

The Catholic Courier And Journal

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Friday, December 4, 1931

FOR LOVE AND HUMANITY AND GOD

Thirty years ago a young Italian nun left home, friends and native land and went to Columbia to work with others of her Sisterhood in a colony of lepers. These unfortunate people were strangers to her, of another race and land. They only community of interest they had with her, or she with them, was that exalted one, that they were children of a common Father. She nursed them, bathed their repulsive sores and decaying limbs, helped them battle with the despair that was in their souls, and gave them the sunlight of hope and the gold of Faith. Their living death, she told them, was to be merged into another life, everlasting and happy if they loved and served God as best they could while here on earth.

And so for thirty long years she nursed them, cared for them, lived among them and was, with her companions, a great source of hope and happiness to their lonely lives. Now, after thirty years, like Damien of another colony, she is one of the colony herself. Sister Mary Modesta Ravassa is afflicted with leprosy. Long ago, when she first reached the leper colony, she prayed fervently to the Lord: "I desire to pass all my life among these unhappy ones, and if, one day, the terrible leprosy should strike me, I pray Thee, Lord, to leave my hands whole that I may work till my last breath for these unfortunate people."

"DIE-HARDS," DIE HARD

In the British House of Commons the other day there was offered the strange spectacle of a man high in Government circles—Winston Churchill—sponsoring a movement to emasculate the Dominions Independence Act by excluding Ireland from the benefits of that act. He rallied around himself a little group of die-hards—men, like himself, suffering from the poison of bigotry of other days; men, like himself, who would be delighted to keep Ireland and her children in chains of perpetual slavery, men, like himself, who prate about Christianity and civilization when they talk about Russia, but who are willing to pile all the accumulated horrors of Russia, and then some, upon a land whose only crime has been fidelity to the Faith of St. Patrick.

The seriousness of the movement started by Churchill may be judged by the fact that an entire day was given to debating it before a vote was taken. The debate, news dispatches tell us, recalled all the old-time bitterness which prevailed when Black and Tan horrors were taking place in Ireland more than a decade ago—when murders of the most brutal kind, tyranny of the vilest and the most merciless oppression, backed by bayonet, bullet and sword, kept the whole of Ireland in a state of turmoil and of terror. During the debate the tributes were paid to Ireland by J. H. Thomas, Secretary for the Dominions.

Mother Immaculate

Mother Immaculate, On thee I call; Guide thou my steps through life, Lest I should fall. Clasp my hand firm in thine, Be thou mine aid In every trial that comes, O sinless maid!

Mother Immaculate, Guard thou mine eyes From every sight that would Not harmonize With thy love of the pure. The chaste, the good; Model of holiness To maidenhood!

Mother Immaculate, Close thou mine ears To what mine innocence So justly fears. Keep my unwary tongue From idle words, Mother Immaculate Of our dear Lord!

safeguarded from my future I await In perfect trust, O Queen Immaculate!

—By M. Dorothea.

return the government pledged absolutely to preservation of the treaty.

Stanley Baldwin, leader of the Conservative Party, which is the party in power, emphasized what Great Britain long ago learned, that injustice to Ireland alienates a large part of the world. He said:

"If any persons think they can do something to offend Ireland and offend Ireland only, they are making the mistake of their lives. They not only offend the Irish Free State, but every Irishman in Australia, Canada and the United States. Every Dominion, even the most British of them—none more so than Canada, which is so often held up as an example—will be affected."

There were many other speakers vigorously friendly and unflinching fair to Ireland—a striking contrast to the days of Gladstone and of Balfour; a striking contrast to the spirit of the House of Commons for more than seven hundred years of time. It is inspiring to record that when a vote was taken on the question of excluding Ireland from the benefits of the Dominions Act only fifty out of four hundred were in favor of the movement. The other three hundred and fifty stood staunchly by Ireland—a historic stand for the British House of Commons.

We read in this vote signs of better, happier days; a desire to wipe out the wrongs and bitterness of the past; a desire to win and hold the friendship of a land that has such just cause to nurture suspicion and hatred of everything British. Then, too, it was a humiliating defeat for Winston Churchill, who, of old, rode high and mighty over the rights of the Irish people, and helped trample them in the blood and dust of tyranny and of subjection. May this vote be symbol of the dawn of a better, nobler era, rich in everything that will not embody the detestable story of man's inhumanity to man, or of a nation's soul dedicated to the brutality of bigotry.

APOSTLE OF THE INDIES

In a postoral letter just issued by the Most Reverend Theotimus Emanuel Ribeiro Vieira, De Castro, Archbishop Metropolitan of Goa and Damann, and Patriarch of the East Indies, announcement is made that from December third of this year to January third of next year, the incorruptible body of St. Francis Xavier, Apostle of the East Indies and of Japan, will be exposed to public view and veneration in the beautiful church of "Bom Jesus," in the ancient city of Goa, India. The Archbishop calls St. Francis Xavier "a torch of divine light, his whole self a flame most vivid with the love of God, and a burning furnace of the love of his neighbor." Like a roving star in the supernatural sphere," Archbishop de Castro tells us, our great Apostle makes more than 30 thousand leagues in ten years time by land and sea; and, amidst many dangers, unimagined fatigues and incomparable sufferings, he evangelizes, converts and baptizes hundreds of thousands of infidels. India was the first and the chief field of the toils and labors of the evangelic work of Xavier, but his insatiable zeal prompted him to carry the light of the Faith beyond the limits of Hindustan.

The Apostolic zeal of St. Francis Xavier in Japan is beautifully described by Archbishop de Castro in his postoral letter: "Xavier had to overcome a thousand obstacles before he could land on the shores of this great empire. He runs, flies, from city to city—Cangoxima, Firando, Saxuma, Amanguchi, Sicay, and Mikoto, the Kioto of today which at the time was the capital of the Empire. Miracles always followed the great Apostle. In less than two months five hundred Japanese were converted, and in a year's time the number of the baptized is more than three thousand. Through his sanctity and depth of philosophy he overcomes the resistance of the Bonzes. And thus, after more than two years of the intense apostolate, he succeeds in laying the solid foundations of the Church in Japan. His converts then evidence such a fervor that one is put in mind of the newly-born churches of incipient Christianity; and they transmit to their own children that strong and living Faith, which, not long after, gave to the Church of God glorious and numerous martyrs." After great work in India and Japan, St. Francis Xavier set out for China—the supreme ambition of his life. But on the Isle of Sanchan, which lies to the extreme west of China, not far from Macan, and

The Beginning of Knowledge

The human soul will always rebel at any attempt to confine it to the physical world. Its dwelling place is in the intellectual and moral world. It is into that realm that all true education should lead. Unless our scholarship, however brilliant, is to be barren and sterile, leading toward pessimism, more emphasis must be given to the development of our moral power. Our colleges must teach not only science, but character. We must maintain a stronger, firmer grasp on the principle declared in the Psalms of David, and re-echoed in the proverbs of his son, Solomon, that "the fear of the Lord is the beginning of knowledge."—Ex-President Calvin Coolidge.

Canton—at the very gates of the "Celestial Empire" St. Francis Xavier died on December 2, 1552. Archbishop de Castro calls "that incomparable missionary of truth—the greatest after St. Paul." Three months after the burial of the body of Francis Xavier in Sanchan, some pious Portuguese exhumed it for the purpose of taking it to Malaca. They found it whole and entire, full of blood, and as natural as in life. A fragrance more sweet than flowers enfolded it. The Portuguese covered the body with lime and took it to Malaca. They found the city infested with a terrible plague, but it ended immediately when they arrived with the body of the Saint. They buried the body in Malaca, but after six months unearthed it to bring it to India, scene of his great apostolic labors. Amazed, they found it as before, with no sign of decay and natural as life. The Portuguese took the body to Goa, India. Where it was received with great acclaim by many thousands of Christians. It was exposed for many days for public veneration in the Church of the College of St. Paul, and many extraordinary cures were wrought. Then it was buried in the sanctuary of this church; but after the beatification of the Saint in 1619 it was transferred to the beautiful and mighty church of "Bom Jesus," where it has been exposed many times for public veneration. Now, almost three hundred and eighty years after his death, the body will be exposed again for public veneration—a miracle of the ages, inspiring for the faithful, convincing for the doubters. It will do all of us good to read the life of St. Francis Xavier, with its wonderful work and wonderful faith, and we should pray to him in these sad days of depression for his generous help and his great spirit of perseverance.

A Century of Catholicism in Western Massachusetts is strikingly pictured in a special edition, just issued, of The Mirror, official newspaper of the Diocese of Springfield. This Diocese was established in 1870. Forty years prior to that time there was but a handful of Catholics in the territory now the Diocese. Bigotry was rampant, and vicious. Indeed, all of Massachusetts, one hundred years ago, felt the grip of the deformed hand of bigotry. Beyond that, history records that priests died for the Faith and that lay pioneers of the Church had a miserable existence under the pitiless heel of the so-called heroic Puritans, many of them bigots of the worst type, narrow, coercive and without a spark of charity in dealing with people of churches other than their own, and with a special hatred for everything Catholic.

Now the State of Massachusetts has three Episcopal Sees, the Archdiocese of Boston, with more than one million Catholics; the Diocese of Springfield, with 450,000, and that of Fall River, with 175,000. The Church is a stronger spiritual factor in the State than all other sources combined. Her churches and her charities are as brilliant meteors shining on the horizon of life, and her accomplishments are so numerous that they are amazing and almost unbelievable. The story of the growth of Catholicity in Massachusetts is a wonderful one, inspiring, thrilling—a marvelous exemplification of the miraculous growth of the mustard seed. Here in Colonial days, the Puritans throttled all religions but their own; now all religions are free. Here Catholics were driven by brute force from the State; now they dominate the State. Here Cotton Mather promulgated his damnable doctrines of torture and of witch burning; now the sweet gospel of Christ Jesus is preached and practiced, and charity reaches the soft hand of

Christian love to all who are in want or in suffering. It is good to read the story of the growth of Catholicity not only in Massachusetts, but in all states—in all America, where our forefathers faced bitter hostility a century and a half ago, and where we, their children's children, are numbered among the noblest, the best and most respected citizens of a great and generous land. Peace, happily, and good will, have come to all religions, and we dwell, as we should, in Christian amity and enduring toleration and confidence, with respect and for another in all our works and relations. It is good, therefore, to grow out of the bitterness of the old days, and to live and work in the sunlight, warm and golden, of comradeship and friendship. May America always be what she is now: the mother of a great and united Nation, hostile to intolerance, helpful to religion and forgetful never of God!

CURRENT COMMENT

MEDAL FOR A DEPOPULATOR

The first award by the American Woman's Association of its annual medal to the woman in the metropolitan area who has attained distinction in the arts, science, business or professions, has been made to Mrs. Margaret Sanger, founder of the Birth Control League, for "the qualities of vision, integrity and valor which go to make for achievement." It was announced last Monday night at the fifth annual Friendship dinner of the Brooklyn Business and Professional Women's Club, held in Brooklyn at the Towers Hotel.

This piece of news in Tuesday's morning papers doesn't jibe with expert opinion as to what Mrs. Sanger's birth control propaganda is bound to do to the detriment of America's population. Even the dear ladies who have awarded her a medal must admit that Dr. Louis J. Dublin, statistician of the Metropolitan Life Insurance Company, is an authority on vital statistics and public health. Well, Dr. Dublin, in an article in the November Forum on "Birth Control: What It Is Doing to America's Population," says that the decline in the birth rate has set in motion forces which are bound, in the next generation or two, to produce serious national and international consequences and many, perhaps, even prove potent enough to determine the future peace and prosperity of mankind. —New York Catholic News.

OLIVER WENDELL HOLMES

One of the most picturesque figures in American public life is Justice Oliver Wendell Holmes of the supreme court. He passed his ninetieth birthday and might have retired from duty at full pay twenty years ago. His intellectual powers are at their full strength and the life of leisure does not attract the justice. He loved his work and remained on the bench, a Nestor gifted with prophetic insight into the social trends of his beloved country. His step falters and it is a little difficult to square his shoulders in soldier fashion, but he still holds his head erect. His brain has lost none of its pristine vigor. Justice Holmes has spent more than an ordinary life in effort to justly interpret the laws of the land and the nation holds him in reverence. —It is the wish of every American that he may be spared to round out a century of years and enjoy the dignity with ease that is his due. —Kansas City Catholic Register.

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 of 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."

WAYSIDE WHEAT

By the Managing Editor

Sixteen hundred Catholic boys from various parishes in Chicago took part in a Catholic Youth Boxing Tournament. Rules governing the tournament contained the following significant announcement: Each boy who "survives" the finals will be given a cup.

Young hopeful was invited out for his Thanksgiving dinner. "Have a good dinner, son?" his father asked when he came home. "Oh, the dinner was all right, but it was very quiet at the table," came the reply. "You know, Dad, at home we either have a fight or some fun at the table."

"I am warning you," said Father John, in discussing parish relief for the needy, "that no relief will be given to persons driving up in limousines. Ford cars will receive some slight consideration, but no limousines."

The alert gentleman was telling an Irish girl, a recent immigrant, about the wonders of America. He painted his picture deftly, and with vivid colors. She listened patiently. "You may not be a fisherman's son," she said, "but you have a good line."

Twenty-two Catholics were elected to the new Parliament in Great Britain—almost as many representatives as the Catholics of America have in Washington, although the Catholic population of this country is nearly ten times as large as that of England.

There is a serious shortage of Anglican ministers in England. Since 1905 there has been a shrinkage of 2,308, and in the past nine years a drop of 417. Catholic priests have increased by 415 in England in the past nine years.

Airplanes are now being used by Catholic missionaries in Alaska, the Canadian Northwest, Solomon Islands, Belgian Congo and Siam. The time saved is a great blessing to the missionaries, and enables them to do much more effective work. For instance, Bishop Grison in the Belgian Congo covers as much territory by airplane in three days as he formerly covered in fifty-one days.

We know a fellow who burned the tails of his coat standing back of a radiator in church to avoid giving anything to the coal collection.

A Philadelphia youth jumped on the running board of Dino Grandi's automobile, when the Italian minister was making his visit in that city, and shouted: "Down with Grandi!" The youth went down for two years in jail. The way of the agitator is usually as painful as the boils on Job's neck.

"A free government," said Henry Alan Johnston of New York City, in opening the Forum season at Williams College, Williamstown, Mass., "should not experiment by putting 681,000 persons in jail." Mr. Johnston, of course, was speaking about the Eighteenth Amendment. He said it has brought about widespread "passive rebellion" in America, and that it should be repealed. We suggest that he spend his next vacation with F. Scott McBride and Bishop Cannon, sleeping three in a bed.

American archaeological workers from the University of Michigan have unearthed at Sepphoris, near Nazareth, the first Roman theater ever discovered in Palestine. The ruins of a strong castle built by The Crusaders, and of a Christian Basilica of the Fourth Century, have also been unearthed. The theater had a seating capacity of about three thousand persons, and is of the usual Roman type. Sepphoris was made the capital of Galilee when the Romans captured Jerusalem. The city was afterwards destroyed by the Romans, but was rebuilt by Herod Antipas, and history records that it became the "ornament of all Galilee." It now has three thousand inhabitants, all of them Mohammedans.

Two boys in Chicago, aged sixteen and seventeen years, were on their way to Vespers Sunday evening when they noticed an old man staggering along the street. Thinking he might be ill, the boys stepped up to him and offered to help him home. He drew a revolver and shot the older boy, wounding him seriously perhaps fatally. Then he staggered a few feet and fell on the sidewalk. Police found a pint bottle half full of whisky on him and they locked him up on a charge of intoxication, which will be changed later to a more serious one. Four frightened boys were witnesses of the cowardly shooting. The old gentleman is vice-president of the Englewood Law and Order League, director of the Better Government Association, and for many years has been a leader in various reform movements. We have seen this kind before—hypocrites, frauds, humbugs, pestiferous nuisances to everybody they meddle with, and in many cases a menace to the community. This individual comes back with the hypocritical cry: The boys were robbing me, the police planted the liquor on me. We hope he gets the full benefit of the ether Government idea, and that the police steal his liquor on him, to boot.