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"I would make any sacrifice, even to the burning of my ring, pictorial 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

In the mind of the Church the feast of Mary's Assumption into Heaven is the greatest of the feasts of the Blessed Virgin Mary. It is the completion of her beauty, the consummation of her destiny.

Hungary was consecrated to the holy Mother of God by its first King, Saint Stephen. From that time the Hungarians called the Feast of the Assumption the "Day of the great Queen." Our Lady recompensed the piety of the king by calling him on August 15, 1083, to exchange his earthly for a heavenly crown.

In all the churches of France there takes place this day a solemn procession in memory of Louis XIII's dedication of his kingdom to the Blessed Virgin.

In the sixteenth century the Lutherans in several places continued the feast of the Assumption of Our Lady, even after they had apostatized, because the people would not give up the feast. Many of the churches of Germany were accustomed to celebrate Mary's triumph for thirty days by canticles and assemblies.

The American fast for a fortnight before the Feast which they observe with solemn rites for three days. Benedict XIV reduces the theological reasons in favor of Our Lady's Assumption to five heads; the dignity of the Divine Motherhood, Mary's spotless virginity, her surpassing sanctity, her intimate union with her Divine Son, Our Lord's deep and tender love for His Blessed Mother.

When St. Elizabeth was vouchsafed a vision of the Assumption, our Lady told her that she was received wholly into heaven. St. Augustine tells us that she is living entirely, she that gave birth to the Life of all. The flesh of Jesus is the flesh of Mary and cannot know corruption. He is perfect Man in heaven and rejoices that His eyes may meet the eyes of His Mother. She is the Mother of the Church and as the Church accompanies us in life, goes down with us into the grave and yet does not remain there, ascends to heaven with her Lord, so does Mary share with us an earthly life, descend into the tomb and thence ascend into heaven.

Let us try to enter into her joy and congratulate her on the immense happiness that was hers on the day of her Assumption. We can more readily do this if we imagine the experiences that will be ours the day that our soul and body are reunited in heaven.

A few days ago the writer witnessed at Maryknoll the departure ceremony of a group of newly ordained priests and two Brothers.

At this moment the party of sixteen American priests and two Brothers are sailing across the Pacific bound for the "land of their dreams."

Very soon they will realize the difficulties of mission life and the inevitable suffering connected with it. Repeatedly they have been informed of the conditions which they must face. Therefore there will be no disillusionments.

The worldly minded think it is all foolishness. Moreover if one were to consider the present critical period of the missions in China according to the "wisdom of the flesh," he would have to admit that these young couriers of Christ would have reason to be discouraged. But if he consider the problem of the mission in the light of the "wisdom of the spirit" we must conclude that we can and must work, pray, suffer with that ardent charity "which beareth all things, believeth all things, hopeth all things, endureth all things." St. Paul very strikingly stated the mission in the light of the eternal antithesis—that exists between the human element and the divine element in our missionary work. "The wisdom of the flesh is death, but the wisdom of the spirit is life."

A foreign diplomat in China recently remarked, "We admire the missionaries but we reason differently." He overlooked the fact that missionaries go to China and guided solely by Christian love, willing to save themselves "all things to all men." Diplomats and business men, on the other hand, go to China for different reasons and from entirely different motives. We appreciate human prudence and foresight, but we do not wish "to lose our life in order to live." The diplomat, like some of our Catholics, forgets the supernatural character of the missions which is the very soul of every missionary program. The missionary and the diplomat cannot be understood when based on the level of human impressions and diplo-

matic reasonings. The story of the missions during the past few years in China represents the Supernatural reduced to action and portrays the splendor of true missionary charity. The story of Maryknoll is the story of the Church which in every century and every clime suffers, labors, prays, fights and conquers. "And this is the victory which overcometh the world: Our faith."

Current Comment

Every gift, made in furtherance of the work of the missions, enriches the donor, nourishes the Church and promotes the greater glory of God. And if the question be put, every Catholic Christian will be ready to answer, that these are the three very objects of the creation of a world with rational man as its perfection, of the repurchase of redemption by the Son of the Most High of sinful prodigals and of the establishment of a soul-saving Religion.

Ask of our six-year-olds the reason why God made the world, and be taught by their reply—not that we do not know, but that we appear to forget—that God made all things, visible and invisible, for His own greater honor and glory. This is the purpose of all creation, of everything and everyone outside of God, the Incarnate; and His highest fulfillment is attained when, as far as visible creation is concerned, the immortal souls of men reach the fixed goal; when throughout eternity they magnify the power, the wisdom, the justice, the goodness, the mercy of their Maker. Have missions any purpose other than to bring souls to God, souls that will not cease to sing His praises? Sometimes one is tempted to judge, from the attitude of certain Christians, that these latter must believe that missions are established either to beg, extortingly, or to give certain persons employment, or for God alone knows what other selfish reason. Yet, one feels that, in quieter moments, even these understand that no motive, less than the love of God and of souls, would strengthen men and women—flesh and blood—to go forth from home and loved ones or enable them to continue long in the poor and too-often forgotten mission-fields. By winning souls, missions promote the glory of God and all gifts to them share in the glorious task.

What need to discourse upon the statement that donors to the missions are enriched by their gifts? Missionaries may say, as did St. Paul to the Philippians: "I have received the things that you sent, an odour of sweetness, an acceptable sacrifice, pleasing to God." And they will add, in the words of the same great Missionary: "Not that I seek the gift, but I seek the fruit that may abound to your account."—Rev. Edward C. Kramer, D.D., in "Our Colored Missions."

Just how propaganda was manufactured in wartime is demonstrated by a story Arthur Ponsonby tells in "Falshood in War-time."

During the World War, Mr. Ponsonby relates, according to "The Readers' Digest," that a newspaper in Cologne published the simple statement that when the fall of Antwerp became known, the church bells were rung (in Germany) in celebration of the victory.

A Paris morning paper got hold of this and rendered it that when the fortress of Antwerp was taken, the clergy (in Belgium) were compelled to ring the church bells.

The Times in London reported it thus in turn: "According to what Le Matin has heard from Cologne, the Belgian priests who refused to ring the church bells have been driven away from their places." The Corriere della Sera embroidered the incident in this way: "According to what The Times has heard from Cologne via Paris, the unfortunate Belgian priests who refused to ring the church bells when Antwerp was taken have been sentenced to hard labor."

Whereas Le Matin in Paris repeated the yarn to this effect: "According to information to the Corriere della Sera from Cologne via London, it is confirmed that the barbaric conquerors of Antwerp punished the unfortunate Belgian priests for their heroic refusal to ring the church bells by hanging them as living clappers to the bells with their heads down." The art of science or racket of propaganda in its invidious sense did not end with the World War. It has done devastating service in the cause of religious prejudice and anti-Catholic hatred since. But it is not confined to that field.

A new national presidential campaign is dawning. Unscrupulous politicians on both sides will try to play both ends against the middle. They will try to make candidates appear anti-Catholic to Catholics and pro-Catholic to anti-Catholics. There is no moratorium on the obligation of applying the rules of logic in times of political excitement. A good rule for all is to remember the fake propaganda, religious and otherwise, peddled in previous campaigns, and to be governed accordingly.—The Bulletin of Catholic Laymen's Association (Augusta, Ga.).

Those Catholics who are readers of the Catholic press, and who are always insisting on plenty of news and a larger and more powerful Catholic paper in every vicinity, would do well to remember that after all, the business men and merchants who advertise in the Catholic press are its best supporters.

These business men of our own and other cities, men of every race and creed, recognize that the Catholic press is a powerful influence in the Catholic home and that the Catholic home, the average one, is a home of large families. They know that the Catholic people are devoted to the Catholic press and that an advertisement in a Catholic newspaper carries weight with its readers.

On the other hand, we know that the most successful business houses have for years steadily patronized the Catholic press and that they get a fair return or they would not continue to do so. Do all readers of the Catholic press bear in mind that they owe first consideration to those stores and institutions that use the space in a Catholic paper to present their values?

We believe the majority of our readers do and we speak from long and extensive experience as Catholic publishers. There may be some Catholics who do not fully appreciate the great aid that advertising is to the Catholic newspaper. If they did they would fully reciprocate on every occasion and show their gratitude to those who patronize the Catholic press in a business way.—The Indiana Catholic (Indianapolis).

Almost the only thing to escape taxation under the new revenue act is political umbecomb. This is so plentiful these days that, if a levy were put on it, all other taxes could be abolished.—Michigan Catholic.

Diocesan Recordings

Because St. Peter and Paul's school building in Elmira has not sufficient space to accommodate the Catholic high school department established there two years ago, the high school will open in September in St. Patrick's school building. The boys and girls who are fortunate enough to attend this growing Catholic high school will look back on their experiences there twenty years from now with gratitude and satisfaction.

The frills, perhaps are missing in an educational institution such as the Catholic High School in Elmira is, but the opportunities for getting an excellent secondary training are there more perhaps than in the more crowded institutions. The writer has had the experience these young people in Elmira are going through and he can look back twenty years to the infancy days of what is now Aquinas Institute. In those days old St. Patrick's school in Rochester furnished the quarters for the high school. Classes were small and "extra curriculum activities" few. The training, however, left nothing to be desired.

Priests, sisters, doctors, lawyers, nearly every profession and business now includes graduates of the old Cathedral High School. To these graduates, if you ask them, the four years spent on old Frank Street, not only gave them a religious and secular training that has enabled them to stand the test, but friendships formed have lasted down through the years; bound by a tie that formed during Catholic high school days.

On the subject of Catholic higher education, so frequently we hear parents say that they think Catholic training in the parochial school is enough, and that their children should not go to Catholic schools of secondary and collegiate courses, but should go to the public and non-sectarian schools that they may be "broadened." The fact that the boy and girl gets sufficient Catholic training in grammar school is a fine tribute to the work of the good sisters but practicing what was learned in the grade schools is much easier when the environment later on "in the dangerous age" is Catholic. It all resolves itself into a decision as to whether the children are to be sturdy practicing Catholics, or simply material and social successes, and a bit weak in their religion because of lack of practice, to say nothing of preserving their faith.

One of the coolest spots in Rochester on hot days is the Columbus Civic Center dining room, fourth floor. It is also a gathering place for priests and lay active in affairs of the diocese and provides excellent surroundings for luncheon and dinner discussions of Catholic Action activities in the diocese.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

January 8, 1901 Two beautiful stained glass windows installed in St. Michael's Church were the gift of St. Michael's Parochial School, the Knights of St. George, St. Leo's Society, and St. Anthony's Society.

The operetta "Genevieve" was presented by St. Mary's parochial school pupils. Miss Mary Keyes had the title role.

January 10, 1901 William H. Graeger was chosen foreman of the Protectives.

The Rev. J. E. Conroy, rector of St. Mary's Church, Ogdensburg; Vice-President of the American Catholic Press Association and editor of the Courier visited Rochester and gave two lectures in Cathedral Hall.

The new Catholic school connected with Holy Rosary Church, corner Rowe and Finch streets was formally opened.

Children of Mary of the Immaculate Conception Church, Ithaca, gave an entertainment assisted by the boys of the parochial school choir.

January 17, 1901 The Father Mathew Total Abstinence Society held an open meeting at their club rooms in Seneca Falls.

Sister M. Justine who had been acting principal of St. Mary's School, Auburn, was transferred to Rochester to take charge of the Girls' Orphan Asylum.

The Rev. P. McManus died in Groton and was buried from the Immaculate Conception Church, Ithaca.

The Rev. E. H. Hannon, pastor of St. Patrick's Church, Toledo, Ohio, visited the city.

Dramatic Moments in Catholic Life and History

"The Man Who Was Named by the 'Infant Jesus'"

By CLETUS J. KOUBEK



Again and again he made his perilous trip through the burning hospital.

In a dim, shadowy recess of a huge church in Granada, Spain, away from the throng which had gathered before the pulpit, there knelt a stalwart, roughly clad man. The famous John of Avila was preaching with his accustomed fiery eloquence and his words, like an irresistible magnet reaching out over the heads of the multitude, kept drawing the heart of the kneeling man closer and closer to the God of Whose mercy the zealous preacher spoke. As his voice died away, the man arose from his knees and made his way to the street.

Now he knew the meaning of the vision he had had in that village near Gibraltar where his nomadic and unsettled life had finally brought him. He had been making a circuit of the town near the harbor, selling religious books and holy pictures with hardly any margin of profit in order to place these articles within the reach of all. One night, exhausted by his wearisome labors of the day, he had almost fallen into a sound sleep when there appeared before him a vision of the Infant Jesus.

"John of God!" That had been the way in which the Divine Babe had addressed him. That was to be his name. Then Jesus had bidden him go to Granada. One could not remain long in this city without hearing of the marvellous eloquence of that other John, the apostolic preacher of Andalusia, who during his fruitful career of forty years was to attract many notable disciples, among them St. Theresa and St. Francis Borgia.

The peddler of religious books and pictures had gone to hear John of Avila preach and now he was satisfied. He made his way hastily to his rooms, there gathered together his belongings and distributed them among the poor.

The next day the people of Granada watched him make his way through the various streets of the city with varying emotions. Beatrice, born in Montemor o Novo, Portugal, on March 8, 1495, of devout Christian parents, became a shepherd in Castile, Spain, and had later taken service in the army of the Emperor Charles V. He had come to Africa to ransom with his own liberty Christians held captive by the Moors, but then had returned to Gibraltar where he had inaugurated the apostolate of the printed page already referred to in Gibraltar had come the vision which was to transform his life.

John of Avila, hearing of the behavior of this penitent, summoned him and prevailed upon him to take some other method of atoning for past misdeeds with the result that John of God made a pilgrimage to the shrine of Our Lady of Guadalupe. There the Blessed Virgin revealed to him the nature of his vocation. He was to return to Granada to devote himself to the sick and the poor.

So John found his calling after a life which, despite its imperfections, had always been dominated by an implicit fidelity to the grace of God.

John, on his return to Granada, set about his charity in behalf of the sick and needy by renting a house to shelter them. Furnishing it, he searched the city for those in need of medical care, bearing his patients to the house on his shoulders if they were unable to walk.

For some time he was alone in his

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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