

The Catholic Courier And Journal

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EASTER SUNDAY

The words in the Gospel, "He is risen, He is not here," tell a wonderful story, a story that has thrilled all ages of Christendom, and brought joy and gladness to hearts innumerable. The simplicity of the Gospel narrative is the simplicity of Christ Himself, direct, devoid of rhetorical verbiage, clear and vivid.

The tragedy of Calvary is over. The convulsions of nature have ceased. The second night of gloom, fitting companion for death, has passed. It is morning. Early in the morning Mary Magdalene and Mary the mother of James, and Salome brought spices to the tomb of Jesus. The greatest miracle of all time awaited them—death come to life, the Resurrection. An angel of God proclaimed the miracle. His countenance was as lightning, and his raiment as snow. "Be not frightened," he told these devoted women. It was Mary Magdalene who told the Apostles, told the world. Running, she found Peter and John and gave them the startling news. Breathlessly they ran to the tomb. Mary came after them, and remained after them, weeping alone. A man whom she thought the gardener asked her why she wept. She told him, "Mary!" He exclaimed, "That old, familiar voice! That dear, sweet voice! 'Rabboni!' she exclaimed, falling upon her knees.

That was the first Easter Sunday morning—a great lesson to the world, a triumphant miracle, the consummation of the prophecies of old and of the promises of God. Joy inexpressible filled the souls of the followers of Christ. And joy inexpressible has marked the celebration of each Easter Sunday throughout all the successive ages of time.

The world, saddened by depression, want and misery, is passing through a Calvary of its own now. The Church of God is passing through her Calvary in Spain, Russia, Mexico and other places. We need the simple Faith of a Magdalene. We need in our souls the inexpressible joy of Easter, the presence and comradeship of Christ. Let us turn to Him on Easter Sunday morning, fall upon our knees in reverent greeting and say with Mary Magdalene: "Rabboni!"

"We greet our risen Saviour, With thee, our Mother sweet, May souls in sin arise from death To joy, we now entreat. And may the bliss of Easter Morn Remain with us, we pray, Until we, too, arise in joy On our own Easter Day."

RELIGION AND SCIENCE

Are scientists hostile to religion? Is religion a handicap to science? These questions have been asked and answered for many generations of time. The answers, many of them, have been of such a nature that numerous pseudo-scientists hold to the opinion that religion and science are incompatible. The Christian Evidence Society of London has just published a book giving expressions of opinions as to the fundamental principles of religion by more than 200 eminent scientists of all lands who are Fellows of the British Royal Society. The book is entitled "The Religion of Scientists."

The opinions of these eminent scientists are almost completely on the side in favor of religion. Six questions were submitted to each scientist as follows:

- 1. Do you credit the existence of a spiritual domain? One hundred and twenty-one answered this question in the affirmative; thirteen in the negative.
2. Do you consider that man is in some measure responsible for his acts of choice? One hundred and seventy-three answered in the affirmative; seven in the negative, and twenty doubtful.
3. Is it your opinion that belief in evolution is compatible with belief in a Creator? One hundred and forty-two answered in the affirmative; six in the negative, and twenty doubtful.
4. Do you believe that science negatives the existence of a personal God as taught by

Nails

Whenever the bright blue nails would drop Down on the floor of his carpenter shop, Saint Joseph, prince of carpenter men, Would stoop to gather them up again; For he feared for two little sandals sweet, And very easy to pierce they were As they pattered over the lumber there And rode on two sacred little feet.

But alas, on a hill between earth and heaven One day—two nails in a cross were driven, And fastened it firm to the sacred feet; Where, once rode two little sandals sweet; And Christ and His mother looked off in death— Afar to the Valley of Nazareth, Where the carpenter's shop was spread with dust And the little blue nails, all packed in a chest, Slept in a box on the window-sill; And Joseph lay sleeping under the hill. —Leonard Penney, S.J.

Jesus Christ? Twenty-six answered in the affirmative, one hundred and three in the negative and seventy-one doubtful.

5. Do you believe that the personalities of men and women exist after the death of their bodies? Forty-seven replied in the affirmative, forty-one in the negative, and one hundred and twelve were doubtful.

6. Do you think the recent remarkable developments of scientific thought are favorable to religious belief? Seventy-four answered in the affirmative, twenty-seven in the negative and ninety-nine were doubtful.

One of the books surprises is the comment of Professor Ivan Petrovitch Pavlov, physiologist, of whose work Communist Russia is especially proud. While his replies to most of the questions apparently were negative in character, he added this explanation: "My answers do not mean at all that my attitude toward religion is a negative one; Just the opposite. In my incredulity I do not see my advantage but a failure comparatively to believers. I am deeply convinced that the religious sense and disposition are a vital necessity of human existence, at least for the majority."

Another striking comment came from Dr. Alfred Ackner Nobb, mathematical and physical research worker and well-known writer on these subjects. He wrote: "I use the word God in the same sense in which St. Paul used it when speaking to the Athenians (Acts xvii. 28), 'For in Him we live and move and have our being'; a phrase which certainly suggests something more fundamental by far than personality as we know it. This may appear a very vague attitude to adopt, but I cannot make any graven image of God, even at the request of the Christian Evidence Society."

THE IRISH AND WASHINGTON

A great deal will be written and told about the life of George Washington during this two-hundredth anniversary year of his birth. It is pleasant to recall—and not many people will recall it—that Washington had a special love for the Irish. Their unflinching loyalty in the army, and throughout all the land, was a source of great inspiration to him. When America declared her independence the Irish people at home promptly passed resolutions expressing their sympathy and encouragement to the Colonists, and contributed a generous purse to the patriot cause. The Irish people in America rallied to the cause with an enthusiasm that was heartening, and were among the best and most dependable fighters on land and sea.

On March 17, 1780, while Washington's army was stationed at Morristown, N. J., Washington issued the following military order to the army:

"The commanding officer desires the day shall not pass without having a little rum issued to the troops and has thought proper to direct the commissary to send for the hogshead which the Colonel has purchased already in the vicinity of the camp. While the troops are celebrating the bravery of St. Patrick in innocent mirth and pastime he hopes they will not forget their worthy friends in the Kingdom of Ireland who with great unanimity have stepped forward in opposition to the tyrant Great Britain, who like us are determined to die or be free. The troops will conduct themselves with the greatest sobriety and order."

The Irish population in America was not preponderantly large those days, but it was preponderantly loyal and patriotic. The Irish did more than fight and die. When the patriot cause was darkest, and help and sustenance were needed, the Friendly Sons of St. Patrick in Philadelphia subscribed \$500,000 for Washington's army. On December 17, 1871, George Washington was elected an honorary member of this society. Upon being presented with the insignia of the organization Washington made the following reply:

"I accept with singular pleasure the ensign of so worthy a fraternity as that of the Sons of St. Patrick in this city. A society distinguished for the firm adherence to the glorious cause in which we are embarked. Give me leave to assure you, sir, that I shall never cast my eyes upon the badge which I am honored with but with grateful remembrance of the polite and affectionate manner in which it was presented."

Washington dined with the Friendly Sons in Philadelphia Jan. 1, 1782, March 18, 1782, and Jan. 18, 1787.

These are but a few instances of the kindness and thoughtfulness shown by Washington for the Irish. He was their

The Sufferings of Christ

No aspect of our blessed Lord's life is made so much of by the Saints as His sufferings; and at the same time nothing is so neglected, or indeed condemned, by unbelievers and by worldly Christians. "All Saints," says St. Alphonsus, "cherished a tender devotion toward Jesus Christ in His passion; this is the only means by which they sanctified themselves." "He who desires," says St. Bonaventure, "to go on advancing from virtue to virtue, from grace to grace, should meditate continually on the passion of Jesus." "The first cause of the passion," says St. Thomas Aquinas, "was that He wished it to be known how much God loved man."—Bishop Hedley.

friend, and they were his staunch supporters in war and peace, in sorrow and in joy, willing to fight and die for him and for America, while he was willing and glad to give them not only a little rum, but his confidence and friendship. When he was elected first President of the American nation the felicitations of the Catholics of America were presented to him by a group of good Irishmen—John Carroll, Archbishop of Baltimore; Charles Carroll of Carrollton, signer of the Declaration of Independence; Daniel Carroll, brother of the Archbishop, and a member of the Continental Congress; Dominick Lynch, prominent New York merchant, and one of the foremost Catholics of his day; Thomas Fitzsimmons, merchant and banker and who helped greatly in organizing the finances of the young Nation. In his reply to their felicitations Washington said, among other things:

"I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution." This reply Washington addressed not to these men, but to the people they represented—"To the Roman Catholics of the United States."

AN EXCELLENT LAW

Governor Franklin D. Roosevelt last week signed a bill making it a misdemeanor for any public school official to ask the religion of any applicant for a position as teacher. A substantial fine, and a term in jail, or both, are provided for persons who violate this law. In Rochester, happily, this law will not be felt. Many years ago the public school authorities of this city put an end to the custom of asking the religion of applicants for positions as teachers. They hired teachers for their ability, and not for their religion. The finest kind of liberality has existed here, and the excellence of the schools is evidence that it pays to be square and fair.

But there was good reason for this law in many parts of New York State. Catholic and Jewish teachers had little or no chance of obtaining positions in many rural schools, once their religion was known. Many trustees were more anxious to find out the religious belief of an applicant than to find out his or her efficiency. "We want no Catholic teachers in this town" was the dictum given to many a bright and capable young woman. Jewish girls were up against the same sort of prejudice. "You better quit going to the Catholic Church if you want your contract renewed," a young woman teacher in a Western New York village was told not long ago by a member of the Board of Education. This spirit was not general, but it was general enough to require the enactment of a new law to put an end to it.

It is good to know that many champions of the new law were Protestant men and women who resented this spirit of bigotry in their local schools. They looked upon it, and rightly, as un-American and un-Christian, as well as harmful to the schools. The writer has vivid recollections of a bitter community fight that developed in a New York State village some years ago when a minister and the principal of a village school filed a number of technical charges against the Board of Education, and had the entire board of five members removed by State authorities. There were three non-Catholics and two Catholics on the board. One of the former told his associates that the minister had confided to him that they wanted to "get rid of the Catholics," and for this reason were preferring the charges. The minister asked this man to stick to him, and said no charges would be preferred against him if he did. But he stuck to his associates instead, and told everybody in town the motive back of the movement, with the result that the people renominated the entire old

School Board and re-elected them by a large majority. But the bitterness of that fight was felt in the community for more than a decade. It was bad for the school and bad for the people.

The new law is designed to put an end to such un-American happenings in the future. It may be necessary to cause the arrest of some over-zealous fanatics to accomplish the purpose of the law. But it will be a mighty good thing for the schools of the State if this is done. Bigotry is bad, for an individual, bad for a school and for a community. There is no reason in the world why Protestant, Catholic and Jew cannot live in excellent harmony in any American community, and have respect for one another's religious beliefs. And it will be a good thing to wake many of our people up to the fact that the public schools of this State do not belong to any particular church, sewing society or organization, but to all the people of the communities in which the schools are located. The practice of slamming a public school door in the face of a capable teacher-applicant because of her religion must and shall end. America is no place for that kind of business.

FIGHTING PREJUDICE

In the city of Washington, where the Father of our country was a distinguished champion of tolerance long years ago, a group of representative Protestant, Jewish and Catholic citizens held a conference the other day. Several hundred men and women were present. Some strong statements were made about conditions in America. Religious and racial prejudices were condemned as a "menace to the life of the Nation" by Robert E. Ashworth, editor of The Baptist. Unity of action was urged now, as in the time of war, by Protestants, Catholics and Jews, by the Right Reverend James Freeman, Episcopal Bishop of Washington.

The keynote of religious co-operation was sounded by all the speakers, who urged eradication of prejudice among members of all faiths. "The man or woman who raises the voice of bigotry is a traitor to his country and a criminal before his God," said the Rev. Dr. Francis J. Haas, director of the National Catholic School of Social Service. Dr. Cyrus Adler, president of the Jewish Theological Seminary, said that within the last few weeks even he had seen shocking examples of intolerance on the part of people who should be disciples of Washington instead of Hitler.

The closing address was delivered by Newton D. Baker of Cleveland, former Secretary of War, broadcast over a nationwide hook-up. Mr. Baker called for loyalty to one's faith, but recognition of the rights of one another. Hatred of a person on account of religion, he said, was a disgrace. Moral training in education, he added, was coming to be a necessity.

Conferences of this kind do much good. But we doubt if they ever get to the root of the trouble—the individual bigot. The individual must be reached by his friends, by his neighbors, by persons in whom he has confidence. The average bigot is what he is because of ignorance; because some one has fed him slow poison that has shrivelled his soul and deformed his intellect. His condition was not developed yesterday nor to-day. It was developed over a process of years, slowly. He will not be cured to-day, nor to-morrow, but by slow and patient treatment. All of which leads up to the statement that if tolerant people do not become sympathetic missionaries in this matter, bigotry will remain with us for long years yet to come. Conferences will not put an end to it, but they will emphasize its existence, its evil and the necessity for its cure, if we are to live a united and tolerant Christian Nation. Every fair-minded man and woman in America should fight bigotry and re-

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."

move it by the roots from our soil. To do this we must treat sympathetically the individual bigot who lives in our neighborhood or works by our side. The patient will not always be pleasant, nor amenable. But let us see to it that the doctor is worthy of his profession. Else we will not get results.

WAYSIDE WHEAT

By the Managing Editor

Connecticut Democrats are talking of running Gene Tunney for Congress. Boy, what a knock-out that would be!

Our Church never changes, but we know a pastor who is heartily in favor of more "change."

"Judge," comic weekly, has gone into bankruptcy, owing approximately half a million dollars. Wonder if the creditors think that is funny?

Another idol gone wrong, with the cream taken from the cat. Old Jack Quinn, grandfather of the Brooklyn Dodgers and the most ancient pitcher in the Big League, says he's English, with a seasoning of Irish and Welsh. The darn old cuss!

Woolworth's store in Waterford, Ireland, learned the difference between Ireland and America last week, when the store was fined more than one hundred dollars for selling a novel that is banned by the Irish censor. In America everything goes from a hot dog to a hot love plot. But in Ireland, thank God, a sense of decency still lives.

The U. S. Senate appears to be headed towards a movement to declare illegal the election of John H. Bankhead, Alabama Senator. Senator Bankhead defeated the late lamented windy Heflin, scalper of Popes. If the Senate unseats Bankhead, we suggest that it be penalized by the return of Heflin, boiling over with accumulated oratory and cyclonic patriotism suggestive of a windmill operating in a hurricane.

We are not among those who wept when N'GI, six-year-old gorilla, died of pneumonia the other day in the National Zoological Park in Washington. Expert physicians, oxygen tanks, day and night nursing, injections of powerful medicine, and all other resources of modern science were provided for this gorilla. Daily papers put him on the same page with the Japanese war and the kidnapping of the Lindbergh baby. His life was insured for \$3,000. Perhaps some of those who gave him such lavish care may have thought he was a descendant of their ancestors, a kin from the jungles. The gorilla may have had some intelligence, and some degree of animal cuteness. But he lacked what human babies do not lack—a soul made in the image and likeness of God. And all over the land, while N'GI was being petted and nursed, were babies with God-given intelligence, many of them ill nigh unto death and not receiving anywhere near the care given to the gorilla. For a dying baby we are willing to cry sincere and copious tears at any time. But for a gorilla—please excuse us. We'd rather do the diapers.

CURRENT COMMENT

STUNT WEDDINGS

We emphatically approve the action of spokesmen for the Roman Catholic Church in Italy in asserting that under church law a Catholic marriage may not be performed in a moving airplane.

The world has ever deplored the haste with which young people in many instances, as well as some who are not so young, rush into marriages which are ill-advised and cannot withstand the stress of time. The rapid increase in divorce and the lightness with which marriage vows seem to rest are likewise deplored and deplorable.

The Roman Church has always stood as a bulwark in support of the sanctity of wedlock. Its face is set firmly against divorce. The Roman Catholic Church is set just as firmly against what might be called stunt weddings as against the formal breaking of marital relationships once they have been entered into.

A factor in them modern marriage problem undoubtedly is the frivolous attitude toward marriage and the marriage ceremony. Stunt weddings contribute to this frivolousness. There may be occasion when it is essential that a marriage be performed in a moving airplane. We can imagine that sentiment might under certain circumstances suggest it, but not as a general rule. As much may be said of other forms of stunt marriages, such as ceremonies performed on theatre stages and in other trivial surroundings. A general frowning upon such incidents which tend to lessen the dignity that should surround such a ceremony might contribute at least in a small degree toward stabilizing marriage as an institution. It is not surprising, but it is wholesome to have it emphasized that the Catholic Church takes that stand.—Knickerbocker Press, Albany, N. Y.