

Catholic Courier and Journal

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With the Approval of the Most Reverend John Francis O'Hern, D.D. Bishop of Rochester

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"I would make any sacrifice, even to the paupering of my ring, pastoral cross and soutane, in order to support a Catholic newspaper."—Pope Pius X.

"With prudent counsel from men of good judgment and of experience in business affairs, and with the approval of the Diocesan Board of Consultors, we have constituted The Catholic Courier & Journal as the official Catholic newspaper for the Diocese of Rochester. We ask God's blessing on the undertaking, that it may serve to bring to our people timely information on religious topics, instruction in the doctrines of the Catholic Faith, messages of an official nature from the authorities of the Diocese, and we would urge all to be numbered among its subscribers."
MOST REV. JOHN FRANCIS O'HERN, D.D. Bishop of Rochester, March 15, 1929.

Editorials

A youthful Soviet official on a State farm died recently, writes E. PHAYD ALONE. J. Strinman, an American engineer who spent two years in Russia as an adviser to the Soviet grain trust. He died on a State farm, after a major operation, and went to his heavenness hereafter. A gray, growling tractor, says the engineer, hauled the body in its red-draped box from the edge of his recent labor to the grave at the edge of a golden sea of wheat. Statistics of hecatons already farmed were quoted, and new figures for new goals were declared. The dead was forgotten in admonitions to the living. "Only the young man's mother," Mr. Strinman writes, "a handsome, majestic woman—kneeling by the pine box and muttered a silent prayer. If any others felt moved to pray they dared not show it. Nor did they dare join her in making the sign of the cross." This pathetic incident, duplicated many times every day of the year in the "land of the Godless," is what the Communists are clamoring for—the death of religion, the ending of prayer, dust to dust for the body, with no golden sun shining above the horizon, symbol of eternity and of eternal life. But the mother will always pray, the mother will make the sign of the cross alone, even in Russia, for a mother's heart has room for poetry as well as pathos, and room always for Faith, Hope and Love. Communists cannot kill these things.

PLANS TO HELD THE POOR. The Catholic Conference on Industrial Problems, in a series of eight meetings held throughout America, sponsored twelve recommendations for the relief of the poor, according to a recently published resume of these meetings. They include the following:

- A Federal appropriation of at least five billion dollars for public works.
Federal relief to charity organizations.
No general wage cuts.
The general organization of employers into trade associations, and of employees into trade unions, these organizations to work in harmony.
Unemployment insurance of a practical nature.
Strong opposition to the concentration of wealth in the hands of a few people in the United States.
Compulsory economic planning.
A partnership system between employers and employees, to take the place of the present wage system in America.
The promotion of farmers' co-operative societies for the transportation and marketing of farm products.
These are good points for the consideration of political parties in the coming presidential campaign. They should be given serious thought, careful consideration and trial. They are constructive. They are forward-reaching in effect and in purpose. If we had less bickering in our political campaigns, and more constructive discussion of propositions of this nature, we would have less misery and sorrow in industrial America. Which of the two great political parties will take these points before their constituents and ask for their consideration and adoption? We need not look with too hopeful eyes for action of this kind, but we do need more discussion and more thought on such subjects by all of our people now and in the future.

The city of Buffalo, soon to celebrate its centennial, has designated Buffalo, Sunday, July third, as "Catholic Day." On that day a solemn pontifical Mass will be celebrated in the cathedral stadium, and there will be a sermon in good keeping with the occasion. A cordial invitation is extended to all Catholic tourists to visit Buffalo on this occasion, attend Mass in the stadium and take part in the celebration commemorating and emphasizing the part of the Church in the founding and growth of the city.

The Diocese of Rochester, spiritual child of the Diocese of Buffalo, will be interested in this celebration. Catholic explorers and settlers were among the first to set foot on the soil of our neighboring city. The Mass was the first religious offering made on the soil. Worldly and missionary alike, they were at the hands of savage and Indian alike, and they were the first to bring the Cross All through

Western New York. They preached the Faith. They laid the groundwork for future Catholic activities. To-day Buffalo has over three hundred thousand Catholic citizens, more than fifty per cent. of the total population. Approximately eighty Catholic churches lift their crosses heavenward. Catholic schools, colleges, hospitals, homes, asylums and other institutions give emphasis to the vigor and life of the Church. The spirit of the saintly Bishop Timon still hovers over the city. Catholic Day at the centennial will be an eventful day, and a glorious one, not only for Buffalo, but for all Western New York.

Current Comment

LIFE AFTER OR DEATH FOREVER. Dear Sir: You may be pleased to allow space in your journal for the following record of an actual conversation between two men luncheon together:

The two were business men and about the average type of their class. One was a Protestant, active in the affairs of his church; that is, in the administration, of the selection of a minister, the care of the finances, etc. The other, a Catholic whose personal relation to his church was confined to a regular attendance at Mass on Sunday. The subject of conversation between these two based (for the time being) upon a standard of Christian belief irrespective of any particular creed, was that dread alternative of human dissolution—extinction—or—accountability. Facing the prospect of extinction, neither of these men could resist a sensation of horror over such a fate. Whatever wealth of love and cherished memories might be lavished upon the dead, the inmates of a cloud of earth could never be stirred by the fondest tribute. At the mouth of the grave, even though the tears of loved ones moistened the earth that hid from them a dead parent, wife, husband, or child, there must always be a gruesome realization of what Shakespeare portrays in Hamlet. The grinning skull of Yorick is as a ghastly mirror reflecting to every man and woman the abhorred thing they must become. The Christian may have, must have, some hopeful anticipation as to the future death but in a material sense alone he cannot but share with the unbeliever a certainty of what physical death really means. There may be among men doubts and speculation about immortality. There can be no doubt as to the actual facts of mortality.

In the conversation of which this is a record, when it came to the question of accountability after death the Protestant and the Catholic agreed to disagree. The Protestant, as might be expected, denied even for the vilest sinner an eternity of punishment in the life to come. The Catholic, however wanting he might be in the full knowledge of his religion, had a very acute realization of that doctrine of the Church—the Particular Judgment. As sure as at that moment he knew he was breathing and living, he was equally sure that in one second after the breath of life had departed from his body, his poor naked soul would stand before his Creator for judgment.

Of these two friends at luncheon it is not to be inferred they were unusually serious-minded persons. They had, it is true, some distaste for mere commonplace, trivial gossip. Walter Lippmann's latest article on world affairs or the encounter of Judge Seabury and Mayor Walker, even a game of golf in prospect, might be the burden of their daily luncheon talk. It was not often that such a serious and disturbing subject as "Extinction—or Accountability" obtruded itself upon their midday meal.

But for the Catholic it was not so easy to shake off the impression made by this conversation with his friend. More than likely in the silent watches of the night there would come back to him the words he had himself uttered with a deeper sense of their import and of his own responsibility. Depend on it he might upon the infinite mercy of God, from his inmost being would be breathed out that cry in the litany—"from a sudden and unprovided death. O Lord, deliver us."—John Joseph (in the Brooklyn Tablet).

"THIS IS THE LIFE" The present condition of Society is none too healthy, and one fundamental reason is just this: Society has been living the life of the flesh. Modern youth for example is youth clothed in soft garments, spending millions annually to beautify the flesh, amusing itself by the indulgence of the flesh. Modern married life is life in houses of few rooms and fewer children but replete in its luxurious furniture and labor-saving devices. Its birth rate is decreasing and its divorce rate is increasing. Its issue is not life but death because it is a life of the flesh. Our moderns, however, are not pessimists. "This is the life," they say. But this is not the life that made our civilization, nor is it the life by which that civilization shall be preserved. Rome was mighty once but Rome died because she gave herself to a life of the flesh. The nations of Christendom and the civilization they represent are being challenged now, even as was Rome. A necessary condition of their survival is their return to the life of the spirit. Important and timely then is the message of the Holy Father's recent Encyclical calling the nations to prayer and self-denial. These are the two fundamental principles of the life of the spirit. Only by applying them to life can nations or individuals achieve immortality.—The Evangelist (Albany).

GOD IS FIRST FACTOR This is the season for commencement exercises. That thought brings to the mind, with much force, the distinctive character of Catholic education. Ever and always, it emphasizes the fact that nothing is worthwhile unless God is the first factor in the equation. There may be material success, other types of success, but the great Church of Christ always keeps in mind, that the salvation of the soul is the primary thought. It will be noted, that throughout the length and breadth of the Nation, that at the exercises of the Catholic schools and colleges this is a dominant force in the commencement exercises. No time in the world's history has had more need for just this, than our present day. When men are panic-stricken over material disappointments, it is wonderful that there is, in Catholic education, a devotion to God and all which He means. To have this, is to have everything.—The Catholic Light (Scranton).

Atheism is the result of ignorance and pride; of strong sense and feeble reason; of good eating and ill-living. It is the plague of society, the corrupter of manners, and the underminer of property.—Jeremy Collier.
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Diocesan Recordings

Title of a current motion picture is "Merrily We Go to Hell." Shall we be "merry" when we get there?

The Fourth Degree Assembly of Oklahoma City has expended \$100 in signs which have been placed on local highways informing tourists of the time of Masses at Catholic churches in that city. The local Fourth Degree Assembly is custodian of signs in hotels giving time of Masses in nearby churches. Anything done to direct persons to the Holy Mass is worth the effort and is commendable.

With a new tennis and volley ball court which will be lighted and made available for night games, the Aljo Club at 938 Clifford Avenue, continues to make real progress in furnishing a community center for the young people of any denomination and which is attracting increasing attention. The Aljo Club, directed by the Rev. Albert J. Geiger, as assistant pastor, Holy Redeemer Church, will have a camp at Conesus Lake during the first two weeks of July. All activities of the Aljo Club are properly supervised and are directed in a manner appealing to boys.

Exempted from the provisions of the new revenue bill are amounts paid to a fraternal society, order or association, operating under the lodge system. This will mean there are no taxes on your dues in the Catholic fraternal societies to which you belong. If you are not a member it should not be a hindrance to your joining these organizations.

Five hundred sodalists of Greater Cleveland, at the annual convention of the High School Sodality Union held recently, came to the conclusion that information on public affairs can best be obtained by reading Catholic newspapers and periodicals. The interesting of young people of our Catholic High Schools in the Catholic press is growing throughout the country.

The death of Robert Daniel Burns, noted newspaperman, marks the passing of a source of Catholic information that was invaluable. Mr. Burns was a deep student of the Catholic history of this part of the country. His background of newspaper experience and his grasp of events that transpired in this locality from the days of the earliest missionaries made him most valuable in keeping straight the Catholic side in the recording of history covering the period since the white man first came here. In the field of the Catholic Press he was well informed and contributed to its advancement in no small measure. He will be missed in the many circles in which his kindly disposition and painstaking efforts were felt.

It is indicative of the times that prominent persons of Rochester, many of whom are known for being interested in religious endeavors, allow their names to be published as connected with the recently formed Rochester Branch of the Birth Control League. Several years ago this would not have happened; and even now it comes as a shock, when people with the position, those published have, in the community, permit themselves to be allied with such a cause, if only in print.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

September 6, 1890 St. Paul's Society of SS. Peter and Paul's Church elected the following officers: President, William H. Rosenbach; Vice-President, Jacob Reisinger; Recording Secretary, Joseph Werner; Financial Secretary, John Shumacher; Treasurer, John Kellerman; Finance Committee, Simon Amberg, Louis Haag, John Schriener; First Marshal, Joseph Schmucker; Second Marshal, Albert Mandel; Color Bearers, John Wels, Jacob Webber; Doorkeeper, Peter Fuchs.

The Knights of St. George elected the following officers: Spiritual Advisor, Rev. F. Pascazi; President, Frederick Bach; Vice-President, Stephen Streib; Recording Secretary, Joseph Schneider; Financial Secretary, Joseph Vogel; Treasurer, Alois Grasberger; Commander, Henry F. Wegman; Physician, Dr. Schurchart.

September 13, 1890 Rev. Theophilus Szafranski, who was appointed pastor of St. Stanislaus Church was ordained by Bishop McQuaid in St. Patrick's Cathedral. Following his ordination he immediately began to form his new parish in the Polish section of the city.

Dramatic Moments in Catholic Life and History

"The Cardinal Who Served the Wrong Master"

By LETS J. KOUTER



He saw the throng gathered to witness his downfall from power.

The broad expanse of the river Thames along that portion of England which bordered the stately home of Cardinal Wolsey was covered with a mass of boats. Hundreds of people had come up from London to witness the ignominious fall of the mighty prelate on this October day in the year 1529. The Cardinal's barge waited at the water steps to carry him into that virtual exile to which he had been sent, disgraced, by the master he had served too well, Henry VIII of England.

It was during that momentous time in England's history when a King's desire to rid himself of his true and lawful wife, Catherine of Aragon, was also leading the nation away, step by step, from the faith which it had held for centuries. And, oddly enough, it was by reason of Henry's attempt to divorce Catherine and marry Anne Boleyn that Wolsey, his aider and abettor and once so high in his favor, had fallen to such low estate.

For Wolsey, the worldly churchman, had been the King's chief adviser, a man who by innate ability and royal favor had risen high in Church and State. When quite young Wolsey had been made dean of Lincoln and from then on because of Henry's favor his promotion had been rapid. He became almoner to the King, Bishop of York, Archbishop of York and Lord Chancellor. All of these dignities were then crowned in 1515 by the reception of the Cardinal's hat from Pope Leo X and his appointment as Legatus a latere for England. Of course all this while Wolsey had not forgotten to whose interest he owed his power and position.

Then the Cardinal had been caught by the very trap which he himself had helped to lay. The King had determined to put away his wife,

having fallen in love, if such a word can be used to designate the state of his feelings, with the Boleyn woman, who was to be the mother of the future Queen Elizabeth. Wolsey himself was the first to suggest the divorce and hoped to solve the matter in favor of his scheming policy.

The Pope, Clement VII, had consented to have the question decided in England with Cardinals Campeggio and Wolsey, his legates, to examine the facts. The trial started, but when the Queen appealed to the Pope he remanded the case to Rome for his decision. That marked the end of Wolsey. The royal wrath fell upon the head of the unfortunate Cardinal who was blamed by Henry and Anne for this sudden disruption of their plans. Somebody's head must

fall and figuratively it was the unfortunate prelate's that was chosen. On October 29, 1529, Wolsey was the object of a bill of Praemunire for having exercised the functions of papal legate in England. These laws of praemunire, so called from their opening word, forbade papal legates to exercise their office in England without royal consent, forbade appointments to English benefices by the Holy See, etc. Their phrasing was obscure and vague and hence in the hands of a tyrant they were indeed a terrible weapon. They came handily to Henry's use. He had approved Wolsey's appointment as Legate. But now his scheming and plans having gone awry, the King

(Continued on Page Seven)

The Catholic Paper

I AM the Catholic paper. I gather the news of the world and bring it to your library table; I speak to the home in the evening light of the vine-clad porch or the glow of the reading room. I tell of the altar boy and Pope, of curate and Bishop, of those whose fingers are fresh with holy oils and those whose years are golden with priestly administration.

My congregation is larger than any reached by voice from pulpit or limited by parish confines. To the young I bring inspiration for their coming years; to the old, comfort, solace and stimulation. I chronicle the news of the world's greatest institution and inspire further love for it in the breasts of my readers.

I bring back erring feet into the fold; I answer those whose hearts are yearning to grasp the truths of religion and enter the true portals. I narrate tales of hardship of nun and priest, relate stories of new temples to our God, and tell of sacrifices in far-off lands. With the world before me I gather the news of the Church and bring it to your study.

I live only a week but I speak to thousands of the things that have come to pass in an institution that has outlasted the frailties of the world. No greater mission has any Apostle, for my field grows larger every year, my history richer, my opportunities for good greater.

Receive me into your home and I repay a hundredfold for your willing sacrifice. I am the courier of the world's greatest mother—the Church—for I am the Catholic paper.

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Business communications of whatsoever nature should be addressed to the Catholic Courier and Journal, Inc., to the attention of the Business Manager.

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