# The Catholic Courier

Dellaid Parer of the Dissess of Rockostes Published at 227 Audrews St., every Friday by THE GATHOLIC COLUMNER and FOURNAL, Ist. With the Approbation of the Right Roy, John Francis O'Hern, D.D., Makes and Reshauter THE PROPER MAIN 1867

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Friday, October 2, 1981.

#### THE SEMINARY COLLECTION

Sunday, in all churches in the Diocese, the amnual collections for the Diocesan seminaries, St. Andrew's and St. Bernard's, will be taken up. A total of fifty-seven thousand dollars is needed to operate and maintain these seminaries during the coming year. This is a Large sum, viewed in bulk. But distributed among all parishes of the Diopese, it is mot a sum that is in any sense unattainable. In every parish there are some men and women who can well afford to give fifty dollars or more to a collection of this kind; others who are able to give twenty-five dollars or more; many others who can give five or ten dollars, and a great multitude who can give from one to two dollars each. If every person will give according to his or her means and give generously and whole-heartedly our beloved Bishop's heart will be gladdened by a sum in excess of the required fifty-seven thousand ciollars.

Diocese last Sunday, Bishop O'Hern reviews the work of St. Bernard's Seminary. He tells of gifts made to the Seminary, that others may be inspired to do their part, one, a magnificent library of fifteen thousand choice books, left to the Seminary by the Rev. Edward R. Prendergast of Utical mnother a bequeest of five thousand dollars by Mrs. Joseph Cunningham of Corparish, Rochester, and a third, a bequent of ten thousand dollars by Mrs. Mary Kearney of Brooklyn, N. Y. a cousin of Buhop McQuaid, founder of the Seminary. More inspiring still is the work of the splendid faculty of priests who are lives to the work of this Seminary, inspired by love of humanity and love and devotion to God. When others give so much and so nobly, it is not unreasonable to ask that all people in the Diocese should give generously once each year to a collection for this Seminary and for St. An-

In a letter read in all churches of the

Some two hundred and fifty-four seminarians are in St. Bernard's Seminary this year, their goal the priest-hood, their ideal, love and service of humanity and of God. Every dollar contributed towards the unkeep and maintenance of this seminary is a help towards placing a new priest upon the alter of God; a help towards sending a new Ambassador of Christ into the world where religion is so badly needed, and where spiritual workers are always too few. We should give with the utmost generosity towards a cause of this kind; more, we should at all times have a deep and sincere interest in our Diocesan seminaries, their work, their welfare, their ideals, and the young men, called by God, who are students within their walls.

- On Sunday, then, every one of us will have the priceless privilege of helping our Diocesan seminaries; of helping the stu-dents who are attending them, and of making glad the heart and the hopes of our beloved Right Reverend Bishop. Surely every one of us will, with a prayer to God for inspiration and for guidance, give generously and gladly, and make it possible for our Bishop not only to maintain these seminaries, but to have a surplus for future work and progress. Blessings in numerable, we may be sure, will enrich the lives of all who help in this great work with the right spirit and the right love for relation and for God.

Down in Pittsburgh Pa., there is a Down in Pittsburgh Pa, there is a gentleman with a lot of money who is have in lot of money who is have in lot of money who is have and year of his priestly life—has been preached, and will be remembered as long as lives a single person who knew and appreciated his worth and his work.

Father Nelligan had reached the Scriptural age of three score and ten. All of his life had been lived in the Rochester. Diocese. His priestly years, and there were forty—seven of them, brought him close to the hards and will be remembered as long as lives a single person who knew and appreciated his worth and his work.

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### I'll Take With Me My Rosary

When sweet oblivion, death-like, deep, At night I go to seek in sleep take with me My Rosary And when the morning's giorious light All gently lifts the veil of night, Boside my pillow where it fell When I in Dreaminned went to dwell and It waiting there to raise My hands and heart to God in praise, In humable prayer for daily bread, And for my Blessed Mother's aid.

When I shall hear the final call To leave possessions, loved ones, all, I'll take with me my Rosary— My string of pearls, may precious gem, Its pendant cross my diadem, When I shall go to leating rest These beads will lie upon my breast-My life less hands crossed on my heart Will hold them there when I depart, And there for aye, through wakeless sleep, They will their constant vigil keep.

And when before the Throne I stand, there is my Blessed Mother's hand,
Lo, I shall see My Resary.
No, not the beads that here I hold.
But ferwent prayers that I have told Upon my procious wreath of flowers Through all life's holy, sacred hours— My Mother these will offer Thee, Doar Saviour, seeing them, parden me, And let my voice forever ring With Angel Choirs and with them sing The finis of my Rossey The Glory, glory he to Thee! -Nellie H. Fealy, in the "Catholic Momenger" (Coylor).

#### DR. WILSON, A CA'T ON THE FENCE

A cat on the lence at midnight will hump its back and yowl and spit upon anything that disturbs its peregrinations. Dr. Clarence True Wilson, Methodist dry leader, has done that to the American Legion. He has made himself out a contumelious caitiff. Enraged because the Legion, at its recent convention in Detroit, voted overwhelroingly in favor of submitting the Eighteenth Amendment to the American people for change or repeal, the holierthan-thou doctor spits and yowls that the Legion is a pack of burns. He says:

"There was a marked absence (at the conventions) of the soler well-behaved, typical Armerican. The other crowd is in power. That is why the headquarters over in Windsor (Canada) was placed in the Government liquor store. That is why such numbers of staggering drunks dis-graced the uniform and yelled for beer."

It is a perfectly paroper thing for the American Logion or any other body of citizens to ask that the Eighteenth Amend nent, or any other schedulent, or any other legitimate proposition, for that matter, be submitted to the American people for their approval or disapproval. This Government is a democracy of the people, for the people and by the people. It is just as honorable, and just as patriotic, for the Legion to ask this as it is for the Legion to fight for the Flag. And when Dr. Wilson, redolent with the spirit of the torn cat at night, spits epithets upon a great patriotic organization because that organization exercises an unquestioned right, he places himself in the class of that other kind of mephitic cat which prowls at the bottom of the fence instead of climbing to the top of it.

We are not concerned about what the boys dramk in Windsor. Whether they filled up with beer or Pluto water is nobody's business but their own, so long as they behaved themselves. And we have a lot of confidence in the fact that the American Legion boys are capable not only of behaving themselves, but of doing the right thing at the right time. They marched, keeping time to the heart beats of America in the World war, and they are just as capable of marching in like manner to-day. It would be easier for us to believe that Dr. Wilson made a few surrentions trips to Canada himself than it would be for us to believe that the American Legion is controlled by a crowd of drunken bums. And it would do Dr. Wilson a lot of good if he would get in step with the Legion, whether the boys march to Windsor or to Ypres. For with them, he would learn respect for the rights of others, comradeship and good-fellowship, things which are as foreign to his soul as roses to a briar, or laughter in a cemetery.

# REV. JOHN F. NELLIGAN

Death on Saturday morning last week took from his parish and his people the Rev. John F. Nelligars, for more than a score of years pastor of Holy Apostles Church. On Wednesday morning this week, in the church he loved so well, and where he had officiated with such fidelity and devotion, his funeral was held. As was to be expected, the church was filled to overflowing with parishioners and other friends, lay and religious, and sincere tribute was paid to him in the tears and prayers of those who had loved him well in life. Now, with folded hands and eyes that will look no more on light and life on earth, he sleeps in the consecrated plot reserved for priests and religious in Holy Sepulchre Cemetery. His last ser mon the goodness

# THE ROSARY

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 Spirit, the Assumption and the Coronation of the Blessed Virgin-are an excellent summary of the Gospel. Catholics try to realize them clearly and to feel them deeply, while they recite fifteen decades or tens of Hail Marys, with an Our Father between each one. Rev. Bertrand L. Conway, C.S.P., in "The Question Box."

Springs, Aurora, Cayuga, and finally to Holy Apostles parish in Rochester. In all of these places he was in very truth a sincere and devoted priest of God, faithful and loyal to his Church, solicitous for his people, zealous for religion and never sparing of himself in the multitudinous tasks that came to him as pastor, priest, friend and adviser. The sick found him kindly and sympathetic. To the troubled and sorrowful he was a good father. To the young, overzealous sometimes for the pleasures of the world, he was a wise counselor and an inspiring example. He had true and good ideals of life-ideals that reached far out from the quiet walls of his rectory and church. These he lived well, and imparted to others in kindly and helpful way.

For long months he had been ill. Death came slowly, like a hesitant friend. He met it with calm resignation and with abiding hope in the goodness and mercy of the God he had served so well all his life long. His parishioners, closest to him, will miss him most. His Bishop and brother priests will miss hīm, and ali who knew him will feel that a good friend has gone. Tributes will be paid to him, many of them, but best of all and most suitable of all, will be sincere and devout prayers for the repose of his soul, that God may give him, for all eternity, the love and the glory he preached and taught so well on earth.

## OCTOBER, MONTH OF THE ROSARY

October has been dedicated by Holy Mother Church to the Rosary—that blessed string of prayers so beautifully interwoven with love, sentiment, piety and praise. From a Cross to a Cross we pray amid fragmati howers of Faith when we recite the Rosary. We commence, as all good works should be commenced, in the name of the Father. Then, reverently, we say: "I believe in God." Sweet incense of praise we burn when we say: "Glory be to the Father, to the Son and the Holv Ghost." Then, like loving children, we lift our hearts and souls to God in the "Our Father. " and from this beautiful prayer, so all-embracing and so complete, we reach our hazads, appealingly, to Mary—"Hail Mary, full of grace"—just as the angel saluted her long, long ago. And humbly, we finish each Hail Mary with: "Pray for us sinners, now, and at the hour of our death."

Long centuries ago St. Dominic used the Rosary as a formidable weapon in overcoming the Albigensian heresy. And long centuries ago, when plagues and contagions swept the earth, the affrighted people, with the blessed beads in their fingers, turned their hopes and their hearts to God and to His Blessed Mother, walking with wonderful resignation with Jesus to Calvary as they suffered and died, repeating over and over the beads of the Sorrowful Mysteries.

The Rosary runs the whole gamut of the Gospel. It has the pledge of Faith, the Apostles Creed, and each decade binds our hearts to the great mysteries of our redemption, beginning with the Annunciation, the Visitation, the Nativity, and all the way through the life of Christ to the Cross; then, from the tear-stained, bloodmarked Sorrowful mysteries to the triumphant close of the life of our Saviour on earth, His Ressurection, Ascension, the coming of the Holy Ghost, the Assumption of Mary into Heaven, and finally her glorious coronation as Queen of Heaven. No one can say the Rosary aright and not feel closer to God, nearer and dearer to Him in every way. No one, crushed by sorrow, by suffering, sickness or troubles of any kind, can say the Rosary aright and not feel cornforted and strengthened. The Rosary makes us all feel that Mary is, in very truth, our spiritual Mother, our

friend and our helper. In these sad days of depression and of bitter need and want, millions of people turn aside from the troubles of earth, and from a Cross to a Cross they walk in beautiful prayer with Mary and her Divine Son.

In all churches of the Diocese there will be October devotions all through this blessed and beautiful month. The recitation of the Rosary will be a feature of these, not only here in Rochester, but the whole world over-hundreds of millions of voices saying over and over: In the Name of the Father; I Believe in God; Our Father, Who Art in Heaven; Hail Mary, Full of Grace, and Glory be to the Father. Our voices should blend with these millions of voices, storming the very gates of Heaven, as it were, with petition, ejaculation and prayer, that the blessing and benediction of God and the sweet love of His dear Mother may descend upon us, our country and its people.

#### FEAST OF THE LITTLE FLOWER

Saturday this week is the feast of St. Therese, the Little Flower. Novenas are being conducted in her honor all over the world this week, and millions are praying to her, asking for her intercession in their behalf with Almighty God.

Six years ago last May, in the presence of many thousands of people, devout pilgrims from all parts of the world, and especially from her own sunny France, amid splendid ceremonies in historic St. Peter's, Rome, Therese of the Infant Jesus was declared a Saint of God. Immediately, all over the world, her name became a talisman for faith and prayer, and millions of devout people, Protestant as well as Catholic, turned to her in devout prayer, asking her to obtain numberless favors from God for them.

The story of the life of St. Therese is a sweetly appealing story that has moved the hearts of countless people. She was born on January 2, 1873, at Alcenon, an exceedingly de vout woman, died while Therese was a young girl, and the family moved to Lisieux, where at the age of fifteen years Therese entered the Carmelite convent. There, for nine happy and wonderful years, in this garden of Faith, Prayer and Sacrifice, the Little Flower blossomed for God; and there she died on September 30, 1897, at the age of twenty-four years. Dying, she promised to spend her Heaven doing good for the people on earth. This promise she has kept faithfully, and countless favors and graces have been obtained by those who are devoted to her.

In Rochester we have a Carmelite convent, where devoted Sisters live and pray as St. Therese did. Many people have acquired the habit of going there to pray to St. Therese. All are welcome. A peaceful little chapel awaits them, and there in quiet solitude with God troubles and sorrows melt away, and the Little Flower scatters her Roses of Faith and of Prayer upon our souls. In the beautiful words she wrote when on earth we say with her: What matters it though storms to me the future bear?

'Tis not to-morrow's needs for which I humbly pray.

Oh, keep my young heart pure, preserve me in Thy care,

To-day, dear Lord, to-day! Yea, hide me safe with Thee, in Thy divine embrace;

The world's vain noises thence will quickly flee away. Thy love grant Thou to me, and keep me in

Thy grace, To-day, dear Lord, to-day!

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

#### A BLOW TO MARRIAGE

The Episcopal Church, at its triennial convention in Denver, Colorado, this week, destroyed its age-old loyalty to the sacredness and indissolubility of marriage, and joined, with halting step, the modern trend of non-Catholic churches towards growing looseness in matrimony. The marriage rules of the Episcopal Church, from the foundation of this church to the present time, were closest of all churches to the Catholic idea of marriage. Indeed, they were taken from the Church, treasured and preserved all these years. Now they are thrown in the discard, to a considerable extent, and serious regret will be felt by many people for this action.

The revised canon of the Episcopal Church on marriage reads that: "Any person whose former marriage has been annulled or dissolved by a civil court, and pronounced null by the Bishop, may be married by a minister of this Church as if he had never previously been married." The word "divorce" is avoided. Whether a church court or the Bishop, himself decides that the original marriage never took place, and is therefore null, it is left to the Bishop to make the "pronouncement."

Confusion is bound to result from this, to say nothing about worse. Some bishops are certain to be "liberal"; others to be conservative and loyal to the age-old stand of the church. Indeed, the adoption of the new canon caused deep sadness to many leaders of the church, and it was carried only after a strenuous battle of two weeks at the convention. Breaking old and sacred ties is not easy for Christians who are sincere. Nor will all of the bishops break them in actual fact when marriage problems come before them. The results will be that divorced parties, who have any intention of remaining in the church, will go from one bishop to another, and from one diocese to another, until they find a "liberal" who will marry them in the church. There will be "Gretna Greens" in various places in America. Marriage will suffer, morals will suffer, and religion will suffer.

In addition to the action mentioned above the revised canon on marriage provides means by which those who have been divorced and remarried outside the church may, nevertheless, be admitted to communion. This further lets down the bars that have long been raised against divorce. Judge Ben Lindsey and his ilk will rejoice. and the Episcopalians who have long fought the immorality of modern tendencies will hang their heads in shame, and with good cause.

# WAYSIDE WHEAT

By the Managing Editor

The Rev. John Haynes Holmes of New York City went over to Europe and found Christianity dying. Jimmy Walker, Mayor of New York, went over there and found the beer and champagne delicious. A man usually-can find what he is looking for.

In New York City the other day a gentleman by the name of C. Harold Smith passed out of life and left an estate of four million dollars. Not one cent went to charity. Two years ago he offered a prize of \$1,000 for the best advice on how to spend ten millions for the greatest good to humanity. The stock market did that for him, and without any good to humanity. He felt so poor with only four millions that his attorneys said he did not feel able to do anything for charity. But names and flapdoodle mean nothing. On the lower East side an Italian wife and mother was buried the same week. Mrs. Donata Genovese. She had been a benefactress to unemployed Italian laborers, and ten thousand men and women, weeping and praying, filled the church and all the neighborhood for her funeral Mass. Charity is sweet: self-advertising is pitiful. The name of Mrs. Genovese will be loved and remembered; Smith is just another dead man.

# CURRENT COMMENT

# PRESBYTERIAN PAPER DEPARTS

The problems of religious journals have not become less. Combinations and funerals are still the order of the day. In the German Reformed Church a movement is on to consolidate the three church papers which are printed in English. The Living Church of Milwaukee, possibly the most firmly established and best known of Episcopalian weeklies, tells frankly on its editorial page 'Some Unpleasant Facts." The gist of the story is that the paper has been losing thousands of dollars annually-\$9.000 last year—the deficits being made good from profits on other kinds of business, conducted by the Morehouse Publishing Company. But the other business is not now profitable and the publishers announce that "they can no longer afford to underwrite a large deficit on The Living Church."

These are just samples of what is going on everywhere. But Presbyterians are most concerned with the news that The Presbyterian Standard of Charlotte, N. C., one of the best known weeklies of the best known weeklies of the Southern Fresbyterian Church, has been compelled to liquidate after nearly 80 years of service. -Presbyterian Advance.