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"I would make any sacrifice, even to the passing of my ring, papal cross and rosary, 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 Censors, 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

Under this heading the Reverend James M. Gillis, C.S.P., editor of TEMPERANCE The Catholic World, gives timely warning to all people that the probable repeal of the Eighteenth Amendment will bring many problems to the American people, even though it may solve many others for them. The liquor business has never been a champion of law, Father Gillis says. Rather, it has sneered at law, and Father Gillis believes that lawlessness will always follow it. For liquor and lawlessness have always been hand in glove, and the abolition of the Eighteenth Amendment will not make them enemies.

This is no time for beer parades, Father Gillis warns his readers. Now should the people of America be stamped back to the bad old days with a beer banner at their head. For the patrons and users of bootleg health will not become contented, suddenly, with beer and lightwines. They will want something with a bigger kick to it, something with dynamite in it, something that will blast the Prohibition clouds out of existence. Nothing short of something closely related to the kick of a nut will satisfy the liquor user in America, Father Gillis thinks. And that kick will not contain any floral tribute to the law of the land, nor will it carry any virtue for the Christian heart. What we need now is not parades and oratory, Father Gillis says. But careful thought, skillful planning, and eternal watching, so that the cure may not turn out to be worse than the disease. First, last and always, under any plan, we need temperance, Father Gillis tells us.

He is right. Temperance work and temperance workers should be well-timed and unusually vigilant these days. A saturnalia of drink throughout the land will bring worse evils than enforced Prohibition has ever brought, and thoughtful men and women everywhere in America should see to it that when the liquor bars are let down they are not let all the way down. There must be a curb on liquor; there must be a curb on every insane appetite for strong drink. No curb will be so effective, far-reaching and influential as Christian temperance.

THE FORGOTTEN CHILD But there are forgotten men in America. Worse still, there are forgotten children, about whom few people think and no one talks.

The forgotten child may live in a beautiful home. He may have an abundance of toys, every convenience and every comfort. He may be the son of wealthy parents. He may be a pupil in some ultra select private school, where poor children are not permitted to walk in his shadow, nor breathe of his atmosphere. He may be considered one of the favorite sons of humanity. Or he may be a boy in moderate circumstances, living under ordinary conditions. Whatever his lot, he is falling out reform schools, overflowing our correctional institutions, making headway straight for our jails.

The New York State Department of Corrections issued recently some statistics about the forgotten child. In Elmira Reformatory, for instance, the number of male commitments increased seventy-three and a fraction per cent. over the year 1923. But the number of commitments of boys under twenty years of age increased one hundred and fifty-four per cent. Many of these boys were only sixteen years of age, the minimum allowed by law.

Penal experts are asking the cause. Most of them explain it by saying that the American home is breaking down, that parents are forgetting the welfare of their children, neglecting to shape and to fashion their habits and characters. "The delinquency of the children can be laid at the doorstep of the parents," says Dr. Frank L. Christian, superintendent of Elmira Reformatory. And right in the home is where the children are being forgotten. They grow out of the hearts and away from the influence of the parents, and they grow in this manner because parents are willing to have it so. They think schools, luxuries, pleasures, recreations and entertainments are sufficient for children. They forget the most essential of all things. They forget God. And many of them, heart-broken when their children go wrong, have the consolation of saying:

falls into ways of sin and of evil and eventually look with bitter eyes from behind the barred windows of correctional institutions. These institutions, penal experts tell us, are breeding places for the big falls steps to lives of crime for many of their inmates. Not that the institutions themselves are failures, but because the hearts, minds and souls of the boys are poisoned beyond repair by the evil of the world.

There is but one answer to all this—prayer in the home, Christian influence, in the home, love, and knowledge of God in the home, and deeply implanted in the soul of every child. Nothing else will avail, nothing else may be substituted.

Current Comment

Is Bolshevism Press (LEANER) THAN OUR OWN? The sensationalism of the press of our country is an outstanding feature and factor of our civilization. It reveals an attitude of mind the very opposite of that to which certain chapters of the "Imitation of Christ" by Thomas a' Kempis are devoted. Founded in human weakness, it has been nurtured by news papers forced to bow to the necessity of making profit. Producing a vehicle of information and what should be mentor of public opinion, publishers submit to the very principle which today dominates every economic effort and subordinates quality to quantity because, in most cases, quantity production has the promise of higher dividends.

Since every fault and blemish of the capitalistic system is utilized by the bolshevists to demonstrate its inherent defects, the sensationalism of the press has not been permitted to escape their attention. They even promise relief from this evil. An article on the first "Bolshevistic Workers' Daily" by Stephen Gary (published in "The Labour Monthly" for June of this year) quotes Lenin as having said: "We must transform—and we are transforming—the press from an organ of sensation, from a simple apparatus for the communication of political news, from an organ of struggle against bourgeois lies, into an instrument for the economic re-education of the masses, into an instrument for informing the masses how to organize labor on new lines."

Whether "Izvestia," the leading bolshevistic daily and other Communist papers, are accomplishing the aim the forceful leader of the militant proletariat had in mind, or not, remains to be seen. Judging from a copy of the "Moscow Daily News," issue of June 6, 1932, those in charge of the "United Newspapers and Magazines," published in the Union of Socialist Soviet Republics, seem at present to succeed in excluding items both of a petty or major sensational kind from the pages of the papers controlled by them. In fact one of the editorials contained in the daily issued at Moscow for English speaking people in the Soviet Union rather exults over this achievement. "After years of writing scandal, fraud, crime and police court news," the author of the article, G. Palmer, declares, "it comes as a journalistic surprise to several members of the 'Moscow Daily News' staff to find them selves without all those juicy tidbits which characterize the ordinary reporter's life in other countries." If a Moscow journalist depended on fraud, crime, scandals and the police court for his daily bread, we would go hungry," Palmer insists, moreover, journalists were comed the change; the men and women from English speaking countries now on the staff of the "Moscow Daily News" had tired of the nauseating stuff they were formerly forced to handle.

It is unfortunately impossible to deny the correctness of his contention that "the more lurid the scandalous details of some major crime, the better reporter one was rated." In contrast to the importance attributed to sensational news in capitalist countries, and nowhere else is sensationalism carried to the extreme it attains in our country, the reporter in the Soviet Union is said to find himself "angrily lapping up news of some constructive enterprise engaged in by the workers." This is said to be "news, real stuff." The reporter's nose for news "has come across another scent and he is following the trail to the end. It's a kind of news to his liking, and though it lacks the spicy morbid sensationalism that makes the cash register rattle, it has qualities that appeal to his sense of what really is news."

Throughout the issue of the "Moscow Daily News" referred to bears witness to this policy being adhered to at least at present. Neither the pages of the "Daily Catholic Tribune" or the "Christian Science Monitor" are freer from sensationalism than are those of this Communist paper. One would look in vain, of course, for any answer to the great problems with which the yearnings of the human soul have always puzzled man. To the very doctrine of the Divine Master, "Man does not live by bread alone," this newspaper seems to oppose the program: "Since there is no hereafter, let's build our heaven here below, and the quickest way to achieve this purpose is by erecting factories and mills, extending the cultivation of land, and increasing the production of both manufactured goods and agricultural products." Flung across the seven columns of the first page there is a line of heavy type announcing: "Second Magnitogorsk Blast Furnace Ready for Firing". Smaller headlines announce: "Lighting to Take Place Today"; "First Pig Iron in Twenty-five Years"; "Perfect Condition." There is much other information of the same nature, a smile provoking piece of news, for instance, from Kazan, stating there was a paint plant contemplated for the Tatar Republic! Evidently then also the consumption of paint, and not merely that of soap, must henceforth be considered a standard of civilization.

One might attempt to minimize this journalistic cleanliness, contending it was forced both on the Soviet press and its readers by unrelenting, despotic leaders. This is true, of course; but it does not excuse the press of our country, its readers, nor public opinion and public authority for that matter, for permitting so evident an abuse to flourish to the extent it did when the Lindbergs were breaved. What was at one time quite generally called "yellow journalism" has much to account for, the Spanish American war, for one thing. But newspaper readers should remember that every people have the press they deserve. While one would not wish a Lenin to be our liberator from a sensational press, its reformation must be attempted and accomplished lest the mind of our people be smothered in filth.—C. V. Service.

What a serious thought this is, that God had a plan for my life! He meant me to occupy a certain position in society and to have certain employments; to influence certain persons for good; to overcome certain temptations; to practise certain virtues beyond the rest; to attain a certain place in Heaven. Has my life been ordered by God's holy inspirations? Has not my own self-will too often had part in it? Pray that you may not fall in fulfilling God's intentions concerning you.

Diocesan Recordings

In "Tabernacle and Purgatory" a magazine published monthly by the Benedictine Sisters of Perpetual Adoration, Clyde, Missouri, an order of contemplative nuns, there is appearing serially an English translation written by the Rev. William Hayes, assistant pastor at St. Patrick's Church, Corning, from the Italian of "Ogni Giorno a Gesù," by the Rev. Ferdinando Maccon, D.P.S.S. Father Hayes, a graduate of St. Bernard's Seminary, has been a student of Italian literature since leaving the seminary.

"The Field Afar," monthly publication of the Maryknoll Fathers in the June issue pays tribute to Rev. Mother Beatrix, prioress of the Discaled Carmelites Monastery, Saratoga Avenue and Jones Avenue. The item states: "To Carmelites nuns in the United States Maryknoll owes a special debt. Even before Maryknoll was born, Mother Beatrix, the venerable prioress of Rochester, with a knowledge that Maryknoll had been conceived, secured prayers for it. And since then the several Carmelite foundations which, as the instrument of God, Mother Beatrix established, have all kept Maryknoll in their prayers."

While the pupils of our various institutions of learning are taking well-earned vacations, many of the teachers who have also earned a vacation, are taking it in summer schools preparing themselves to be even better fitted to teach these pupils when school time rolls around in the fall. It is the thought of increasing their own efficiency that prompts these teachers to sacrifice their summer vacation to develop their teaching ability, for they do it for the cause of Christian education solely. It does not affect their recompense during the coming year.

Recently in the columns of the CATHOLIC COURIER AND JOURNAL, there appeared an appeal from the Missionary Sisters of the Most Blessed Trinity, known as "The Trinitarians," for donations of magazines, small pieces of silk or cotton thread which children will use in their handwork; small remnants for dressmaking, colored yarn, colored beads, colored crayons, scissors, used greeting cards and small paint brushes, to be used in a summer school being conducted by the Sisters at Merrimac Recreational Center. We again call attention to this and ask any of our readers who can assist the Sisters to get in touch with them at 77 Woodward Street or telephone Stone 3530. These Sisters, of an American Community, are doing excellent home missionary work and they appreciate greatly any assistance given them in their chosen field.

The "Martha" and the "Marys" Sisters engaged in teaching, hospital work, orphan caring and other pursuits represent the former. Those in contemplative life, the cloistered nuns, the latter. Both together make a formidable combination in the work for Christ. With this in mind the Foreign Sisters of St. Dominic at Maryknoll whose chosen field is missions of the Orient are planning a contemplative branch of their order to pray for the work in the missions. Before starting, however, two representatives were sent to the Rochester Monastery of the Discaled Carmelites where behind the grating, they found one whose knowledge of the cloistered life is nationally known and whose advice and counsel is considered invaluable in the foundation—of such a community. The Carmelite Sisters pray and sacrifice, for the success of all projects in the diocese.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

September 20, 1890 Announcement made that the Church of the Holy Cross, Charlotte, was to have a new parochial school.

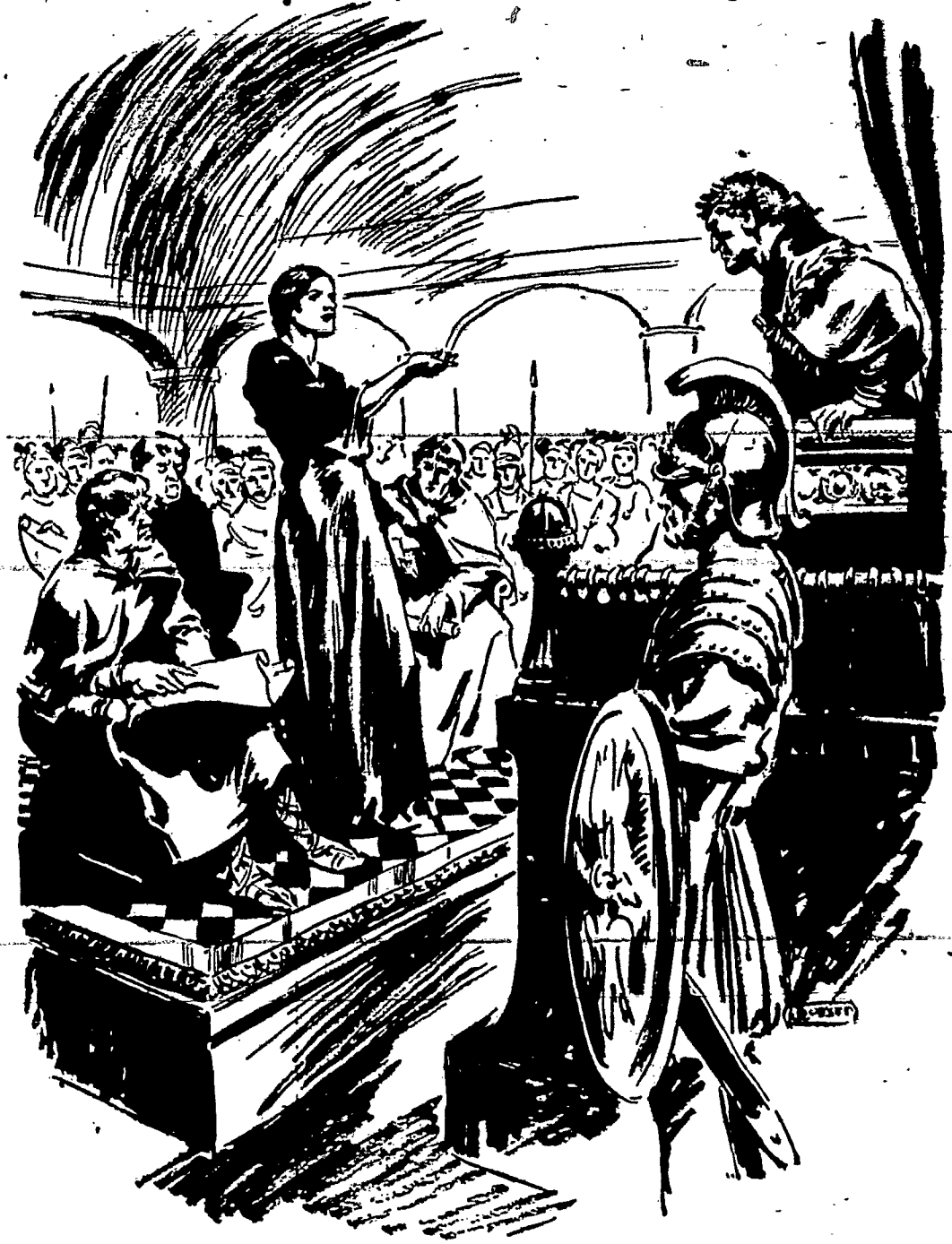
September 27, 1890 Bishop McQuaid presided at the dedication of the Memorial Pavilion at Highland Park. Mayor Carroll made the response for the city.

St. Michael's new church was dedicated. Bishop McQuaid officiated assisted by priests of the diocese.

October 4, 1890 St. Michael's new church was dedicated with Bishop McQuaid officiating and assisting at the throne at solemn pontifical Mass celebrated by the Rt. Rev. Winand M. Wigger of Newark, N. J. The sermon was preached by the Rt. Rev. Otto Zardetti, Bishop of St. Cloud, Minn. The Rev. Firgolia Pascali, pastor, was in the sanctuary with other priests of the city.

Dramatic Moments in Catholic Life and History "Saint Catherine of Alexandria Confounds a Roman Emperor"

By CLETUS J. KOUBEK



She piled argument on argument

For near to three hundred years the Roman Empire had harried and persecuted the Church of Christ without learning the lesson that it was divinely protected and indestructible. Some of the Caesars tired of the profligate game while others, insanely imagining themselves more ingenious than their brothers, sought new means of bringing to an end that which is endless.

Despite the rack and torture, the funeral pyre and the cross, the faith of Christ flourished and was on the eve of its greatest triumph when there was born to a noble Alexandrian family a child who gave promise of great beauty both of body and soul. The happy parents named her Catherine.

Not only did they endow her with great worldly goods but what was of far more importance they conferred upon her the inestimable blessing of the faith. They themselves were the possessors of this precious boon through the influence of a Christian slave.

At the time whereof we write the schools of Alexandria were known far and wide for the profundity of their learning and the extensive scope of their scholarship. Among the greatest masters were some who had imbibed the principles of Christianity from their association with some of the learned bishops and priests of their day and they did not hesitate to adjust their philosophical thinking to the inspired doctrine that they professed.

Gifted with an enquiring mind Catherine was fortunate in finding her quest of knowledge almost

amounted to a passion and at the age of eighteen it was a common sight to see this talented girl engaged in deep controversial subjects with the leading scholars of the city.

Though, as we have said, it was not uncommon to see the chaste Catherine in forensic debate with the leaders of current thought yet in itself the occurrence was a rarity since women as a rule were not great frequenters of the schools. For some unaccountable reason the male spectators seemed to have a monopoly on

the opportunities of acquiring learning, an idea which has persisted until quite recently since it is practically only in our own times that the means of a higher education have been indiscriminately placed at the disposal of women.

But in this, as in many other things, Catherine was a pioneer. Rightly she felt that she could drink at the fountains of learning and only wondered that more of her sisters did not demand the withheld cup.

(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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The EDITOR, Catholic Courier and Journal

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