

Catholic Courier and Journal

Courier Established 1829—Journal Established 1882

Published every Friday in the year at Rochester, New York

VOL. IV. AUGUST 19, 1932. NO. 23.

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

Entered as second-class matter in the Postoffice at Rochester, New York, as required under the Act of Congress of March 3, 1879.

Subscriptions, \$2.50 per year in advance, postpaid. Single copies, five cents. Foreign, \$3.00 per year.

In many instances subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless discontinuance is ordered either by letter or personal call.

Published by CATHOLIC COURIER and JOURNAL, Inc. 237 Andrews St. Rochester, N. Y.

"I would make any sacrifice, even to the burning of my ring, federal cross and tunic, 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

While others seek the wide-open GETTING READY spaces for pleasure and amusements over the Labor Day weekend, hundreds of Catholics men and women will be in Rochester discussing and hearing discussed topics under the general heading: "The Message of Men of Good Will: Prepare for Catholic Action."

This group of serious minded men and women will be attending the thirty-fifth annual convention of the Catholic Central Verein, New York State Branch, and the 13th annual convention of the Catholic Women's Union, New York Chapter. The program, nearing completion, this week, indicates great care, consideration and effort have been given in preparation for the coming sessions.

That Catholic men of Rochester are taking a keen interest in this coming gathering is evident from the large number of delegates already registered with the State Secretary of the Central Verein, from many societies affiliated with the "Catholic Men's Federation" as the local branch is more familiarly known.

The Catholic Women's Federation is co-operating wholeheartedly in planning for this auspicious gathering and will turn out in numbers for the various sessions. An especial treat is in store for all people of Rochester and vicinity in the mass meeting to be conducted as a part of the convention proceedings in Columbus Civic Center ballroom on Sunday evening, September 4. The occasion will give opportunity to hear K. F. Kenkel, internationally known for his outstanding work in the cause of Catholic Action and who has been knighted by the Holy Father for contributions to the cause which Mr. Kenkel has made his life's work.

This coming convention will not be something that has been planned a few weeks in advance, but will be the culmination of years of effort on the part of Rochester's Catholic Federation in study and action in the field of social justice in particular and in the cause of Catholic Action generally. It will be an excellent opportunity for all to become familiar with the work of the Catholic Central Verein, an organization, seventy-seven years in the field of Catholic Action.

HATRED OF THE CROSS Since that memorable day on Calvary, which must forever indicate that humanity has arrived at a parting of the ways, all Christians in union with Rome have fostered a deep veneration for the Cross. The farther removed from the doctrines of the Catholic Church the tenets of a sect may be, the more expressed the tendency to neglect, and even defile the sacred symbol of our salvation. The early history of Calvinism abounds in examples of desecration of the Cross, comparable only to the fury exercised by the followers of Islam in Christian churches.

The discoverer of the early Christian pilgrimage in the Libyan Desert, dedicated to the martyr St. Menas, found the Arabs, who overran Egypt and other portions of northern Africa, to have even chained the crosses from the ornamented capitals that had once constituted the heads of the columns in the Church of the Saint referred to. As soon as a community or prince had, on the other hand, at the time of the Reformation, decided in favor of the doctrines of Calvin, his followers would enter the churches and ruthlessly destroy every crucifix discovered by them. This conduct was ultimately extended even to Lutheran churches, where the crucifix had been permitted to remain.

Towards the end of the 18th century opposition to the Cross developed from new motives. The "bloody instrument of torture," as it is called by a German poet, was considered an infringement on humanistic culture, the ideals of beauty and joy of the Greek world; the neo-humanists intended to revive, while it is true that the sentiment, he detested the Cross as much as he did tobacco smoke and bedbugs. In 1793, the anniversary of whose death a hundred years ago has been observed all over the world, attributed to the evil spirit, the Mephistopheles to his Faust, the words undoubtedly express to a degree the German poet's own thoughts on the subject.

Whether the non-Catholic athletes who recently subjected to a life-size crucifix erected outside the Catholic Church at Pasadena, near Bath, in England, the same sentiment of anti-humanism, the first of the century, related in the "Catholic

Times" of London, issue of July 29, does not reveal. But whatever the motives behind the written complaint, addressed to the Bath Council by a local resident, whose house faces the crucifix, the fact remains that the fundamental emblem of all mankind has proven objectionable to some people in an alleged Christian community! The complaint declares the portrayal of the suffering of Christ on the Cross to be so realistic that his wife's nerves had been affected. And worse still, representatives of the Council from neighboring villages declare it to be a weird experience to pass the figure at night! To all of them the grayer of the communication, printed in the London weekly, addresses the query:

"Does the good lady and the Counsellors of Bath realize that the very object of the crucifix is to remind them of the sufferings and supreme sacrifice of their Creator? "Or does she, and they object to being reminded of this? Perhaps it causes them to ponder over much on their 'lack of service' to their fellows."

While still Patriarch of Venice, Pius X, in one of his pastorals declared, no age had carried its threat, hurled at Jesus Christ, "depart from us", so far as the generation of today. Consequently, we have to do with the deliberate banishment of God from the thoughts and the sight of modern man. While the true Christian world wish to be reminded frequently of everything the Cross is the expression of, those who deny the very need of the vicarious atonement of Christ, would wish to see the Cross banished from their sight. "No cross on my grave," a once popular Australian novelist, Rosegger, cries out. When, on the other hand, the Aedean redeemer's girl, who lay dying in the house of a Massachusetts Bay Calvinist in 1760, clung to her Crucifix, the woman whom she had been forced to slaver, cried out "She is joined to her idols, like Ephraim; let her alone!"

Of such is the Kingdom of the present World! Like the victim of cruelty just referred to, Catholics will cling the more tenaciously to the Cross, the higher the tide of unbelief may rise. C. V. Service.

Current Comment

Paul Y. Anderson, of the St. Louis Post-Dispatch, is about the best reporter in the United States today. He not only gets the news, but is invariably authentic, and for this reason he enjoys both a freedom and prestige which few journalists have. In a Washington dispatch in the current issue of The Nation he tells of a private meeting of certain political leaders at Washington who were laying out their party's campaign for 1932. Point three, which was agreed upon, follows: "An organized secret endeavor to persuade Al Smith's partisans in New York, New Jersey and Massachusetts that Al was the victim of anti-Catholic propaganda disseminated by Roosevelt workers in the South and West prior to the Chicago convention."

Apparently this phase of the campaign is well under way. We are receiving articles and letters following out that very line. A number of papers must be getting them, for some are falling for the propaganda and kicking up considerable dust. Then those who sent the original, mail us marked copies of those, who printed their propaganda. It seems a statement of policy may be set forth here: "We see no reason for a Catholic paper to enter into what may be a heated fight. We think anyone who involves the Church in this political warfare is guilty of a disservice to religion. Undoubtedly anti-Catholic, as well as Catholic support, was enlisted behind the candidacy of Mr. Roosevelt. But to have the gentlemen who in 1928 used the dirtiest, vilest and most widespread anti-Catholic bigotry to win a tainted victory, trying to use us as pawns to pull the chestnuts out of their fire, is more than we can stomach. Where was this partisan group, who are now so so-called over Mr. Smith's religion, in 1928? They were actually circulating and paying for the most diabolical lies about Mr. Smith's religion. The corpse of Bishop Cannon is fastened to their backs, and it is embalmed in Fellowship Forums.

The partisan propaganda which comes into this office will go into the wastepaper basket. Articles like "Is Religious Liberty Dead in America?" by a Soviet sympathizer and one who has opposed the Catholic Church for years in this city, are meant only for the gullible. The Catholic Church is too big, too noble, too sacred to be mixed up in such a campaign. To do so is to cheapen it, to drag it into the dirt of controversy. Vote for whom you wish. That is your prerogative as an American citizen. The temptation to be a "fall-guy" will be great, but beware of the insincere individuals who try to trick you. That will be our policy, at least.—"From the Managing Editor's Desk" The Tablet (Brooklyn).

IN OUR HOSPITALS The record made by our Catholic hospitals in the care of the sick and infirm is known to all. Nor are we unmindful of the good done everywhere by our hospital Sisters, who, in addition to their efficient and devoted care of the sick, succor the poor and needy, recall stray sheep to the fold of Christ, and bring the healing touch of religion to hearts and minds so wearied of life and living without God that their physical health is impaired.

But figures quoted by the Reverend Father Schwitalla of the Society of Jesus, head of the Catholic Hospital Association, offer concrete and inspiring results of this great apostolate. In a study of 230 Catholic Hospitals, in 1930, said Father Schwitalla, "It was found that an average of five persons per hospital were received into the Church, and in 1931 the average had increased to six persons per hospital. Besides this, 291 marriages were validated, and a large number of persons who had not made their Easter duty received the Sacraments before leaving the hospital. It is no exaggeration to say, we believe, that the Church in this country would be twenty-five years behind its present status if it were not for the work of our Catholic hospitals."—The Church Progress.

When God goes out of a soul in His grace He leaves a void that sinners try to fill up with the pleasures of the world. But a billion universes cannot replace the Maker of universes.—Anon.

The first moments after Holy Communion, an earthly time, when we are like Mary, carrying the Lord of heaven and earth with us, and we feel Him, and have so much to say that we do not speak at all and the time passes, and we seem to have missed an opportunity. But the work was done, and a supernatural health is dancing in our blood, and straightway we climb a mountain on the road to heaven.—Father Faber.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

January 17, 1891

A meeting of young people of St. Mary's parish was held in the church hall to discuss the advisability of forming a Catholic reading circle. W. A. Marakle was elected temporary chairman.

Officers of the Catholic Young Men's Association of St. Joseph's Church were elected as follows: President, Joseph J. Mandery; Vice-President, Charles J. Gerstner; Financial Secretary, Frank J. Stupp; Recording Secretary, F. Hanns; Treasurer, Frank J. Hahn; Board of Directors, George Schnorr, George Vogt, Joseph T. Otto, Theodore Zege-witz, Edward Reibert and A. Freatman.

January 24, 1891

Officers of the newly formed literary and musical club meeting in St. Mary's hall elected the following officers: President, Willard A. Marakle; Vice-President, Dr. L. J. Somers; Secretary, Miss Nellie Lucas; Treasurer, Miss Libbie Moore; Librarian, Miss L. Daly; Board of Directors, Mr. Smyth, T. F. Foley, Dr. Pennessy, T. H. Donovan, Dan C. Sullivan, Mary Cunningham, Annie Carey and Maggie Marlon. The club was formed to embrace the features of a truth society and reading circle, whose object shall be to promote the reading of Catholic works, the refutation of aspersions upon and correction of ignorant mistakes concerning our Holy Church, the study of history from a Catholic standpoint and the betterment generally of its members.

Rev. James O'Connor, for sixteen years pastor of St. Bridget's Church, appointed rector of St. Patrick's Church, Seneca Falls.

Rev. F. C. Oberholzer was appointed chaplain of the Roman Catholic Uniformed Union, (now the Knights of St. John).

February 7, 1891

Announcement made and a lengthy account given of the completion of fifty years in the Sisters of Charity of St. Vincent de Paul by the Rev. Mother Hieronymo, who in 1857 established St. Mary's Hospital in Rochester.

Most Rev. Archbishop Walsh and his secretary, of Toronto, visited Bishop McQuaid.

February 14, 1891

The festival held for the benefit of St. Mary's Church, Rushville, was a financial success, the amount realized being \$2,500.

The Father Mathew Total Abstinence Society of Seneca Falls elected the following officers: President, John M. Smith; Vice-President, Thomas Rice; Recording Secretary, William Loughlin; Corresponding Secretary, James McKeon; Financial Secretary, Edward Burns; Treasurer, A. S. Hughes; Board of Directors, Bernard Connors, Thomas Fox, James McKeon, Thomas Sullivan and Patrick Colt.

Father Hickey of Genesee formed a Lenten Association in honor of the Sacred Thirst and Agony to repress intemperance.

February 21, 1891

East Wing of St. Mary's Hospital burned with a loss estimated between \$50,000 and \$60,000. Although the calamity was great, the Sisters were thankful that it was no worse and that no lives were lost. It was particularly sad because it happened on the date of the celebration of the golden jubilee of the foundress of St. Mary's Hospital, the Rev. Mother Hieronymo.

A reception in honor of the golden jubilee of the Rev. Mother Hieronymo was held at the Home of Industry and the reverend head of the institution was presented with a purse amounting to, between \$2,500 and \$3,000. The large number present included representatives of every creed. Bishop McQuaid paid an eloquent tribute to the services rendered by the venerable nun for the Church and in the cause of humanity.

TO HOLY MOTHER CHURCH Aggressor militant for world perfection.

For lasting peace in Faith's true unity; Harbinger of grace, Love's predilection Omnipotent in life's infirmity.— Thou standest ever in our midst symbolic Of Truth's Rock hewn from eternity. One, Holy, Catholic, Apostolic, Alone Divine in God's Paternity! —By Carolyn Ruth Doran.

Diocesan Recordings

"The first Holy Name rally of the Rochester Union was a brilliant success," writes Daniel Nash in the current issue of the Holy Name Journal, just received. A full page photograph of Bishop O'Hern appears, opposite a complete article reviewing the first Holy Name Rally held in this diocese by the recently formed Diocesan Union. In addition to recounting the success of the rally, the article touches on the formation of the Diocesan Union and says: "Credit for the advance of the national movement of the Holy Name Society into the diocese of Rochester must be distributed to many men, but principally to His Excellency, Most Rev. John Francis O'Hern and the Rev. F. William Stauder, diocesan director of the Holy Name Union."

Continuing the article states: "The establishment of the Rochester Union came with the golden anniversary of the foundation of the first diocesan union in the United States. The first branch of the Holy Name Society to be canonically established in the diocese of Rochester was founded by the Rev. John J. Lee in the Church of St. Mary of the Lake, Watkins, N. Y., on September 3, 1902. At present—fifty-two branches in the Rochester diocese have the diploma of canonical erection."

Included in the article is a statement issued by Bishop O'Hern after the rally which stated concluded with these words: "Nothing but the finest reports have come to us from Catholics and non-Catholics in regard to the rally, which promises to go down in the history of our city and diocese as one of the finest Catholic public demonstrations of faith and devotion ever held under the auspices of our Church and our Church Societies."

Reports from Elmira indicate that the recent Rochester Diocesan Council, board of directors' meeting of the National Council of Catholic Women held there was highly interesting. Capable speakers discussed topics of vital importance to women as Catholic and as citizens. Officers of the Rochester Diocesan Council are working industriously to make the coming meeting of the Council in October well worth the attendance of all Catholic women.

Something different in the line of diocesan activities will be the Camp Stella Maris Social at the diocesan boys' camp on the east shore of Oneida Lake, Thursday of next week. The Camp is located centrally in the diocese and all who desire an enjoyable afternoon and evening at one of the most beautiful spots in the diocese are urged to be present. Many friends of the camp are assisting in arranging the program including officers and members of Rochester Council, Knights of Columbus, of which the Rev. Gerald C. Lambert, honorary chairman of the social, is chaplain.

Response to the call of "Buy Now" will soon be made by parents getting the children ready for school. For several months now, the Catholic Courier and Journal has been running the advance program of the Paulist Fathers' radio station, WLWL in New York City. We would appreciate hearing from any of our readers who are getting this program on their radio receiving sets. In Rochester, readers report, it is difficult to get the station. In publishing any item in this newspaper, we want to feel that we are doing our readers a service. If we find that any feature is not doing this service, we shall try to get something that will. The program of WLWL promises much of interest, but if impossible of reception in this locality we shall not be able to carry it longer.

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237 Andrews St. Rochester, N. Y. Telephone, Main 1567

Communications regarding the conduct of this newspaper, articles and illustrations for publication, should be addressed to The EDITOR, Catholic Courier and Journal

If the return of manuscripts or pictures is desired, they must be accompanied by a stamped, self-addressed envelope, but the Editor does not hold himself responsible for such communications. Business communications of whatsoever nature should be addressed to the Catholic Courier and Journal, Inc., to the attention of the Business Manager.

MECHANICAL REQUIREMENTS Width of column: 13 ems (2 1/4 inches)

Depth of column: 20 1/4 inches (full length)

Site of page: 14 1/2 column inches (7 full columns); 15 1/2 inches by 30 1/2 inches.

DEADLINE Forms close noon of Wednesday preceding publication date.

Auriesville, N. Y. Scene of Holy Pilgrimages

Auriesville, known to the Indians as Osserhennon, and to which the National Council of Catholic Women of the Rochester Diocese will lead a pilgrimage on Sunday, August 28, is a village in the town of Glen, Montgomery County, New York, on the south bank of the Mohawk River, now the New York State Barge Canal.

Pilgrimages are conducted to this holy spot because it is the shrine of the first North American Saints and the birthplace of Kateri Tekakwitha, "Lily of the Mohawks," whose cause for canonization is now being advanced.

After leaving the railroad station the pilgrims will see on the hill rising from the station, the site of the torture and captivity of Isaac Jogues in 1642, and of his death, with his companion John Lalande, in 1646, also of his first companion, Rene Goupil, in 1642 and of many Indians whom he had baptized. As the visitor approaches the entrance to the Shrine grounds, two notable statues appear on the terrace, one of Jogues, the other of Tekakwitha, both of heroic size, on mounds of stone ten feet high, with appropriate inscriptions in bronze.

To the right of the entrance is a wayside hotel for the accommodation of guests, a structure dating from 1841. On the left is the road to the hill of torture, up which Jogues and his companions were forced by their savage captors to run the gauntlet. On the left side at the top of the road is the house once occupied by the priests who attended the Shrine.

Next in interest is the site of the Mohawk Castle the lines of which are marked approximately by four monuments; the Memorial Cross to the south, bearing descriptive and narrative inscriptions; the Pietà, an extraordinarily beautiful statue, a replica of the one under the dome of the Cathedral Muenster, Bavaria, by the famous sculptor Achtermann, representing the Mother of Christ supporting His body after it was taken down from the Cross; to the west is the open chapel, where the principal services are held; and directly south of this is the kiosk, the first structure to mark the site of the Castle, within which is a life size figure of Christ in marble expressing His own invitation to learn of Him as most lowly of heart by pointing to His side.

Most attractive to the average pilgrim is the Way of the Cross, representing the fourteen large stone composition sculptures the principal scenes in the sufferings of Christ from His condemnation to His Crucifixion. The first of these stations is situated near the entrance to the

open chapel, and the others are placed at intervals of about one hundred feet, the whole terminating on the Hill of Prayer, the hill to the south of the Castle where Jogues and Goupil used to go to pray. There stands the crucifixion group, which can be seen for miles. This hill is one of the many points in Jogues' description of the place which helps to fix the location of the Mohawk Castle. To the right of the Hill of Prayer is the new residence of the Jesuit Fathers who are in charge of the Shrine.

Another point of interest is the Ravine to which the body of Goupil was dragged by the Indian boys after his death, and in which some-where Jogues interred his remains. This is situated to the southwest and is marked by several interesting monuments; a grotto surrounding a statue of the Mother of Christ, representing her in her sorrows; another grotto representing Christ in the tomb, statues of St. Joseph and St. Ignatius, and the quaint one of the Mother and Son after the Crucifixion, the first statue erected on the grounds. The new statue of St. Rene Goupil teaching the Sign of the Cross to an Indian child is in front of the rustic pulpit from which the pilgrimage sermon is usually preached.

Since this hallowed place has become a place of pilgrimage, thousands go every year, particularly on Sundays in the summer season to assist at Mass in the open chapel, to join in the Way of the Cross, in the procession of the Blessed Sacrament, and to hear the sermon which is usually preached in the Ravine.

These pilgrimages have renewed interest and activity in the holy lives and heroism of those who died in that locality for the Faith, particularly in Father Jogues and his assistant, Goupil and Lalande. On June 21, 1895, they were declared Blessed together with their companions who were martyred later in Canada, Brebeuf, Lalemant, Daniel, Garulier and Chabanel. And on June 29, 1930, Pope Pius XI declared them saints.

Catholic Action's greatest aid is the Catholic press. Will the Catholic Press get your assistance?

It is a mastery stroke to triumph over our own bodies, that we may parry all blows in the other combat in this life. In my opinion, this advantage is so great that all who have acquired it will make little account of the labors they must endure in the first war, and it must, moreover, cause them to everywhere enjoy great peace.—St. Teresa.

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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