when one considers that the divorce courts of the United States grant one hundred and fifty thousand divorces each year.—Pittsburgh Catholic.

SETTING A GOOD EXAMPLE

Just at the time when the Methodist Episcopal Church Board of Temperance, Prohibition and Public Morals was proudly announcing that the Protestant churches of America would be found in the political arena in 1932, supporting candidates approved by these churches, the spiritual director of the Newark, N. J., Diocesan Federation of the Holy Name Society made the following public announcement: "This is not a political society, and no politician or aspirant for political office should be a speaker at a Holy Name communion breakfast. This society will not be used as an instrument for furthering the political ambitions of any individual." And at the same time Pope Pius XI, commending the newly organized Catholic Lay Action Society of the Argentine, publicly solemnly warned the Bishops of Argentina that this society "must not be permitted to mix in politics." The Methodist Board of Temperance, Prohibition and Public Morals is now preaching, we are told by news dispatches, to circulate throughout America the pledge to abstain from liquor given years ago by the celebrated Apostle of Temperance, Father Theobald Mathew. We respectfully suggest that they add another pledge to abstain from politics, and keep America free from the curse of pulpits intermeddling in our government. A Catholic priest and a good example years ago said: "I am a Catholic priest and the Pope has said that I should not mix in politics. I would do well to bear

Hymn to The Virgin

Ave Maria! maiden mild! Listen to a maiden's prayer! Thou canst hear though from the wild, Thou canst save amid despair, Safe may we sleep beneath thy care, Though banished, outcast, and reviled— Maiden! hear a maiden's prayer; Mother, hear a suppliant child! Ave Maria! Ave Maria! undeffiled! The flinty couch we now must share Shall seem with down of elder piled, If thy protection hover there, The murky cavern's heavy air Shall breathe of balm if thou hast smiled; Then, Maiden! hear a maiden's prayer, Mother, let a suppliant child! Ave Maria! Ave Maria! stainless styled! Foul demons of the earth and air, From this their wonted haunt called, Shall flee before thy presence fair, We bow us to our lot of care, Beneath thy guidance reconciled; Hear for a maid a maiden's prayer, And for a father hear a child! —Sir Walter Scott.

JUST SUPPOSE

We ask this in all fairness and courtesy: Suppose a high prelate of the Catholic Church should take the political stump; that he should receive and spend many thousands of dollars trying to elect a certain candidate to a political office; that he should fail to file an accounting of those expenditures, as required by law; that he should defy the lawmakers of the United States when asked to make an accounting, and refuse to make one on the ground that the law requiring a report of such expenditures is unconstitutional; that, presuming upon the certain political power of his high office, he should raise the cry of bigotry and persecution when asked to obey the law—suppose, we say, that a Catholic prelate should do this, what would our good non-Catholic fellow-citizens think, say or do? Yet this is exactly what Bishop James Cannon, Jr., of the Methodist Episcopal Church South, has done, and the Methodist Clip Sheet, published in Washington, D. C., publicly charges that he is being "persecuted" because he is, forsooth, a champion of prohibition. Just face these facts and ask what kind of religion, or citizenship even, a Bishop stands for who will do these things; and ask, too, what is becoming of our boasted "separation" of Church and State. There is food here for serious thought on the part of every fair-minded American citizen who has the future welfare of our country seriously at heart.

A BEAUTIFUL CONTRAST

With other churches and church leaders publicly advocating birth control, and some of them companionate marriage that is no marriage at all in the sight of God, it is an inspiring thing for Catholics to turn this month towards Mary, the Mother of God. The month of May is dedicated by our Church especially to her, and in all our churches special devotions are held in her honor. Mary is God's most beautiful model of purity, innocence, sweetness—"our tainted nature's solitary boast," as the poet Wordsworth so happily expresses it. Her life was one of rare simplicity and of surpassing spiritual excellence. It is a beautiful contrast to turn to her in these days of shameless immorality, forgetting the tendency and the isms of the world, and say over and over with our friends and our loved ones: "Hail Mary, full of grace!" All of us will be better and stronger of soul and of spirit if we treasure in our hearts a true love for Mary, and cultivate a deep devotion for her. Immortal plays, suggestive books, the lure of the so-called modern marriage that is as old as sin itself—these will not besmirch our souls if we love Mary and pray constantly to her. When we are shocked by the brazenness of irreligious propagandists, let us turn, therefore, with trusting hearts to our sweet Mother of Purity. She will help us, and she will inspire us with love of things that are of God and not contaminated by the wickedness of the world.

HOLLAND'S MISSION ACTIVITY

Less than four hundred years ago Catholicism in Holland was forbidden. Catholics were severely persecuted. No Catholic educational institution was allowed to exist, nor any Catholic book-printing establishment. Parents were severely punished who sent their children to foreign Catholic schools. Catholics were not tolerated in Government positions of any kind. This condition continued until the legal emancipation of Catholics was accomplished in the year 1795. But the actual emancipation took place less than one hundred years ago. Since that time the Church has made remarkable strides in Holland. Catholicism is a vital, vigorous and vibrant part of the national life of this sturdy little nation. There are a number of splendid Catholic daily papers, and many weekly and monthly periodicals. All of them are well edited, and all of them are well supported by their readers. The laity is aggressive, and the clergy well organized and inspired by ideals not confined to parish boundaries. Holland is especially active in the mission field. Her priests, Sisters and lay workers are to be found in every land. In fact, she is a shining light for all countries in this work. There

Meaning of the Rosary

May is Mary's month, dedicated by Holy Mother Church to the Blessed Virgin. May devotions are held in all churches, with recitation of the Rosary, Benediction of the Blessed Sacrament, etc. The chief object of the Rosary devotion is meditation upon the mysteries of our redemption. The fifteen mysteries—the Annunciation, the Visitation, the Nativity, the Presentation, the Finding in the Temple, the Agony, the Scourging, the Crowning with Thorns, the Carrying of the Cross, the Crucifixion, the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption and the Crowning of the Blessed Virgin as Queen of Heaven—all these are an excellent summary of the Gospel, and they help to increase our love for Christ and for His Blessed Mother.

are less than two and a half million Catholics in Holland—not nearly as many as there are in the State of New York. Yet these people maintain ten diocesan seminaries and thirty-six missionary seminaries. There are 1,500 students for home dioceses studying for the priesthood, and 4,300 studying for the foreign missions. Holland has seventeen missionary bishops, 720 missionary priests, 1,800 missionary Sisters and 830 missionary Brothers in various mission lands, according to an article in a recent issue of the Far East, a magazine published by the Chinese Mission Society of St. Columban. The total mission personnel from the entire United States in foreign fields does not reach the five hundred mark at the present time, says this magazine—a pitiful contrast to little Holland.

The secret for this remarkable success, we are told, lies in the fact that in Holland every parish priest is at heart a missionary priest, whether his work be in a great cathedral, or in a little village church. The Bishops of Holland are missionaries in their outlook, and are constantly working for the urgent needs of the Church throughout the world. The results are rapidly giving to Holland a predominant leadership in the mission fields of the world, making of her a new Ireland in the heroic zeal and Apostolic ideals of her priests and her people. This remarkable work has been promoted and fostered within the past seventy-five years, and it sets a high mark for the children of the Church throughout the world.

POPE LEO'S ENCYCLICAL

Forty years ago to-day Pope Leo XIII gave to the world his famous Encyclical, "Rerum Novarum" on "The Condition of the Working Classes." Forty years ago he told the world that a small number of wealthy individuals had "been able to lay upon the masses of the poor a yoke little better than slavery itself." In language strong and clear, in words plain and unmistakable, and with logic that has withstood the arguments of all critics, he defined the solemn duties of employers and of employes alike, and builded around labor a protecting wall of Christian truth and justice. All the world over this week, with people of all creeds and classes participating, the fortieth anniversary of this celebrated Encyclical is being celebrated. In Rome, historic birthplace of the Encyclical, a solemn Mass was celebrated at the tomb of St. John the Lateran for all who are participating in the international pilgrimage in honor of the Encyclical. Wreaths were placed at the tomb of Pope Leo and at the monument symbolic of the Catholic laborer. Inspiring talks were given before many organizations in many lands, and everywhere the noble truths of the Encyclical were emphasized and proclaimed. Many changes have taken place in the world in the past forty years, and in working and living conditions for the great mass of people. But the truths of that Encyclical stand out just as strong, and are just as applicable to working conditions to-day as the day and year they were written. For times and methods change, but truth is eternal.

"It has come to pass," Pope Leo wrote, "that the working man have been given over, isolated and defenseless, to the callousness of employers and the greed of unrestrained competition. . . . And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself."

These are hard and harsh words. Happily, there are growing exceptions in many lands, most of all in America, where generous and Christian employers are living up to the ideals of justice and Christian charity, as outlined by Pope Leo. But conditions are by no means ideal in our land in many industries. There is need here for serious study of Pope Leo's Encyclical; need for better and closer co-operation of employer and employe; need for a finer spirit of kindness and charity. It is well for all employers to heed these words of Pope Leo: "That their work people are not slaves; that they must respect in every man his dignity as a man and a Christian; that labor is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable employment, enabling man to sustain his life in an upright and creditable way; and that it is shameful and inhuman to treat men like chattels to make money by, or look at them merely as so much muscle or physical power."

There is a stabilizing respect for law and order in this Encyclical that is badly needed these days. Workingmen are warned that they must "carry out honestly and well all equitable agreements freely made, never to injure capital, nor to outrage the person of the employer; never to engage in violence in representing his own cause, nor to engage in riot or disorder." Private property, legitimately acquired, is a right, and no man may be justly dispossessed of what he has rightfully gained. The goods which are the fruit of his honest toil, energy or industry, may not be forcibly taken from him and given to others. That is wrong. That is un-Christian. For fighting this very thing, men are being shot in Russia to-day, and are pitiful slaves in camps and prisons because they are standing up for the very things Pope Leo declares they have the right to possess.

Principles of truth, justice and honesty must form the basic groundwork of all relations between Capital and Labor. Else civilization is on the brink of anarchy and of ruin. No stronger or fairer appeal to reason and happy understanding between Capital and Labor has ever been given to the world than this Encyclical. Every employer should read it. Every employe should read it. Its truths, enunciated forty years ago, will be just as applicable and forceful hundreds of years from now, for truth never dies with the ages, but reaches upwards continually to God.

WAYSIDE WHEAT

By the Managing Editor

What has become of the man who used to swell up when he put a dime in the collection box on Sunday?

We know a Scotchman who always gives the orphans a kiss when a collection is taken up for them.

Hailstones killed magnolia blossoms in Rochester last Sunday. But we really can't boast of it, for they killed pigs, chickens and a goat at Windsor, N. C., falling larger than hens' eggs for several minutes.

A farmer in Iowa just got a wife by mail—If he doesn't like her, he can go to Reno and get a divorce in five minutes. The congregation, dear brethren, will now sing that heart-appealing song, "Home, Sweet Home."

King Prajadhipok of Siam had a cataract removed from his left eye in a hospital in Westchester County Sunday. "I see light," he exclaimed. America will open his eyes in many ways, if he remains here long enough.

The awfully homely girl was watching the handsome pitcher curve them around the batter's knees at the ball park. "Oh!" she exclaimed rapturously, "if he would only throw a few kisses like that I might get one of them."

Mrs. Mulcahy thought Willy should be thrashed soundly because he came home from a Parish League ball game and told her he got a black eye from a fly. "Who ever heard of a fly giving anyone a black eye?" he exclaimed in disgust.

There is a priest in Chicago who used to be a traffic officer. He got held up by a new policeman at a street intersection the other day. "You can't tell me anything," he said to the new cop, rather defiantly. "Oh, can't I?" said the new cop. "Well, I'm coming over to your church Saturday night and tell you a lot of things."

When you fill your tank with Socony, or your lantern with kerosene, just remember that John D. Rockefeller, Jr., sent Cardinal Hayes of New York city a check for \$25,000 last week for the Catholic Charities. The gift was unsolicited, and it was accompanied by a lovely letter of praise and commendation for the work of the Charities. During the World War the writer saw Cardinal Hayes and John D. Rockefeller, Jr., sitting side by side on the same platform and heard both speak for a common cause—love of America, service and sacrifice for America. Their hearts, in common then, are in common now, and it is good to know that John D. Jr., is a clean-cut business man, very patriotic and intensely charitable. When you step on his gas, this thought should help make you happy.

CURRENT COMMENT

PRaise FOR FATHER BAKER

The public ought to know, though it was not intended that the public should know, the work conducted unostentatiously by Monsignor Baker at Our Lady of Victory for the relief of the present distress.

Since January 1st, Father Baker has fed, every day, 150 to 430 men, making a total of 24,400 meals served during that time. Bread has been distributed: January, 20,200 loaves; February, 16,500 loaves; March, 19,500; April, 21,000; total, 77,200 loaves. Besides the technical training schools have helped by repairing shoes, etc. And the Working Boys' Home has given meals and shelter.

No one asks how it can be done. Father Baker knows that it should be done, and he knows Who supplies the means.—Catholic Union & Times, Buffalo, N. Y.

HOW ABOUT THE LAPSED?

We Catholics have drifted into a rather perilous self-complacency. Because our churches have increased in number, size and beauty, because in the cities they are crowded to the doors for every Mass, and because Protestants are complaining about their diminishing congregations we have acquired the false idea that everything is coming our way. But it isn't. While we receive converts in considerable numbers each year they do not by any means represent the entire leakage from the Protestant sects, and added to this is the sad fact that there are defections among our own people. If you live in the city you may not notice this, but if you belong to a country parish your heart must often be torn at contemplating the number of those in every town who should be practicing Catholics but who have for one cause and another lapsed from the faith. Hasty mixed marriages, advantageous business connections, lack of instruction in earlier years—all these have played their part in the spiritual tragedy. Very many Catholics appear to regard it as a matter of course, rather than as a problem to be dealt with seriously, prayerfully, and constructively. To the real apostle it presents all the possibilities inherent in one of life's greatest romances, the quest for souls.—"Our Lady of Sorrows" Magazine.

THE FUMES OF BIGOTRY

The controversy between Senator Fess, of the Republican National Committee, and Executive Chairman Shouse, of the Democratic National Committee, as to whether or not Mr. Shouse accused the Republican Committee of utilizing religious prejudice—in plain English, anti-Catholicism—in its political operations, is only interesting in so far as it reveals, in a fashion which makes something that newspapers will print, what everybody knows to be the case, namely, that the fires which blazed so fiercely in the 1928 campaign are still smoldering and releasing noxious fumes. Further proof of that dismal fact is afforded by a recent article sent out to all the newspapers by the ever-active press bureau of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, which, according to the New York Times, has raised the religious issue in a bitter attack on Chairman John J. Raskob of the Democratic National Committee. Mr. Raskob, of course, is a wet as well as a Catholic, but in attacking him, and calling upon voters to oppose any party or candidate who does not satisfy the peculiar requirements demanded by the dries, the Methodist organization appeals directly to the Protestantism of the electorate, as the following quotation from the article in question will demonstrate:

"There need be no misapprehension; the abuse and persecution to which the Protestant churches have been subjected since 1928 will not deter them from their duty in 1932. The most honest and intelligent farmers of the plains and plantations, the sober and patriotic business and professional men of the small cities, who lead their families to the little Methodist and Presbyterian and Baptist and other Protestant churches on Sunday morning, know that their intelligence and their character and their courage have been brought into question, that the heritage of their children as Americans is in danger, that their right to participate effectively in government is at issue. They will vote for the Democratic party, for the Republican party or for some other party in 1932 which gives evidence of holding their opinions in respect, which believes in majority, not minority, rule in party affairs. Their fathers fought and bled for the good of this country before Mr. Raskob's forbears knew anything of it." If Mr. Raskob were not a Catholic, no doubt he would be condemned by the Methodist organization because of his wet position—but in that case, there could not be this incitement to Protestant emotionalism. The New York Times is justified in saying that such a statement is the raising of a religious issue, and it is bad news indeed. The next presidential campaign will be so important, it comes at such a critical time, that the belouding of real issues by the fumes of religious feeling is greatly to be deplored. Poison gas should be illegitimate in politics as well as in war.—The Commonweal.

Dr. Fulton Sheen tells of a church janitor who was caught robbing the poor box. He could keep the church clean, but not his soul.