General Business News

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St. Patrick's Cathedral Radio Hour

THE HOLY SACRIFICE OF THE MASS

Nineteenth Talk—By the Rev. Charles F. Shay

Subject: "The Sacerdotal Vestments"

Good Afternoon My Dear Friends:

One morning after the eleven o'clock Mass, by mere chance I happened to stroll to the rear of the Cathedral to replace some articles that were needed in the Baptistry. As I pushed open the rear door and entered the vestibule, I noticed a rather distinguished man carefully scrutinizing the contents of two bronze tablets hanging upon the wall. Inasmuch as I admired those plates myself, and noticed someone else interested in them, I walked over to the gentleman gazing upon them and addressed him saying: "I see that you are very much absorbed in the history engraven upon those tablets."

"Yes," he replied, "I have just attended services in your Church here and was about to return to my hotel when, as I walked through this vestibule, I happened to see those plates hanging upon the wall. In the concise words engraven upon the tablets, I noticed considerable local history, which is very interesting, indeed."

"Yes," I encouraged the conversation, "those two tablets are gifts of a former pastor of this Cathedral Church, who was very anxious to focus the attention of the future generations upon what an historical spot this Cathedral Church was located upon. I have often observed people passing before them, since they were blessed by the Bishop. I suppose the knowledge engraved upon these bronze tablets in such an attractive manner would remain unknown unless supplied in this way. Of course you realize that, whilst I might stand in the pulpit and review the very things summarized here, it would be the old story of in one ear and out the other. So they serve their purpose, and serve it well."

"Yes, Father," he continued, "I do not suppose that I would ever know very much about this sacred edifice unless something of this description was placed to attract attention."

"Father," he continued, "I am a Catholic man from Pittsburgh, Pennsylvania. I happen to be in Rochester on some business matters over Sunday. At the hotel I discovered myself but a stone's throw from the Cathedral Church of the Diocese of Rochester. I came here then to attend the eleven o'clock High Mass. I was very much attracted by the precision of the ceremonies connected with the Mass. I take it the you must have some kind of a Boys Institution connected with your Cathedral, for I noticed quite a number of young men dressed in cassock and surplice on either side of your main altar and in the rear. may ask you what is the name of the institution?"

"Oh!" I replied, "those young men are students in St. Andrew Seminary. They are making their classical course which extends over a period of six years and are trusting earnestly to enter the large Seminary known as St. Bernard's where they will complete their philosophy and theology and be elevated to the dignity of the priesthood. Of course, you understand that many of these boys do not persevere for one reason or another. Quite a large number reach the goal of their ambition, and like myself will stand in the sanctuary of the Lord one day to offer the Holy Sacrifice of the Mass, to preach the Word of God and to administer the sacraments unto the souls of men. May I ask your name since I observe you are so interested in ecclesiastical affairs?"

"My name," he replied, "is George Brown. I am connected with one of the large steel industries in Pittsburgh. Steel is a necessary product in the everyday life of this country, but you know steel does not possess life. It is a rather cold affair, both from the standpoint of its make-up as well as also its sale. I get quite a little consolation on an occasion of this kind, when I am traveling about, in delving into Catholic affairs and history. So this accounts for my presence this morning at your late Mass, and my delay before these two tablets. By the way, Father, with whom am I talking? Do you happen to be the pastor of this Church?"

"Yes," I replied, "I have been in charge here going on some ten years. I have not only served the Cathedral in the capacity of pastor, but also as an altar boy, as a student in the very Seminary from where those boys, whom you saw this morning, came. My whole heart is pretty much wrapped up in this Church and its congregation because to me it is home. Naturally, I am willing to give the very best in me to promote the interest of this congregation."

"Say, Father," asked Mr. Brown, "I have never seen vestments quite like those which were used this morning at that Solemn High Mass. They seem different from what I notice in other Churches in the course of my ramblings up and down these United States. May I ask you where you get them?"

"Well, my dear friend," I replied, "unfortunately I did not have the privilege of purchasing those vestments. They were selected when his Cathedral was opened. They came from across the ocean. If my memory serves me correctly, I think it was Monsignor De Regge, then the Chancellor and President of St. Andrew's Seminary, who purchased them in Belgium at the request of Bishop McQuaid. You know the quality of vestments as well as the make-up has changed considerably since the days when those were used for use in the Holy Sacrifice of the Mass. Even if I do say it myself, any of the modern ones I must declare the workmanship far superior to these what it is to-day and the labor, a labor of love in the service of God and His Holy Religion. We have progressed rapidly in many lines, but it seems that to-day with the nervous tendency of this generation, that it is a question of merely producing so much within the course of eight working hours and letting it go at that. The people who made these vestments did them by hand. It required weeks and months to complete one set of these vestments, still when they were finished, they were works of art."

"Say, Mr. Brown, are you in a great hurry; if not, come with me into the vestry, and I shall show you the vestments and you can examine them yourself."

"Thank you, Father," answered Mr. Brown, "my time is my own today, I would be delighted indeed, if you can spare a few moments, to take a look at them. I would like also to ask you a few questions in regard to the names and meaning of these vestments used in the Holy Sacrifice of the Mass."

"I have always time for anyone who is interested in affairs connected with religion and particularly things associated with the altar," I replied. "Come with me down the center aisle and I shall take you into the vestry where we will open our old vestment cases, and view them."

Down the aisle George and myself wandered. We came to the center steps leading to the Communion Rail and into the sanctuary. We both genuflected, because in the tabernacle rested Jesus Christ, in the Blessed Sacrament of the Eucharist.

"George," I said, "we will go into the vestry through this sanctuary. Ordinarily you would go around and enter by the side door over there; but as much as you are my guest, you will follow me across the sanctuary to the door. As you go I wish you to notice the beautifulness of this marble altar and the appropriateness of the sanctuary decoration and furnishings."

"You know, George," I said, "this Cathedral is of Gothic construction it has beautiful lines. As a rule as are found in the Cathedrals of Europe to-day. You will notice the decoration is plain and simple. This is purposely done to bring out the beauty of this House of God."

"Yes," George replied, "it is magnificent, and one the people of the Diocese of Rochester can be proud of. There are very few buildings like this to-day."

"Yes," I replied, "very few indeed; in fact I would have you know and there are only two other like Churches in the State of New York. St. Patrick's Cathedral in New York City, a bigger and grander edifice than this and the Cathedral of Albany. We feel very proud of our Cathedral Church. However, business and commercial interests have encroached upon and surrounded this sacred spot, but I suppose a similar situation exists in every city where a Cathedral Church has been erected."

"Come on George let us go into the vestry here and I shall show you those vestments, which you admired so much this morning."

Directly in front of us stood the vestment cases. We walked leisurely to them, but as we approached them George turned to me and said: "My, what a large vestry you have."

"Yes," I replied, "it is much larger than the ordinary vestry in parish Churches. Of course you understand the reason for this. The Bishop has his throne in this Cathedral and all solemn pontifical services are conducted here. This means that frequently in the course of the year, beside the Bishop, we have hundreds of priests, and students from both Seminaries, who must be accommodated here. George, I have seen times when four or five hundred priests, students and laity were gathered here at one time. You can readily acquiesce in such necessity."

"Now, let us look at these vestments," I said as I slowly opened the top drawer "have you ever made much of a study of vestments?"

"No, Father," he replied, "but I am always interested as a Catholic in whatever the priest or his associates wear when they offer Mass to Almighty God. But I am willing to be taught, Father, and anything that you can give me along these lines may prove a valuable asset later."

"Well, George," I continued, "vestments have been used in the Catholic Church from the primitive ages of Christianity. Of course in the beginning they were not quite as distinguished from profain clothing as they are to-day, but even so they were as rich and as beautiful as possible and worn only during the celebration of the Divine Mysteries. As time went on we find a development. There came a complete and striking difference between liturgical and civilian dress. Up to the sixteenth (16th) century we note this distinct sacramentals. Of course the Bishop wears the Stole hanging loosely over the Alb, since he already wears a

(Continued on Page 2)

Catholic Schools Given Bi-Centennial Programs for Paying Honor to Washington

Catholic Welfare Conference Prepares Important Data in Connection With the Celebration That Will Last Until Thanksgiving Day.

Washington, Mar. 11—The celebration of the 200th anniversary of the birth of George Washington is scheduled to last in America until Thanksgiving Day, and the Department of Education of the National Catholic Welfare Conference has sent out to Catholic pastors and Catholic schools in the United States a series of suggested programs for the observance of the bi-centennial throughout this period. The Department also has provided a selected bibliography.

This series of suggested programs is taken from the 128-page pamphlet issued by the Department which, bearing the title "George Washington," gives some signicant readings and tentative programs for the observance of the 200th anniversary of the birth of Washington. Both publications are part of the work undertaken by the N. C. W. C. Department of Education at the direction of the Bishops of the country, to prepare material on the Catholic aspects of the George Washington Bicentennial Celebration.

The series of program suggests a general topic and a group of subtopics for each month from February to November inclusive. For February, the general topic was "Washington the Man," and the sub topics included his education, his youth, Washington the man of mind. Washington's idea on education, etc.

March, which has for its general theme "Washington and International Affairs," suggests two special topics one for March 17, St. Patrick's Day, when a discussion of the part of the Irish in the American Revolution is proposed, and another for March 23, the anniversary of Patrick Henry's immortal challenge "Give me liberty or give me death!"

Washington as President

"Washington as President" is the general theme proposed for April, for which, in addition to a number of sub-topics, four special programs are suggested. The special programs are proposed for April 6, Army Day; April 13, anniversary of the birth of Thomas Jefferson; April 14, Pan-American Day, and April 19, Patriot's Day—the anniversary of Paul Revere's ride.

In May, when the general topic is "Washington and the Constitution," special programs are outlined for Mother's day, May 8; Peace Day May 18 and Memorial May 30.

"Washington the Soldier" is the topic for June, and special programs are urged for Flag Day, June 14, and Bunker Hill Day June 17. "Washington and Independence" is the topic for July, while "Washington the Farmer" is suggested for August.

In September, when the general topic proposed is "Washington at Home," special programs are suggested Day, September 6; National Anthem Day, September 14, and Constitution Day, September 17.

Washington in Victory

Columbus Day, October 12, the anniversary of Yorktown, October 19, and Navy Day October 27 are occasion on which the special programs be followed in October, when the general topic suggested is "Washington in Victory."

In November, when the general topic is "Thanksgiving" the following sub-topics are suggested:

Thanks be to God: For the discovery of America; for the explorers and missionaries of America; for the Declaration of Independence; for George Washington; for the heroes of the Revolution and other wars; for the Constitution and its makers; for religious liberty; for our natural resources and our historic prosperity; for peace. Special programs are urged or Armistice Day, November 11, and Thanksgiving Day, November 24.

The material made available by the N. C. W. C. Department of Education in connection with this anniversary is intended to supplement the material that has been made available by the United States George Washington Bi-centennial Commission.

Constitution of Malta Will Soon Be in Operation

London, Thursday, Mar. 11—Announcement has just been made that the government had decided, on recommendation of the royal commission, to restore the Constitution of Malta.

It has also agreed with the recommendation of the commission that English should be the only language taught in elementary schools in addition to Maltese.

The Constitution of the Island of Malta was suspended by Premier MacDonald on June 24, 1930, because Lord Strickland had charged the Church was interfering in the temporal affairs of the island. The restoration of the Constitution indicates Strickland's charges have been proved to be false.

Priest-Editor Dies in Ontario

London, Ont., Mar. 11—The Rev. J. T. Foley, D.D., aged 69, editor of The Catholic Record for the last 20 years, and chaplain of Mount Saint Joseph's Orphanage, died of pneumonia here on Saturday.

Father Foley was widely known. He was a brilliant and capable editor, and he will be greatly missed in this city.

New York Times Says The South Shows Its Colors

Editorial Declares That Roosevelt, Wet as Alfred E. Smith, Is Acceptable to South Because He Is Not a Catholic.

The following editorial appeared in The New York Times on February 23d, and it attracted a great deal of attention all over the country:

When Governor Roosevelt made his speech in Buffalo demanding the repeal of the Eighteenth Amendment and the return to State control of the liquor traffic, all ears were turned to catch the echoes from the Southern States. They have been and still profess to be incurably dry. They refused to support Smith in 1928 because he was a wet. They have since almost unanimously transferred their political allegiance to Governor Roosevelt, predicting, or hoping, that he would avoid the prohibition issue altogether. But now that he has announced himself to be fully as wet as "Al" Smith, what are they saying or proposing to do? Absolutely nothing. Eager inquirers are told that the Governor's flat-footed speech against prohibition will not alienate any of his supporters in the South. They were for him before, and they are still for him.

What does this prove? Various things. It shows, no doubt, that Southern politicians are burning with anxiety to win the election this year and get back the offices and that they are not going to be too scrupulous about ways and means of doing it. But the one truth which above all others has been demonstrated by the present attitude of the Democratic leaders in the Southern States is that their opposition to Governor Smith four years ago was not really for the reasons which they gave for it. The ostensible cause was prohibition. The actual cause was religious bigotry. That was vehemently denied at the time, though the evidence for it was ample and convincing. But now the fact has been irrefutably established. Mr. Smith was rejected with the excuse that he was against prohibition, though actually it was because he was a Catholic. The same people are now ready and glad to accept Governor Roosevelt, although he is as strong against prohibition as Smith ever was. He, however, is not a Catholic.

The event makes the demonstration complete. It is now established that States which continue to protest that they and their people are as the Sahara Desert are willing to vote for a candidate dripping wet provided they are not restrained by religious principles which they avow but which evidently actuate them. Let us hear no more of the way from Smith in 1928 simply be [illegible] to stand [illegible]

Irish Free State Marriage Record

Dublin, May. 11—The marriage rate in the Free State declined in 1930 from 4.86 per thousand persons to 4.63. This is one of the lowest rates in Europe.

While the birth rate fell also, the average, 19.31 per thousand compares favorably with that of other European countries. There were 58 353 births in the Free States in 1930.

Northern Ireland had a marriage rate of 6.07 per thousand, and its birth rate was 20.80. In England and Wales the birth rate was only 16.3.

Notre Dame Has A Great Season In Basketball

Notre Dame, Mar. 11—Notre Dame has had a great season in basketball. Friday night the team won its 15th consecutive victory, defeating the strong Marquette University team, 37 to 26. Notre Dame has played the leading college teams of America, including its old rival, the Army, and has laid them all low. The basketball boys are repeating what the football boys usually do when they tackle a foe.

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Darling little shamrock,
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Remind us of St. Patrick
Explaining the wondrous Diety.

Little shamrock three-leaves,
Deep as the Holy Trinity,
Present to Him our plea,
To love this great mystery.

Those who truly find you,
Win good luck, you say,
And God-love is the best luck
Can ever come our way.

—Marie Le Roy Leahy.

If you will but cast away your sins by a holy Confession, and firm resolution to return to them no more, the tender goodness of God has already spoken the words: "I will no more remember thy offences."

British Board of Film Censors Begins War Upon Evil Pictures

London, Mar. 11—The British Board of Film Censors has declared war against evil pictures, and especially against films that are broadly sexual in theme. Under no condition will such pictures be tolerated, nor will films with brutal and sordid themes.

In his report for 1931 the president of the board, Edward Shrott, said the films had become more and more daring, and that more drastic action than ever before was now necessary.

During the year Mr. Shrott, as the British film censor, rejected the record number of 34 films, totaling 146,183 feet, as unsuitable for public exhibition. Eight other films are still under consideration, the report stating that in some instances drastic alterations will be necessary before they are passed. The examiners also took exception to 284 films, a marked increase over previous years.

Evil is Increasing

"Unquestionably the tendency of late is for films to become more and more daring," the report says, "the result, probably, of the large number of stage plays now presented on the screen and the license today allowed in current fiction. Even when the story is not in itself wholly immoral there appears a desire to stress the unpleasant aspect best described as 'sex appeal,' with a wealth of detail altogether prohibitive of public exhibition."

Asserting that the board always takes exceptions to stories in which the main theme is broadly sexual, the president here issues a warning to the world's film industry.

"He has already called the attention of certain members of the trade to this fact," the report goes on, "and this opportunity is taken of notifying the whole trade of the standpoint he proposes to adopt. It would not be equitable to take such definite action without giving this note of warning.

"The board is confident of the full support of the cinema-going public, and the president's note of warning will be loyally accepted by the trade, resulting in a considerable reduction next yar in the type of film which has given so much anxiety in the current year."

Then the report recalls that the president last year had warned the trade concerning brutal or sordid themes, in which the following definite statement of policy was made.

"In the future no film will receive the board's certificate when the theme is without any redeeming characteristic and depends on intense brutality or unrelieved sordidness of the scenes depicted."

This declaration was received enthusiastically both by the press and social organizations in all parts of the empire, it is pointed out, and producers both here and in the United States accepted and acted upon the president's warning. Few films of this type were submitted.

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