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"I would make any sacrifice, even to the parting of my ring, pectoral 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

RELIGION

AND SCIENCE The Catholic Church claims that the end and object of her existence is to teach God's Revelation. To her keeping has been entrusted the Divine Revelation which has for its primary purpose to perfect man's intellect in the knowledge of God. For the Catholic, Revelation is understood as the supernatural communication of God to man, that is a manifestation or a communication of truths to mankind not merely and only through the enlightenment that comes from the knowledge of nature and creatures, but rather by means of a direct revelation and speech—not the physical or material speech but the spiritual element of speech by which the thought of the speaker is made known to the intellect of the hearer, and in this sense, speech is rightly predicated of God, properly and analogically.

The Church is regarded by Catholics as the guide in this world to a better life in the future. Its function is to point out dangers as well as to give help. In every detail, careful and sensible way the Catholic Church ministers to the wants of her children. She knows well that to minister to man's wants effectively, she must supply three things:

Light to satisfy and guide his intellect, Peace and consolation to satisfy his heart, Strength and endurance to support his will.

It is not too much to say that Religion has no concern with ninety-five percent of the facts and theories of Science. The Bible, it was once said, was given to us to tell us how to go to heaven, not how the heavens go. Religion cannot inform us of the distance between the earth and the moon, neither can Religion tell us the chemical composition of the sun, the anatomy of bird or beast, nor the composition of the rocks which lie around us. All this is commonplace.

So far then as concrete facts go, facts that can be ascertained by observation or experiment, Religion and Science exist in different fields. Therefore Religion and Science have their respective jurisdictions in different territories and accordingly they cannot conflict with one another when rightly understood and interpreted.

It is well known that there are certain common features and similarities in Science and Religion. The student, whether of Science or Religion, must believe in his own existence and in the existence of an external world which he can recognize by his senses. Furthermore the evidence of his senses after being carefully checked, must be regarded as trustworthy, that there is such a thing as truth which is not beyond the power of a man's mind to grasp. Likewise every student of Science and Religion must be convinced of an order of things and in particular of an order of nature. He must believe in the principle of causality, nothing happens without a cause. Finally he must affirm that he has a memory which if its pronouncements are checked, is to be relied upon. Such is the preliminary act of faith which both Religion and Science must make, without which neither can get on.

As far as Catholics are concerned, Religion can never be opposed to Science. Time is the test of truth. We say that time has always justified Catholic Truth. The Church of Christ is the Light of the World. This is not arrogance but faith in Him who said: "He who followeth me, walketh not in darkness."

ONE OF THEM It is a well known truism that the future belongs to the leaders. WAS DUMB The college leader who knows and loves his faith and who has learned to talk that faith and lead others in it and to it, will be the leader to whom the Church will look in the coming twenty years.

Once upon a time there were two students. One of them sat down along side of a Catholic education and went to sleep. Little did he care that millions had been invested in buildings topped with a cross, that thousands of men and women had given their lives to the cause that Christ was deeply interested in and Mary concerned. He needed his beauty sleep and he got it.

The other said: "All this vast expenditure of money and energy and manpower evidently means something. Surely the Church must think me important when it plans so carefully for my education. Surely Christ must be interested when He asks men to give up everything in life just to educate them. He has indeed intended to be an educated

Catholic and went through life a leader of whom the Church was proud.

The Summer School of Catholic Action will be conducted this Summer at St. Louis University School of Sociology the last two weeks of August. To develop real leaders in the Sodality or the Students Spiritual Council is the major aim of the Summer School.

Beauty sleepers are invited to stay at home. The drowsy, like the poor, we have always with us. Yes, they have comfortable beds in St. Louis but we are told on good authority that there is no desire to import the drowsy. Only the alert students, the ones who realize a wonderful opportunity, the kind that will enjoy the companionship of keen-minded students who want to listen to inspiring talks on leadership, will be wanted.

Our Catholic colleges provide the elements of Catholic leadership but they cannot compel students to use those elements. Leaders make themselves. Nobody pushes or pulls a leader into action.

Current Comment

WATCH THE WHISPERER Now is the time for thinking people to travel on an even keel. They should keep their tongues between their teeth, their eyes open and their mouths pretty much shut. A political campaign is an open season for anyone to mount the curtain or burst into spirit. They explode with denunciations. Such characters are not dangerous. The real harm is done by what is called a whispering campaign.

The whisperer is moved by a desire to bear interesting tidings. This mode of campaign long since has been known in politics. It has even become a menace to business. When it becomes whispered that a certain important individual or concern is about to collapse, the whisper dies at the foundation. The whisperers are afraid to say out loud that they have no confidence in the business or in the man. Lack of confidence has been the greatest hurt to industry and to political life. A million men have been whispered out of work. Thousands of business concerns have been whispered into bankruptcy. Many an honorable man, candidate for office, has been whispered into defeat.

The real man will either be silent or speak out in the open. Just what he believes and gives reasons for his faith. We have no right to speak against the character or reputation of a candidate for office, a business concern or an individual under any conditions unless we know that the allegation which we make is the truth. Those who whisper and do not know the facts are doing an injury to themselves no less than to the community.—The Church World (Portland, Me.)

RECOGNITION IMPOSSIBLE

Every level-headed American will rejoice over the answer given recently by a high official of the State Department to suggestions that this Government send an unofficial commissioner to Moscow to pave the way for possible recognition. "The American Government," said this official, according to N. C. W. C. News Service Washington correspondence, "has no intention at this time of reopening the question of recognition of the Russian Soviet government. It is declared positively that officials in the State Department responsible for shaping this Government's policy toward Soviet Russia are not at all sympathetic."

The American attitude toward Soviet Russia has not changed for several years. The chief stumbling block is the activities of the Third Internationale in the field of foreign politics and that organization's close relations with the Soviet government itself.

Officials of this government charge the Third Internationale with responsibility for fomenting disorders and attempts to overthrow by force the governments of other countries. The State Department holds that it cannot have friendly relations with a government which is even indirectly responsible for such incendiary activities.—The Catholic News (New York)

CANDLES THAT BURN

Press reports from Rome say that Cardinal Marchetti-Selvaggini, Vicar General of the Pope, has definitely moved to restrict the non-liturgical use of candles in the churches of the Eternal City. Speaking of votive candles lighted before shrines, His Eminence is quoted as remarking that present usage in this matter "can easily take on the appearance of superstition. One Mass well heard, one communion well received, will obtain more heavenly grace than thousands of candles lighted every day."

The Cardinal Vicar's point is well made. The Church is an indulgent Mother; she is extremely broad about the popular devotions of us, her children. But too often we choose the easier devotion. Shrines are not to be condemned, but we must not for a moment forget that the shrine of the Catholic Church is the Real Presence on our altars. A burning candle or vigil light may be a dramatic symbol of prayer or thanksgiving, but how puny a gesture it is if compared, as the Cardinal says, with "one Mass well heard, one Communion well received," or "His Eminence might have added—one prayer well said.—Catholic Sentinel, Portland, Oregon.

The Catholic today who thinks that he can fully safeguard his faith and intelligently combat the teachings of the false prophets of the press, of literature, of business, of society, of environments—without the aid of Catholic reading, has false pride in his own conceits that sooner or later either undermine his religious beliefs altogether or stultify them to such an extent as to leave him a Catholic in name only. We believe the latter condition defines the result most general. The lapse into apathy, the growing tolerance of things pagan, the gradual absorption of the ideas of leading educators and so-called scientists, the habitually better that a perfunctory attendance at church on Sunday meets the obligations of Catholics—this is the kind of superstition that often drives with its load or error the foundation of Catholic training so far underground that all traces of it are lost.—The Tidings.

There are people who, still very worldly, yet have some desire to do right, and at times, though rarely, commend themselves to God's care. They think about their souls every now and then; although very busy, they pray in an occasional sort of way, with minds generally filled with a thousand other matters, for "where thy treasure is, there is thy heart also." Still, occasionally, they cast these cares aside. It is a great boon for them to realize to some extent the state of their souls, and to see they will never reach the goal by the road they are following.—Retreat on St. Theresa.

Diocesan Recordings

An interesting booklet that reached our desk, this week was the Catholic Reference Book and Parish Register for 1932 of St. Patrick's Church, Cato, N. Y., and St. Thomas' Church, Hed Creek, N. Y. The pastor's name is the Rev. John M. Ball, whom many former Rochester Catholic High School students recall as one of their professors. The booklet contains valuable information for the parishioners. The frontispiece is a full-page photograph of His Excellency, Bishop O'Hern. There are illustrations of both churches. The Catholic's code of living, reasons for hearing Mass, information on Catholic practices in the home, and in church, and several other instructive articles appear in the book which consists of sixteen pages and a cover.

Recently we heard District Master John F. Barrett of Syracuse, head of the Fourth Degree, Knights of Columbus in the Fifth District say that in proportion there has been little falling off in the membership in the Fifth District Assemblies. The Fourth Degree is the patriotic branch of the Knights of Columbus. Members of this organization have a real responsibility in the program of Catholic Action in developing American citizenship of the highest order. A Fourth Degree Knight should be well informed so that he may uphold in these days of trying to break down, the principles upon which this country was founded.

Louise Doran Ross "The Eternal Sacrifice" recently issued in book form by The Catholic Education Press, Washington, D. C., and said to be a vivid and meditative study of the Mass is supplemented with illustrations which were furnished by the Eastman Teaching Films, Inc., of this city and taken from the motion picture film, "The Sacrifice of the Mass" which was produced in St. Patrick's Cathedral, Rochester. The celebrant in the illustrations is the Rev. William J. Brion, pastor of St. Patrick's Church, Elmira.

Although the sun has been shining quite brightly these days, a particularly welcome ray that came into the office of the CATHOLIC COURIER AND JOURNAL was this from one of our subscribers: "I like to get the paper every week. It is so interesting."

The height of optimism as pointed out by the Detroit Free Press is rejoicing in the fact that you could now get more for a dollar, if you had one.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

November 22, 1890 Mother Xavier (Delehaanty), the venerable nun who for many years had been at the head of the Sisters of Charity at St. Mary's Boys' Orphan Asylum died November 17.

Irish envoys, William O'Brien, M.P., and T. D. Sullivan, M.P., addressed a group of citizens on the question of Home Rule for Ireland. The first entertainment of the Young Ladies Sodality of St. Peter and Paul's Church took place in Cathedral Hall, Frank St.

November 29, 1890 The choir of Corpus Christi Church gave its first concert in the Bijou Opera House. M. L. Hughes acted as director of the concert and George Fisher was accompanist.

The Young Ladies Aid Society of Brockport made its annual report showing receipts of \$107.29 and expenses of \$93.81. Officers were: President, Mary Welch; Secretary, Hattie Dunham, and Treasurer, Marguerite Harrison.

December 6, 1890 An organization to protect the charitable public from impostors and to promote true charity was organized at the Bijou Theater.

Announcement was made of the death of the Rev. C. F. Goldsmith, editor of the Catholic Sentinel of Chippewa Falls, Wisconsin, a former Rochesterian.

The Father Mathew Drill Corps of Seneca Falls gave an exhibition drill at the Johnson Opera House.

A general meeting of the reading circle of Nazareth Academy was held. The program was under the direction of H. H. Craig.

December 18, 1890 The new organ was heard for the first time in St. Mary's Church, Auburn. At the high Mass, Prof. Barckoff and Miss Alice Purdy played and in the evening, Prof. Flagler of Auburn was heard.

Dramatic Moments in Catholic Life and History

"How Courage Begot a Man and Then a Saint"

By CLETUS J. KOUBEK



Then a figure burst through the throng. It was Conrad.

The foremost horseman, his dark, handsome face flushed from the heat of the chase, brought his mounting and excited motion to a halt before an almost impenetrable barrier of thorn-bushwood at the edge of the forest. While his two attendants called upon him eagerly surveyed the extent of this obstacle which nature seemed to have offered as a havoc to the game which the group of hunters had thus driven to cover.

At length a smile of satisfaction replaced the perplexed frown which clouded the brow of Conrad of Piacenza, for that was the name of the young nobleman who inwardly had been bemoaning the luck which suddenly deprived him of the fruits of the hunt.

"Without a doubt," said Conrad to the two scribes, "the boars are in that thicket. There has been no sound in the woods since I arrived. The wild beasts may think they have cheated us but we shall fool them. Gather some dry wood and fire the thicket on the other side. Then we shall wait for them here."

With a laugh Conrad began riding up and down the length of the thicket, his keen eyes on the watch for any betraying movement. Meanwhile his men busied themselves as directed, piling dried brushwood and grass along one side of the undergrowth.

"Now light it," commanded Conrad. Soon a mass of gray billowing smoke rolled out from the pile, then fingers of red flame shot skyward and in a few minutes the thicket was a veritable inferno.

As Conrad had predicted, the boars, driven frantic by this sudden and terrifying invasion of their refuge by a foe they were powerless to combat, came crashing out of the thicket but not before a startled cry

of horror had escaped the lips of the thoughtless Conrad. Conrad had forgotten that the forest itself was liberally sprinkled with dry limbs and grass and skirting along one side were fields of yellowed grain. The wind shifted, the flames reached up and licked the branches of the surrounding trees, hissing brands dropped or were hurled into the waving fields.

"My God," cried Conrad, "the woods and the fields are afire. Fly, fly for your lives!" The three hunters, led by Conrad, turned their frightened horses towards Piacenza, and as they fled the verdant forest and bountiful fields were being consumed in the greedy maw of the conflagration they had caused.

(Continued on Page Seven)

Conrad's haggard face betrayed the conflict which had been raging now for days in his heart as he restlessly paced his apartment in the sumptuous house he and his wife occupied in Piacenza. It was still the summer of the year 1325.

The scion of one of the noblest families in the city, a favorite at the court of the Duke of Milan to whom the town belonged, rich, he had led a virtuous, God-fearing life but now he bewailed the fact that his innocent pastime had brought him to the brink of despair.

A few hours after the fire which had destroyed so much, a beggar, found near the scene and unable to

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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