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"I would make any sacrifice, even to the paving of my way, pictorial cross and sustenance, 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 strong appeal for world peace was recently made by His Eminence August Cardinal Hlond, Primate of Poland. His appeal was made to all peoples of Europe, where the seeds of future bloody wars are being sown in propaganda that breeds suspicion, hatred, enmity.

"National and social hatred are ruinous pests," said the Cardinal, "and those persons who add fuel to that two-fold hatred are noxious persons; they are criminals."

A wall of hatred should never be raised between two Christian nations, the Cardinal declared. Such nations should live on good terms with one another, he said. It is the duty of every Christian nation to safeguard the common welfare of humanity, the Cardinal contended, and to preserve western culture as a precious inheritance.

The appeal of Cardinal Hlond should be heard and heeded by all nations. Anarchy, Bolshevism, Communism—these three have united to split asunder the Christian nations of the world, to destroy religion, to kill morality, to crush the family, to desecrate all that is dear and sacred to the spiritual heart of humanity. Their plans will be furthered by war and the seeds of war: their pathways will be reddened by the blood of Christian martyrs. Thoughtful men the world over will applaud the appeal of Cardinal Hlond, and hope will be expressed that it will bear good fruit in the war-torn soil of Europe.

It was left to a mathematician of this century to introduce a collapse in education. Professor Einstein by the discovery of what he terms "relativity" has inoculated all education with a vagueness and uncertainty characterizing the doctrine of all moralists. Certainly education must be moral! But a German has been able to prove by luck or pluck that nothing is exactly true or right and just as truly nothing is exactly false or wrong. And so the crimes of today become the virtues of tomorrow and the fundamental difference between sinner and saint passes forever. Nothing is absolute. All is flux and relativity. The principle of unceasing change alone abides.

With such philosophy gradually seeping into Reading, Writing, Arithmetic and other teachable ideas, it won't be long now before the citizenry of a once fair and noble land becomes weakened and disabled. Such education dispels human reason. In this process, it is true, Faith suffers. But a more vulnerable blow is dealt reason; the world is going mad because it is gradually losing the power of reasoning. Activity takes the place of contemplation and deliberation. Men are busy without thinking; intellectual but minus an objective therefore purposeless; clever but devoid of wisdom. Alas poor Logic! Sound common sense no longer establishes the truth of hypotheses for the teacher. But rather out of imaginative fancies facts are woven. And why not since there is no absolute truth, everything is relative? Out of the inner consciousness of a cyclone a struck imagination is excoagulated for the youth the picture of a primitive, cave-man. Fact and principles are thrown to the four winds and prejudices reign supreme in the explanation and interpretation. Sentimental sympathies instead of eternal truth controls our educational agencies and agents.

This substitution of emotionalism for the deeper and truer forces of life may be observed in some of the activities of Catholic Education—journalism, art, music, decorations (church), class room methods and parochial activities. Occasionally we advertise our preachers not for what they say but for what they look like and so we have gossiping discussion of them and people which lead away from the truth. Hysteria and stunt appeals marked by sensationalism therefore a lack of reason, attract less and less the mind and more and more the heart. We gather our people into unity by social, bridge and tea parties instead of letting the social follow from the people's unity, the outgrowth of hard work. Is not the great means of parish unity the parish Mass with the ministers carefully prepared instruction?

"But if we don't provide them the people will go elsewhere." Let them go. It is neither the spiritual or educational function of parochial education to provide the faithful with everything they want, however social. But it is both the spiritual and canonical obligation of the parish teacher to provide the people

with what they cannot get elsewhere. Teach them how to use what they have, how to sanctify themselves and their faults, how to regain what in them has been lost to Christ, how to pray.

We are the Teaching Church—ecclesia docens. We stand out against a world submerged in ignorance. All we can offer is wisdom and knowledge of absolute truth. It is the first duty of all in the Church to teach. In the home, the classroom, the pulpit, the leader is the light-bearer; he must instruct. It is not exactly necessary to attract but it is necessary to teach. Generally it will be found by experience, all things being equal, that teaching attracts. In the endeavor primarily to attract, character is undermined, teaching becomes distasteful, human powers of teacher and learner are dissipated, prejudices are interchanged, ignorance is increased and the devil is enhanced. It is the mind of the Teaching Church, through her teachers to add to the depth, the width in the wisdom and knowledge of God: This only is absolute security against a breakdown in education. Somewhere it is written of the greatest of men, the Son of God—"He was DAILY TEACHING in the temple."

Current Comment

THE GRADUATES DEBT
The golden years are over. Caps and gowns and sheepskins are symbols of an end and a beginning. They come to the man or woman who has been sowing and who now enters the harvest season, a season which will last to the end of life if the seed was planted in worthy soil and if the harvester is competent, eager to reap abundantly.

But it were a pity if the harvest were for the graduate alone. We shall never forget the words of one of our teachers. He said that a college education in a Catholic college especially, ought to make the graduate feel himself in debt, obligated to do something for society in return for the privileges of being a college man. The Catholic graduate, more than any other, ought to realize that much sacrifice, many abnegations were among the factors which made it possible for him to have four years or more of what is in many cases, the happiest period of life. And at no time ought there to be a keener realization, a firmer resolve on the graduate's part to discharge his debt than at the present.

A new social order is inevitable. If society is reconstructed in the spirit of Pope Pius XI's encyclical, Quadragesimo Anno, all will be well. But it will not be so reconstructed without effort, without determined labor on the part of those who acknowledge the Sovereign Pontiff as the Vicar of Christ. In Catholic Action the Catholic college graduate will find an arena in which the cause is gloriously worth fighting for and the laurels, even to an humble participant, desirable above all else.—The Milwaukee Catholic Herald.

OUR PUBLIC SCHOOLS
There is among Catholics the tendency to look upon the public schools as belonging to that section of the American citizenship not of our faith.

It is true that, because of our love of God and our belief in His right to a place in education, we have built our own schools. But we must never for a moment forget that the public schools belong to us Catholics quite as much as they belong to any group in the land.

Our taxes, paid without protest in addition to the money that supports our parochial schools, build and equip the public schools, and pay the salaries of their staffs. Our Catholic men and women help to man their frontlines.

Money and men we have poured generously into our Catholic schools. But money and men we have poured, too, into the public school system, from primary grades to teachers' colleges. The public schools are not the sole possession and staked-off right of the groups that believe in education without religion. They are ours quite as truly.—The Queen's Work (St. Louis).

THE MODERN SODALIST

As constant as the North Star remains the tender devotion of the sodalist to the fairest of creatures, the ever Blessed Mother of God. The romanticism of the Middle Ages sparkles with the chivalry of the Knights of Our Lady who kept an all night vigil over their coat of mail in one of her shrines as a pledge of their devotion to her. The fairest flowers of knightly bloom bloomed in feudalism's gardens because they were grown for Heaven's Queen.

Without evil we may say that these men of arms were the sodalists of their age. They drew their sword in defense of the widow and the orphan because they were in a special way the wards of Mary.

Changed times bring changed methods. This generation sees the sodalist armed with the weapons of precise information to promote the kingdom of Christ because He is Mary's Son. In this one particular there can be no change—devotion to the Immaculate Virgin.

The inspired gatherings of these earnest boys and girls, young men and young women are the heralds of a new epoch in which the youth of today are pledged to play an important part in the spiritual conquests of the Church. Their seriousness, their clarity of purpose are incentives to older minds to be up and doing lest they become slugs in the household of the Lord.

We have followed these meetings scattered throughout the length and breadth of the land with special interest. We know that these young people are the foundations upon which we must build the Church of tomorrow. Their zeal, their devotion, give every indication of a firm foundation for the future.

We note with special satisfaction that a large convention of Cleveland sodalists passed firm resolutions in support of the Catholic press. We can only add that we in return pledge our section of that press to promote the welfare of the sodality in any section of the land where we can lend a helping hand.

Our often announced platform of "furthering in every way possible any form of Catholic Action makes the tendering of this pledge a duty as well as a privilege.—The Catholic Universe-Bulletin.

It is quite as important to say grace before business as it is to say grace before meals, said Father Joseph Degen, a well-known English priest, recently. Were the practice generally adopted of asking God's blessings before every business transaction, he went on, the standard of honesty and justice in commercial and economic spheres would be transformed and elevated, and the problem of starving in the midst of plenty would be solved. Prayer which transforms, he said, is of more value than prayer which consoles.

Diocesan Recordings

Pagans, though they were, the old Romans had many good maxims, among which was this short one: Age quod agis: do well whatever you have to do.

A speaker at the Rochester Ad Club last week said that the definition of Capital and Labor as he had heard it was, that "Capital" is when a man loans money and "Labor" is getting it back.

The state organizations of two national Catholic lay bodies are planning their coming conventions to be held in Rochester. Over the Labor Day week-end, the Central Verein of America, New York State Branch will convene here and next May, the State Council of the Knights of Columbus will be guests of the local Council K. of C. National figures in Catholic Action will come and give the benefit of their knowledge to others. All of us will do all in our power to make these coming conventions memorable to those who come from other parts of the state.

Friends of the Basilian Fathers, five of whom teach at Aquinas Institute and have a branch house at 287 Flower City Park, are rejoicing with them in the announcement that the congregation of St. Basil has been officially recognized in a decision of the Congregation of Oriental Affairs, according to an Associated Press dispatch from Vatican City. About four years ago these priests who conduct colleges and schools in various parts of North America, the principal one being St. Michael's College, Toronto, came here to join the staff of Aquinas Institute. The Basilians assigned here are the Rev. Wilfred J. Dwyer, the Rev. John P. Mallon, the Rev. Wilfred J. Murphy, the Rev. Joseph L. O'Donnell and the Rev. James H. Whalen. On the faculty at St. Michael's college is the Rev. J. T. Muecke who has two brothers, priests in the Rochester diocese. The order will hereafter be designated the Basilian Order of St. Joseph. The order was established in 1617.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

October 25, 1890
The Knights of St. John the Baptist opened their new quarters in Our Lady of Victory parochial building with an entertainment followed by a banquet. Members participated in the entertainment.

A new Communion rail was installed in St. Mary's Church in memory of John Byrnes and Dennis Doyle.

A Young Men's Catholic Association was organized in St. Joseph's Church hall with a membership of 74.

November 1, 1890
Election of officers of the Young Men's Catholic Association of St. Joseph's Church resulted as follows: President, Joseph J. Mandery; Vice-President, Charles J. Gerstner; Financial Secretary, J. Stepp; Recording Secretary, Fred Hannas; Treasurer, George Dorschel; Directors, Bernard Birkhardt, Henry Schleyer, George Bauer, Thomas Schantz, and Frank J. Hahn. The Rev. August Plingl was chosen spiritual director.

November 8, 1890
Rev. Dr. J. F. O'Hare gave a dinner in honor of his elevation to the vicar-generalship. Bishop McQuaid and a large number of priests were present.

The 17th annual festival of St. Ann's Church, Palmyra, was held.

November 15, 1890
New parochial hall of Our Lady of Victory Parish solemnly blessed by Bishop McQuaid assisted by the Rev. A. A. Notebaert, pastor, and the Very Rev. Dr. J. F. O'Hare, the Rev. J. P. Kiernan, the Rev. J. P. Stewart, the Rev. M. J. Bargarther, the Rev. J. J. Leary, the Rev. F. C. Oberholzer, the Rev. Dietrich Laurenzis, the Rev. Herman Ranker, the Rev. Fridolin Pascalear and the Rev. Theophilus Szadinski.

November 22, 1890
St. Stanislaus Polish Catholic Church, the fifteenth Catholic Church edifice, was dedicated Sunday, November 16, by Bishop McQuaid. The Bishop was attended by the Rev. J. G. Van Ness and the Rev. J. P. Quinn. Mass was celebrated by the Rev. Fr. J. Pascalear of St. Michael's Church. Father Szadinski, the newly appointed pastor, preached a sermon in Polish and Bishop McQuaid addressed the congregation at the close of the Mass. The Bishop was escorted to the Church by the Society of St. Casimir.

Rev. E. J. Hannas, D.D., took a census of the Italians of the city.

Dramatic Moments in Catholic Life and History

"The Wedding Feast of a Dead Man"

By CLETUS J. KOUBEK



There was a carefree smile upon the lips of John Bodey as with firm and steady step he walked to an ominous death. Treason was the sorry excuse given by the iron hearted, fanatical hirelings who in this year of 1583 were engaged in carrying out in England the mandates of the woman so inaptly called by fawning, untruthful historians, the "Good Queen Bess."

Three years in the horrible prisons of that day had left their mark upon Bodey's patient features. First arrested in 1580 for professing the old faith which the England of the Reformation was casting off like a discarded garment, he was kept in iron shackles in Winchester jail, condemned in April, 1583, and then, apparently because there was some inexplicable feeling that he had been unjustly dealt with in the first proceeding, tried and condemned again at Andover in Wiltshire on August 19 of the same year. The indictment was, of course, the same maintaining the old religion and denying the royal supremacy.

But despite the toll of these long months in prison which made him look far older than his thirty four years, there was something about John Bodey to day of ease and expectant happiness as he was pushed through the crowd towards the gallows. A troop of soldiers stood about but evidently they had no need to fear he might try to escape the sorry majesty of the law.

Bodey climbed upon the cart from which, his head in a halter, he was to step into eternity. Beside the cart grim and forbidding in the cold light of this November morning, loomed the gallows tree. The executioner adjusted the cord

crasped the martyr's neck. Bodey, "condemned to die for treason, he exorted the people to be loyal to the Queen and to obey her. As he hung off the cart the words, "Jesu, Jesu, esto mihi Jesus," came softly from those lips. And as John Bodey died on that day of November 2, 1583, a woman in the crowd watched and in her heroic smile there was that same look of joy and anticipation which had wreathed the countenance of the condemned man. It was Bodey's mother.

That evening many candles shown

(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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