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MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the parting of my ring, pectoral 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 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, 1928.

Editorials

THE LATE REVEREND DOCTOR EDMUND J. WIRTH, now of happy memory, was priest and professor of philosophy at St. Bernard's Seminary for 39 years. To the layman and the outside world, he was little known. He wished it so. He loved St. Bernard's Seminary and he gave his life wholeheartedly and exclusively to the great work of educating young men to the priesthood of Jesus Christ.

In Doctor Wirth's seminary days, the first Bishop of Rochester, the Right Reverend B. J. McQuaid, D.D., soon recognized in him qualities of mind and heart that were worthy of further development. Accordingly he was sent to Rome, Louvain, and Innsbruck for further study. To be sure, his splendid training and years of teaching experience fitted him admirably for the office of teacher and philosopher. Always a student he had a clear understanding and a wide knowledge of past and current problems in the realm of philosophy. The seminarians were the happy beneficiaries of this rich heritage.

His was a fine mind. The facility with which he translated technical terms and philosophical reasoning into simple language that all could understand was remarkable. The art of illustration and example, valued assets of a good teacher, he possessed to an extraordinary degree.

With the passing of Doctor Wirth, St. Bernard's Seminary and the diocese of Rochester is losing one of its most valued priests. None can estimate the far-reaching effects of his priestly labors in the seminary. His simple and humble manner made him beloved by all. Requiescat in pace.

The story of St. Mary's Hospital, FOLLOWERS 75 years in the city of Rochester, OF ST. VINCENT is another monument to Catholic charity and devotion to the sick

and needy. Seventy-five years ago, three Sisters of Charity, very poor in the goods of this world, but exceedingly rich in faith, hope, and charity, opened the first Catholic hospital in the city of Rochester.

Two buildings formerly horse stables were converted into a temporary hospital. Like Bethlehem of old, their work began in a most humble and insignificant manner. There were many trials and tribulations in the early days. But confidence, born of Christ, carried them through every difficulty. Were they not serving Christ, Himself, when they cared for His poor and unfortunate ones? Did not Christ identify Himself with the poor when He said, "Inasmuch as you do it unto the least of these my little ones, you do it unto Me?"

True daughters of St. Vincent de Paul, these pioneer Sisters did not weary in doing good. They and their successors did admirable work in the years that followed. Today, St. Mary's Hospital is reaping the reward of their sacrificial devotion. Rochester is fortunate in having the Daughters of St. Vincent in its midst. They are the fruit of his sanctity and devotion to the poor. Where the spirit of St. Vincent is, there is Christ.

Congratulations on your diamond jubilee of service in Rochester, Sisters of Charity! May we always have you with us, to remind us of Him whose way you walk.

Rochester diocese welcomes the A NEW COMMUNITY Sisters of St. Joan of Arc who arrived this week to take over the domestic work of St. Bernard's Seminary. This community, of fifteen sisters, will not only perform the tasks of a temporal nature, but will offer their prayers for the members of the Holy Eucharist, from those applying to Holy Orders up to the Holy Father.

With the Sisters this week came their founder the Very Rev. Father M. Clement, A.A., who is superior of the order numbering now two hundred members to see them started in their new location. The Order has ecclesiastical approval having been admitted officially into the Church by a decree of the Congregation of the Religions in the reign of His Holiness, Pope Benedict XV.

When St. Bernard's Seminary opens for the fall term the Sisters will have everything in readiness for

the comfort and accommodation of faculty and students. Their work and prayer will aid greatly in the Seminary and in the diocese. May they have success, happiness and vocations in their chosen work.

Current Comment

RESTORE IN CHRIST Much is being written and much more spoken about the causes and cures of the many evils with which Society at present is afflicted. The real cause, however, is the fact that Society has rejected Christ, and the only cure is the restoration of Christ.

Christ must be restored to our industrial life; The struggle between capital and labor will end only when the parties to that struggle accept the Christian view of wealth and work. The employee must realize that he owes his employer and Society an honest day's work for a fair wage. The capitalist must realize that wealth is stewardship; that there are such things as fair profits and fair prices. Above all must he cherish the truth that his employee is not a mere instrument of production but a human being whose right to a decent living is the first charge placed upon industry.

Christ must be restored to our civil life: Respect for law and government will not return till our public officials accept the responsibilities as well as the honors of their office. Christ will not return till our citizens live their belief that all power is of God; that the temporal ruler is God's minister; that observance of the civil law is not merely a submission to force, nor the compliance with a condition for peace and security, but a religious duty founded on obedience to God.

Christ must be restored to our family life: People must observe this law; that marriage is a sacred contract binding one man and one woman, soluble only by death; that it bestows upon them not only rights but sacred obligations to themselves and to the children whom God may send them. The obligations of domestic society are fundamental to all others. When those who enter that society are sufficiently enlightened as to its duties and sufficiently courageous to fulfill them, then, and only then, may we hope to see our economic, social and civil evils disappear.—The Evangelist (Albany)

THE DIGNITY OF LABOR

No problem has been closer to the soul of Catholicism than the social or industrial. The great Pope Leo XIII and our present wonderful leader, Pope Pius XI have forever impressed upon the world the thought that the dignity of labor is a consideration uppermost in the mind of the Church. At all times "the social question," said Pope Leo XIII "is not merely an economical one." It is, first of all, a moral and religious matter. And for that reason its settlement should be sought mainly in the moral law. Pope Benedict XV stressed the fact that "there will be no social progress without justice and charity." So has Pius XI.

The world clearly knows that the Church throughout the centuries has fought most strongly for the preservation of the individual. As has been said, on grossed as we are in industrialism, when the leaders of our nation were more and more intent upon making the country rich, was there not a great danger of our being unaware of the fact that the rights of the individual are always primary.

Man has the right to receive from Mother Earth his sustenance, shelter and his clothing. The Church, the State, the industry, must never feel that in the question of labor, employers are granted a privilege when these things are bestowed upon them. As Archbishop McNicholas well said, a few years ago about the Industrial Problems:

"They are absolute rights of every man that lives. It is true that they should be gained by labor and the sweat of a man's brow but the man who has acquired a super-abundance is entrusted with the patrimony of the poor. Speaking of men such as this, who refuse to recognize this, St. Ambrose says: 'It is the hungry man's bread that you hold; it is the naked man's coat that you store away!'"

As each recurring labor holiday comes around we realize more and more that in him who contributes to progress and almost everything it gives is the strength and happiness of the nation.—The Catholic Light (Scranton).

THEORIES OF HEREDITY

In only two cases of between 12,000 and 15,000 studied have descendants of Sing Sing prisoners followed them as prisoners. Warden Lewis E. Lawes revealed after a short survey.

"This indicates very clearly," Warden Lawes said, "that the children of men who have been committed here do not follow in the footsteps of their fathers. Children of those who have been in Sing Sing are less liable to get into trouble than the children of good family antecedents. Either the children of men who have spent time here are more careful about violating the law, or the fathers' experiences have some influence on them."

Another conclusion which may be drawn is that considerable of the plea for sterilization is arrant nonsense. Perhaps, some of the oft-repeated theories about heredity and environment—usually made by professional social workers who are materialists and pragmatists—will be changed when confronted with this statement.—The Tablet (Brooklyn).

The people who would save humankind through the gospel of culture: who would incline men to be sober and chaste and who would lift them out of the gutter by giving them social ambitions and teaching them the habits of educated people, ought to bear in mind that neither amusement nor social ambitions ever kept a man or a woman from the grog shops or worse when they wanted to go there. You cannot fight liquor or lust in the soul with magic lanterns, or by clean clothes or nice table manners. Only religion can make life and keep life clean.—Indiana Catholic.

Busy not thyself in the least about things which do not in anyway concern thee; and of which thou art not called upon to give an account either to God or to man. For meddling comes of secret pride and from a vain presumption of one's self; it nourishes and increases vanity, and begets an infinite host of troubles, worries, and distractions; whereas, by attending to one's own duties, a man will find a fountain of peace and tranquillity, according to that beautiful saying of the "Imitation of Christ": "Neither busy thyself with things not committed to thy care, and thus may it be brought about that thou shalt be little or seldom disturbed."—Leo XIII, Vaughan.

Diocesan Recordings

To those who had never attended a state convention of the Catholic Central Verein, the sessions held over the past weekend were quite a revelation. Crowded into two short days a program was conducted that was a veritable university course in social justice, economics and philosophy, with current day ills discussed and remedies sought through the principles enunciated in the Papal Encyclicals covering the points at issue. Learned speakers addressed the convention—and gave of their knowledge to aid the cause of Catholic Action in which this organization is engaged. Resolutions prepared showed thought, care and a knowledge, gained, not by mere cursory snatches, but by solid study over periods of years. The effect of this convention upon the community will be an inspiration to all Catholics to become interested in the Holy Father's call to Catholic Action. Although the sessions of the Catholic Women's Union were somewhat overshadowed by the men's meetings, nevertheless, their deliberations were equally important and their decisions weighty on problems studied from the viewpoint of the Catholic woman.

In this issue of the Catholic Courier and Journal appears the first part of the Seminary letter of His Excellency, Bishop O'Hern. It is directed to all Catholic people who see the necessity for carrying on the work of raising young men to the dignity of the Holy Priesthood and feel their responsibility in carrying on this work. All who have felt the benign influence of our priests and have had their services whenever called upon, who find the priests ever ready to celebrate the Holy Mass, to administer the Sacraments, to answer sick calls and to do the thousand and one other duties assigned them will out of appreciation do all in their power to carry on the work of providing priests for the diocese.

With the beginning of fall activities there should be an abundance of news in various points of the diocese. Send in advance stories of activities in your locality. Let readers in other parts of the diocese know what you plan to do and they may get ideas that will help in their particular locality.

In speaking on the subject Parish Credit Unions, F. P. Kenkel, noted sociologist, here for the Central Verein Convention said that in New York city, the policemen have a credit union and even they have never had one member default.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

May 9, 1891 At a reception held by Clyde Council, C. B. L., it was announced that the addition of twenty new members made Clyde Council the strongest subordinate Council in Central or Western New York, outside the large cities.

May 16, 1891 Taking part in the Literary Evening program of the Catholic Young Men's Association of St. Joseph's Church were: E. Reichart, R. Wohlfahrt, George Bauer, F. Hafner, C. Goßner, H. J. Helsen, W. Meir, and Joseph T. Otto.

May 23, 1891 A collection was taken up in St. Mary's Church, Auburn, to defray the expenses of moving the old building from the Francisco property, purchased by St. Mary's and to fix up the parochial residence.

Branch 70, Ladies Catholic Benevolent Association was instituted in Avon. Officers elected were: President, Mrs. M. D. Breen; First Vice President, Miss Nellie Albert; Second Vice-President, Miss Kate Griffin; Recording Secretary, Miss Martha O'Connor; Assistant Recording Secretary, Mrs. W. H. Brace; Financial Secretary, Mrs. James Carroll; Treasurer, Mrs. J. H. McCauley; Marshal, Mrs. John McIntee; Guard, Mrs. A. Biser.

May 30, 1891 Edward Hanna died peacefully at his home, 167 Brown Street, May 23. He was survived by his widow; three sons, the Rev. E. J. Hanna, Francis and James, and two daughters, Misses Marguerite and Anna. The funeral took place May 26 from the Cathedral. Father Hanna celebrated the solemn requiem Mass.

Editor William Purcell of the Union and Advertiser and Walter E. Duffy were honored at a banquet by several of their Irish American friends prior to sailing for Europe. Dr. Richard Curran presided.

Dramatic Moments in Catholic Life and History

The Threshold That Ended One Life and Began Another

By CLETUS J. KOUBEK



She stood there gazing at the prostrate form of her son.

The good citizens of Monthelon were asleep for it was well past the hour of twelve on this peaceful night in the year 1602. Yet in one of the upper rooms of a substantial and well built house which fronted on the principal street of this quaint French town, there glimmered a solitary candle whose straying light revealed the kneeling figure of a woman of about twenty-eight years of age.

Upon her beautiful face, fixed intently on crucifix which hung in shadowed softness upon the wall, grief had left its tell tale mark. She had been recently left a widow when her husband, whom she dearly loved, had been accidentally killed by a barquebus while out shooting, and the tragedy had not only deprived her of a spouse in the flowering happiness of her marriage but had robbed her four children of a father.

Now her lips moved silently, earnestly in prayer, in a passionate plea to God for guidance in the life that faced her. She had already taken a vow of chastity and was preparing for the work which God might assign to her. And that night, we read, a vision revealed to her the man who would direct her footsteps along this new path to a lofty place among the elect of Christ's Church.

"The man was the great St. Francis de Sales. The woman he was to counsel was Jane Frances Baroness de Chantal of whom Francis was one day to say: "In Madame de Chantal I have found the perfect woman whom Solomon had difficulty in finding in Jerusalem."

Two years went by and still Madame de Chantal had not met the spiritual director whom God had promised her. Then one day in 1604, while visiting her father at Dijon, she went to the Sainte Chapelle where St. Francis de Sales was

preaching with his accustomed brilliance.

At once Jane Frances recognized in Francis the spiritual guide of her vision and she immediately placed herself under his influence. In these circumstances there now gradually took shape in her mind the determination to fulfill the work to which God was calling her.

First, however, she took means to provide for the future security of her children, her will triumphing over the demands of her great renunciation. The education of Celestine, her fourteen year old son, whom he could always turn with a fatherly love, she entrusted to her father and her brother, the Archbishop of Bourges. Her household affairs and other material matters she placed in order and finally set out for Anancy where she was to found the Congregation of the Visitation.

She came down into the great hall of her home and on the faces of those of her intimates who had gathered to watch her departure and bid her goodspeed there was a solemn look for which they knew she was leaving them for circumstances there now gradually took shape in her mind the determination to fulfill the work to which God was calling her. First, however, she took means to provide for the future security of her children, her will triumphing over the demands of her great renunciation. The education of Celestine, her fourteen year old son, whom he could always turn with a fatherly love, she entrusted to her father and her brother, the Archbishop of Bourges. Her household affairs and other material matters she placed in order and finally set out for Anancy where she was to found the Congregation of the Visitation.

(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 gather 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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