

## The Catholic Courier And Journal

Official Paper of the Diocese of Rochester  
Published at 237 Andrew St., every Friday by  
THE CATHOLIC COURIER AND JOURNAL, Inc.  
With the Approval of the  
Right Rev. John Francis O'Hern, D.D.,  
Bishop of Rochester  
TELEPHONE MAIN 1157

Subscription Rates  
Payable in Advance  
One Year \$3.00  
Foreign, one year \$4.00  
Make all checks payable to Catholic Courier and  
Journal, Inc. Advertising rates gladly furnished  
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Editorial Staff:  
Priests of the Diocese  
Maurice F. Brennan, Managing Editor  
All communications for publication must be signed  
with the name and address of the writer, and must  
be in the office by Tuesday preceding the  
date of publication.

Friday, July 31, 1931.

### MONSIGNOR NOLAN

On the thirty-sixth anniversary of the day on which he celebrated his first Mass, in Rome, Italy, the Right Reverend Monsignor Michael James Nolan, D.D., Chancellor of the Diocese of Rochester, closed his eyes in death in St. Mary's Hospital. He had been in failing health for some time, and for several weeks critically ill. His death takes from the city and from the Diocese one of the ablest and best-loved priests, a teacher, a theologian, an executive, a spiritual father to many priests and seminarians, a true and devoted friend to his Bishop and to his comrades and collaborators in the vineyard of the Lord.

Monsignor Nolan had passed the happy age of three-score years. He was born in Ithaca, N. Y., June 25, 1870, and was ordained in the North American College, Rome, Italy, on July 25, 1895. A year later he returned to Rochester, and from that time until the hour of his death he had been connected with St. Andrew's Preparatory Seminary in this city. Practically all of his priestly life, therefore, had been spent in this institution. He loved it, he loved his work, and he loved his boys at the seminary. For a decade he was one of the professors there, for twenty-five years president, and for the past two years spiritual director. Nearly all of the priests in the Diocese of Rochester at the present time, therefore, were students under Monsignor Nolan at one time or another. They knew the simplicity and sincerity of his character. They shared in his ambitions and in his ideals. They drank with him at the spiritual font of Love, Faith and Sacrifice. They walked with him in the pathways mapped out by the perfect Teacher, Jesus Christ. They crossed with him the threshold that led from the world to God, from the material to the spiritual, from the mortal to the immortal. When he greeted them at St. Andrew's they were but children in character and in years; when he said good-bye to them at the Cathedral door they were devout priests of God, their ship of life chartered, their compass set, their port the peaceful harbor of Christ's eternal love.

It was Goethe who wrote: "The godlike man, the noble pedagogue." Monsignor Nolan was that. Godlike in his character, in his ideals, in his utterly unselfish work, in his simple and sure faith, in his sincerity of purpose and effort, in his humble humility, and above all in the enfolding pity of his soul in the sanctuary and at the altar. He would not want us to say these things were he alive. For praise was never music to his ears, nor fragrance to his soul. The noble pedagogue he was at all times, shaping with true and careful hand the faith, the hope, the aims, the ideals, the minds and souls of his young neophytes, as only the thinking mind and loving heart could do.

But not all his life was given to this. For more than thirty years he had served as Chaplain to the Sisters of the Sacred Heart Convent. For a quarter of a century he was Chancellor of the Diocese. For many years he was Diocesan Director of the Holy Name Society, and a member of the Diocesan Board of Censures. He was a gifted speaker, not so much an orator as one who brought to his hearers rare treasures of practical thought and sound common sense woven and interwoven into messages of action and of inspiration. Holy Name Societies, Young Ladies Societies, Rosary Societies, church organizations of all kinds—these sought him out again and again, and sat at his feet, and listened to the fragrance of the Church, the fragrance of his soul. St. Andrew's Seminary, priests and students, found in him the loyal, the loving, the guiding hand, the sound, the sure, the true, the true.

### An Old Woman's Rosary

I bless myself, and I kiss the Cross,  
And the holy Gospels I tell,  
And the Paters and Aves trip off my tongue  
For its me that knows them well.

For it's many a day these same old beads,  
I've told in the same old way,  
I got them my first Communion morn,  
And that's sixty years this May.

'Twas the joyful mysteries then I liked,  
And I said them joyfully—  
When Our Lord was only a Child himself,  
At His Blessed Mother's knee.

Ochonel but is many and many a year,  
I've turned from the joyful deeds,  
And I cry on the sorrowful mysteries,  
With tears as big as my beads.

For my beautiful boy with the fever went,  
And "himself" next morning died,  
Do you wonder I think of the mysteries,  
That end with the Crucified?

For it's them I'm telling each blessed bead,  
A-kneeling beside my bed,  
We two women, God's Mother and me,  
Have many a talk of our dead.

And that's why I'm liking the beads that  
tell  
Her pains and her darling Son's,  
It's plenty of time I'll be having in Heaven,  
To think of the glorious ones.

—Hugh F. Blunt.

fathomless mystery of death. With sweet simplicity of faith he moved his lips in prayer and closed his eyes upon the world. Now he belongs not to Time, but to Eternity; not to man, but to God, whose love, reverence and service he taught to numberless people during the thirty-six fruitful and blessed years of his holy priesthood.

Hushed and sad are the walls of old St. Andrew's. Never again will he walk there except in spirit, or teach there except in memory. But in the lifetime of the present generation his work, his zeal, his fidelity, his nobility of character and of soul will be remembered and loved. Prayers and tears will enfold him, and over his grave in Holy Sepulchre Cemetery will blossom myriad spiritual bouquets, the gifts of the priests he taught, the gifts of the friends who loved him well. May his soul, happy in his work on earth, be happy with God in Heaven.

### AS MAINE GOES

"As Maine goes, so goes the Nation," has been a saying in politics so long that it is feeble now with age. If in politics, how about in religion? The Christian Index, published by the Baptists in Atlanta, Georgia, is worried about this. In a recent issue it says that during the past ten years the Protestants have increased less than one per cent in Maine, while the Catholics have increased seventeen per cent. There are 179 Catholic congregations in the state with an average membership of 971, and 1207 Protestant congregations, with an average membership of 88. The Catholic population or membership in the state is given by The Index as 119,288, and the Protestant membership as 104,098, divided among forty-eight Protestant bodies, eighty-five per cent being members of the five larger denominations.

"Maine is one of the last of the New England States to yield such large Roman Catholic gains," says The Index, "and it may be truthfully said that practically all of New England is dominated by the Roman Catholic Church, with slight prospect of either one or all of the Protestant churches regaining lost ground within the present century. This is due to the divisions of Protestantism and to the loyalty so common among Roman Catholics. The day is not distant when Protestantism will be forced to choose between some form of federation or submit to Roman Catholic control throughout the nation. One of the two is inevitable. Protestantism in its lack of loyalty is furnishing a fine soil for the seed of priestism."

If the Christian Index will investigate carefully, and with an open mind, it will find that the "seed of priestism" is a seed of love, of sacrifice, of fidelity to God and the things of God, and that its roots are not implanted in cold and barren soil shaped by human hands, but in the warm, fertile loam lovingly harrowed by the Divine Redeemer when He was upon earth. One hundred and fifty years ago all of New England was terribly hostile to the Catholic Church. If the Church has grown, in this time, from a despised minority to a triumphant majority, there is a reason for it that goes deeper than most men look. That reason goes back to the Last Supper, to Gethsemane, to Calvary, and to the manner in which the Catholic Church has kept these things dear and sacred in the souls of her children. Not "priestism," not fear, not coercion, not a forced loyalty, lavish and lawless—not any one nor all of these things helped develop the Church in Maine or elsewhere. A simple and sublime Faith, grounded definitely, and positively in the teachings of Jesus Christ—this is the answer for the growth of the Church. Our good non-Catholic friends need not worry about the "seeds of priestism." They are grounded in the beautiful truths of the Sermon on the Mount. "Blessed are the meek, for they shall possess the land." "Love your enemies: do good to them that hate you and pray for

## National Council of Catholic Men

The objects of the National Council of Catholic Men shall be to coordinate all existing Catholic men's organizations so that their united action may be more effective; to help them so far as lies in its power to cover their particular fields; to establish parish and diocesan councils of this organization; to promote the cause of Catholic lay activity, both organized and individual, in every parish and diocese of the United States; to secure the cooperation of existing organizations in order to meet new needs; to encourage agencies for the training of Catholic men in the field of social service; to encourage civic centers for our Catholic young men; to promote agencies for the care of the adolescent boy; to encourage and extend the work of scout troops for Catholic boys under Catholic auspices; the Catholic Boys' Brigade of the United States, the Knights of St. George cadets and other Catholic organizations engaged in Catholic Boys' Welfare Work; to promote the establishment of agencies for the care of immigrants; to conduct international relations with Catholic organizations of other countries, and engage in such works of charity from time to time as may be decided upon by the Executive Board.

### CATHOLICS IN THE SOUTH

We in the North have a habit sometimes of thinking of the Catholics of the South as few and far between, without influence and without prestige, and of the non-Catholics as men like Tom Hefflin, shouting for the blood of the Pope and for powder to keep the guns loaded to protect America from foreign invasion. We say: Look what Texas did to Al Smith, and we never think of what Alabama did to Tom Hefflin. And we say: Look at the Klan, born in the South, and we never think of the millions of fine up-standing Protestants who swept the Klan into the gutter and threw its remains into the garbage wagon.

Richard Reid, editor of The Bulletin, official organ of the Catholic Laymen's Association of Georgia, recently wrote an article on "Catholics in the South." It will surprise many of us to read: "Nowhere in the United States have Catholics been more prominent in various fields, including that of politics, in proportion to their numbers, than here." Then he enumerates:

"The first Senator Walsh to sit in the Congress of the United States, for instance, was not Senator David I. of Massachusetts or Thomas J. of Montana, but Patrick Walsh of Georgia, the great editor of The Augusta Chronicle, the South's oldest newspaper, established in 1785. Senator Walsh, who served in the United States Senate in the dying days of the nineteenth century, was also mayor of Augusta and in the history of journalism in Georgia his name is one of the four or five invariably linked with that of the famed Henry W. Grady, Georgia's most illustrious editor. Although only one out of every one hundred and fifty residents of Georgia is a Catholic, there is hardly a city of any size in the state where Catholics have not served in the highest elective offices; a number of cities have had Catholic mayors. Two notable Georgia newspaper men were converts, Joel Chandler Harris of the Atlanta Constitution, whose stories of Negro folklore have made his name a household word throughout the world, and Thomas W. Loyless, the fearless editor of The Augusta Chronicle, and The Columbus Enquirer-Sun, who followed the creator of "Uncle Remus" in death a few years ago.

The name of Father Ryan, poet-priest of the South, is still venerated throughout the South. So is that of James Ryder Randall, Catholic author of "Maryland, My Maryland." Georgia's most distinguished living son is Admiral William S. Benson, U. S. N., retired, commander-in-chief of the United States Naval forces during the World War, a native of Macon, and a convert to the Church.

In recent times the president of the Georgia Medical Society, Dr. William A. Mulherin, the president of the Atlanta Bar Association, Jack J. Spalding; the state chaplain of the American Legion, the Rev. D. J. McCarthy; the president of the Atlanta Lawyers Club, John B. McCallum, and the presidents of the Savannah Rotary, Savannah Exchange, Augusta Exchange, Augusta Kiwanis, Macon Lions, Augusta and Savannah Chamber of Commerce, and the commanders of the American Legion Posts at Savannah, Augusta and Macon have been Catholics.

In one Georgia city a few years ago with a Catholic population of one out of every 176 persons, Catholics filled the offices of principal of the high school, chief of the fire department, member of the State Legislature, principal of a grammar school and secretary of the Chamber of Commerce, all at the same time, Mr. Reid tells us.

Virginia has a Catholic State Treasurer, has had two Catholics in the U. S. Senate and one in the House of Represen-

tatives, and has had two Catholic governors. Massachusetts, with a preponderant Catholic population, had its first Catholic Governor in 1914. North Carolina had one 150 years ago, Thomas Burke, and it sent Judge William Gaston to the U. S. Senate, and later elected him to the State Supreme Court for life. There are only eight thousand Catholics in North Carolina out of a population of 2,500,000. Yet the State has had many Catholic judges of the highest courts, and many mayors in various cities.

One of South Carolina's best-loved citizens at the close of the Civil War was M. P. O'Connor, one of the most distinguished Catholic laymen in America, and the greatest orator of the nation in his day. He represented his State in Congress, and was honored in many other ways. John P. Grace, noted Irish leader, was mayor of Charleston recently, and a past State Deputy of the Knights of Columbus, John I. Cosgrove of Charleston, was recently appointed a Justice of the Supreme Court.

Twice Florida was represented in the United States Senate by Catholics, and one of Alabama's most distinguished sons today is Major-General Robert Lee Bullard, U. S. A., retired, a convert to the Church, Mississippi, Tennessee, Kentucky, Louisiana, all have honored Catholics again and again. The only two Catholics who served as Chief Justice of the Supreme Court were Southerners, Roger B. Taney of Maryland and Edward D. White of Louisiana. The names of Catholics honored in Maryland would fill volumes, Mr. Reid says.

Only two states in the entire Union, outside of the South, cast their electoral votes for Al Smith, while five Southern States, with only a handful of Catholic voters in each State, stood up in the heart of the old South as loyal champions of this Catholic candidate.

It is good to find a kindly, cordial spirit towards his fellow-American citizens in Mr. Reid's article. It breathes comradeship, kindness, neighborly pride and love for all people of the South, irrespective of their religion. This is as it should be, for we are not all comrades, friends, neighbors, fellow-Americans, one and all, loving our country, its ideals and its traditions, proud of its heritage and hopeful of its future?

### MARRIAGES DECREASING

The U. S. Census Bureau fed us a lot of statistics on Marriage and Divorce the other day. We had 1,128,180 marriages in America in 1930, and 191,630 divorces. There was one divorce, therefore, to every five and eight-tenths marriages, or one divorce out of every six marriages, in round numbers. And Reno wants speedier divorces, while Judge Lindsey and others would almost like to have things fixed so all you would have to do to get rid of your husband or wife, if tired of each other, would be to say, "Toodley-oo, old dear!"

There were 104,879 less marriages in 1930 than in 1929, and 9,838 less divorces. Marriages decreased 8.5 per cent., while divorces dropped off only 4.2. Only nine states reported marriage increases: Maine, Nebraska, Virginia, Kentucky, Louisiana, Oklahoma, New Mexico, Arizona and Nevada. All of these states are pretty well removed from the sound of the factory whistle, and several of them are "out where the alfalfa grows."

We don't mind saying that a lot of young couples in industrial centers are considerably spoiled. They want costly china, a cabinet radio, a nobby sedan, a "spiffy" home, and a lot of other things except baby carriages and washing machines. And if they can't have the things they want, why Juliet stays single, Romeo

sticks to Ma, and they mix cocktails in road houses while waiting for better times to come back. But it is different out where life stays sweet and simple. The wants of the couples are more in keeping with their means, and love and marriage mean more to them than china and sedans. They like to repeat that beautiful verse of Tennyson's:

"Howe'er it be,  
It seems to me  
Tis only noble to be good;  
Kind hearts are more than coronets,  
And simple faith than Norman blood."

This is why, perhaps, marriages increased in sparsely settled states, and in farm and ranch states, while they decreased by thousands in industrial centers.

The divorce statistics are appalling. Year by year divorces increase. A few years ago moralists were shocked when we had one divorce out of every thirty or forty marriages. The morality and marriage wreckers are in a position now where they are justified in climbing the greased pole of liberty and crowing lustily and loudly. If the so-called Evangelical churches would tear their hearts away from the Eighteenth Amendment buncombe, roll up their shirt sleeves, take a good drink, and tackle the divorce evil with all the energy at their command, they would be doing a wonderful work for humanity, for America and for God. For, just as sure as Fate, everything their churches stand for that is good will go to smash if they permit the morality of their young people to continue its downward trend, and if they make no concerted, united effort to smash the monstrous divorce evil of America.

## CURRENT COMMENT

### AN AMERICAN SAINT

In the Church's catalogue of saints there is as yet no one of American birth. The Hill of the Martyrs in the Mohawk Valley remembers missionary priests and Father Jogues, chief among them, whose blood became the seed of their Church on this continent. But they are assigned to France, where they had their birth and nurture. Their canonization was celebrated in America last year as an honor that was coveted as well by the New World where they suffered torture and death as majorem Dei gloriam.

It is to be presumed that one rising to sainthood ceases to belong to any age or country. But the age and the country in which the few men that distinction among the inhabitants of the earth have a satisfaction in knowing that they produce characters worthy of such recognition. In the case of Mother Seton thousands of Americans unite in asking that she be made the pioneer saint of America in gratitude for what she did as a pioneer parochial school teacher and Sister of Charity.

New York has special reason for cherishing her memory, for she was born here just before the Revolution and was here received into the Church. But her first school was opened in Baltimore and was later transferred to Emmitsburg, a little way distant, where a community was formed and the society of the Sisters of Charity organized, of which she became the first Superior. "Her perfect sincerity and great charm aided her wonderfully in her work of sanctifying souls." So outstanding was she in her spiritual qualities and in the influence of her work, as a part of a world-wide sisterhood, that Cardinal Gibbons, who was intimately acquainted with her pioneer struggles and achievements, was foremost in urging her canonization.

To have opened the first free parochial school and inaugurated the first Catholic orphan asylum in America should give her a secure place in the history of education and of charity in this country. Beatification and canonization would but recognize her as the saint she was while on earth.

—The New York Times.

## WAYSIDE WHEAT

By the Managing Editor

It requires a lot of faith, hope, charity and cash to own and operate a college, asylum or hospital. Especially faith and hope. Out in Plato City, Missouri, the Missouri Christian College was sold at auction the other day for six thousand dollars. It was founded in 1848, and in 1869 was purchased by the Missouri Christian churches. They had conducted it ever since. Last year it had a complete teaching staff and one student. The teachers sued for their pay, and the sheriff sold the college, which includes three spacious buildings, a library and a red cow. The other day this paper published an article telling how a zealous priest founded Niagara University seventy-five years ago. He had no money, but he had faith and hope. They were the right kind, which is mighty important when one tackles an undertaking of this kind. Niagara, of course, has gone through perilous financial times. But always there is the feeling that it is God's work, and that God will take care of the institution, as He has of hundreds of others. And He did. The Church, wise with the wisdom of ages, is the greatest educator in the world, bar none, and its schools, colleges, universities, asylums and hospitals reflect in their work and growth the strength and dependance of the faith and hope which inspires their foundation.

## When You Make Your Will

Always, in every Diocese, there are churches and institutions which have heavy financial burdens, and whose work is handicapped by these burdens. When you make your will, the best way in the world to help these needy ones is to insert a paragraph something like this in the will:

"I give and bequeath to the Rt. Rev. John Francis O'Hern, D.D., Bishop of the Catholic Diocese of Rochester, N. Y., or his successor or successors in office, the sum of \$\_\_\_\_\_ to be used at his or their discretion for the work or the institutions of the Diocese."

If you are interested in some particular church, charity or institution a clause like this may be added: "I am interested particularly in \_\_\_\_\_"

Requests, large or small, are a great blessing to religion, and it is highly desirous to read of them in any will. No Catholic will should be without one or more such bequests.