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With the Approbation of the Most Reverend John Francis O'Hern, D.D. Bishop of Rochester

MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the pointing 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 Censors, 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

October is the month of the Rosary. The Feast occurs on October 7th, but is frequently celebrated on the first Sunday of the month. This Feast was established in thanksgiving for the victory of the Christians over the Infidels in 1571. During the battle of Lepanto the rosary was being recited by thousands for the success of the Christian armies. Three centuries earlier, St. Dominic sought to put down the Albigensian heresy by establishing the devotion of the rosary. Secular forces had employed arms to subdue those heretics who aimed at the overthrow of the state, but St. Dominic argued that to labor with success they ought to employ persuasion and example rather than terror. It there is now another monstrous doctrine stalking our streets, contaminating the life-springs of every nation? What is Bolshevism but a pestilential vapor from hell befouling the air we breathe? Who is there strong enough in faith to awaken us from our lethargy? Who, but Pius XI, described in the famous prophecy of Malachy as Pides Intrepidus! The forces of paganism, of naturalism have rallied their leaders in Russia and are making constant onslaughts on civilization and morality. What are we doing to combat them with equal determination? The Feast teaches us the means of strengthening ourselves. The rosary is a doctrinal devotion and truth is what we need. The mighty wind of the Holy Ghost dispels the miasma of hell. The fifteen mysteries are a compendium of truth and morality. Let us say them this Sunday for the salvation of the world, and beg for the courage to live up to them.

Without reading, no intellectual leadership is possible. Catholics have been accused of neglect in reading according to a library survey that was made some time ago. If this is true, we should make an examination as to the value of reading. The modern pagan reads because he is interested in culture. Culture is found in books. Propagandists read because they want to promote their cause. They don't write on a cracker and then eat the cracker. Professional men read books and journals that treat of their problems. Without reading there is no intellectual leadership. We Catholics belong to a professional group and we must read if we wish to talk about our religious faith and convictions. Too many of us are indifferent about Catholic reading. There is no such thing as group consciousness unless the members of the group read. International outlook is acquired by reading. The library, it has been said, is the world at my door. If a man reads, the first thing he develops is a mental self confidence. Catholic reading develops certainties and it is very great to have certainties. Narrowminded people are usually those who do not read. Good Catholic reading should bring about expansion of mind, and make us fall in love with Christ, the Blessed Virgin Mary and the Saints. If we Catholics have a professional pride in our faith, a love and enthusiasm for it, we must by our own example encourage good Catholic reading.

It is doubtful if history presents greater saints and heroes than the North American Martyrs. The story of John DeBrebaut, Isaac Jogues and their companions is a thrilling narrative. We are amazed that human beings could endure what they suffered. More astonishing is the spirit of patience and forgiveness that animated these saintly heroes in all their dealings with savage Indians. Some may wonder why God allowed those who served Him so loyally as Jogues and Brebaut, to become the victims of such malice and cruelty as they suffered from the Indians. They forget that God is the Lord not only of time but Eternity. God has His own way and His own way of rewarding those who are loyal to Him. Did He not allow His only Son to be the victim of malice and injustice of men? To appreciate the heroic life of the North American Martyrs, we must read. To appreciate the heroic life of the North American Martyrs, we must read. To appreciate the heroic life of the North American Martyrs, we must read.

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thing that strikes us in regard to these children of the forest is the feminine ingenuity they devised in torturing captives of war. The religion of the savage was one of perpetual fear. Before the coming of the white man, the religion of the Indian was a sort of nature dread. The Indian believed that everything in the world had power to harm him and would exercise this power for the slightest offense. Their manner of life, lived in common, without privacy, destroyed all sense of modesty. Trial marriage and every sort of obscenity was indulged in openly and without any loss of reputation to either sex. These were the conditions that confronted those men of God who left the amenities of civilization to live and work among ferocious and degraded savages. For Christ's sake John DeBrebaut, Isaac Jogues and their companions in martyrdom gave up life in indescribable torments. "He who loses his life for my sake shall find it." They relinquished a perishable life for life everlasting. The first public novena in honor of the North American martyrs at St. Mary's Church, Rochester, reminds us of the glory that is now theirs. They have well merited the honors of the altar. Their names are sacred and glorious.

Current Comment

PRAYER THAT CONVERTS. Not all of us can go out among the pagans with crucifix lifted high. Nor can all of us talk to our non-Catholic friends so persuasively as to win their allegiance to the Church. But we can all make converts by the irresistible power of prayer. Great apostles have known that their work was successful when they prayed and others prayed with them. Prayer was the munition with which their fight was won. Those who prayed were the essential munition workers back of the line of battle. We have a duty of apostolic prayer. From our quiet room or that pew near the tabernacle, from the kneeling bench at our favorite shrine or from the Sunday spiritual meeting, our prayers can go out to convert souls we never meet this side of heaven. Not eloquence nor even miracles convert. Not persuasive argument nor brilliant book. Alone they are powerless. The grace of God is the strength that makes eloquence and miracles effective, persuasion and brilliance finally convincing. And grace comes with prayer, apostolic prayer. The apostolic duty of the Sodalist, then, embraces the obligation of praying privately and in group meetings for the conversion of unbelievers of the pagans of our land and countries far away, for the softening of sinners' hearts and the gaining of the world for Christ.—St. Queen's Work (St. Louis).

Here's the lead of a well-written New York Sun story of a meeting between Mayor McKee and a committee of Communists last Saturday:

"Carl Winter, disciple of Karl Marx, proved no match for Fordham-trained Mayor Joseph V. McKee in a battle of logic in the reception room of the City Hall today. After listening patiently while Winter made numerous demands on the city government, including a 'year's moratorium' on the city's debt service, the Mayor failed to elicit from the Communists' fiery orator one practical suggestion for the solution of the city's unemployment problem. 'Ten thousand Communist marchers waited outside the hall while their delegation of thirty-one filed into the reception room. The plaza bristled with policemen, but Mayor McKee needed no armed assistance. With cold, biting logic, he picked the flaw in each suggestion offered by the Communist spokesmen.' Although it wasn't intended as such, this Sun story was a tribute to our Catholic collegiate educational system. The Catholic college teaches its students to think, and Mayor McKee, a worthy product of famed Fordham, made the scatter-brained Communists ridiculous. Every New York daily has commented favorably on the way Mayor McKee duped with the men who are at home ranting from a soap box. He always kept their spokesman to the question at issue and never let him drift into bombastic irrelevancies.—The Catholic News (New York).

BEHIND THE NEWS. If our readers were to take their newspapers seriously as a mirror of everyday life, they would probably find themselves looking for a hold-up man on every corner and a love triangle in every home. Fortunately their own observations keep most people from becoming too pessimistic over the sins of society, which appear to be much more numerous than they actually are simply by being clustered together upon the limited page space of a single edition. Actually life is much more wholesome than the crowded dance halls and the busy divorce courts would lead us to believe. The matter of husbands helping with the dishes, for example, may make an excellent subject for the vaudeville jokester, but just the same that apparently old-fashioned practice has always been a rather fair indication of a healthy home life. The wife whose husband will forego night after night the comforts of the after-dinner smoke in order to assist with the dishes can be pretty sure of the affection of her helper even though he isn't so graceful in the matter of manipulating the china. And American men are helping with the dishes. In a recent survey covering over 20,000 interviews, it was found that in homes employing no servants over 40 per cent of the husbands made a practice of helping their wives with the dishes. We may have more than our share of divorces in this country, but apparently the homes that have survived are being conducted in a wholesome, happy, old-fashioned way.—Ave Maria.

THE POWER OF PUBLIC OPINION is vast and often decisive. Public opinion results from information, instruction and direction, dissemination among the people. A most potent means of reaching the public is the press, hence Catholics must employ it industriously. Through it, the Church is enabled to spread correct information, to proffer guidance in relation to public matters, and to combat error and misrepresentation. The Catholic press, especially, is a most efficient helper of the Church in fulfilling her mission as the teacher of mankind. It is plainly the duty of every Catholic to give his financial and moral support to the upbuilding and maintenance of this agency, so useful to the Church. During the present economic depression Catholics throughout the land must loyally stand by their press and be willing even to make sacrifices in behalf of this indispensable organ of the Church.—(C. V. Service).

Diocesan Recordings

To take care of a particular charity in which he was interested, a local merchant set aside the last sale of each day from his day's receipts to be given to that charity.

John A. Doyle will again assume his rightful place at the "round table" in Columbus Civic Center dining room. Retiring as Grand Knight of Rochester Council placed him in the "past grand knights" category, but with his appointment as District Deputy of the Knights of Columbus he will outrank even Faithful Navigator C. Vincent Wisler at the noon-day sessions. This however is disputed by the latter and makes a situation that should provide much amusement for all "round table" gatherings. All Catholic men are welcome at these gatherings every noon in Columbus Civic Center, fourth floor dining room. The discussions cover golf, current events, and many other subjects, mostly amusing, but many informative.

A magazine and newspaper rack has been placed in the Council Quarters of the Knights of Columbus, second floor, Columbus Civic Center, on which will be found the latest Catholic newspapers and periodicals. It is hoped that the habit of reading Catholic publications will be fostered in this way.

Clerical changes announced last week mean that new faces will be seen in many of the parishes of the diocese. Members of the various congregations will welcome the new appointees and assist in making pleasant their new posts.

Schools of the diocese are doing their work these days instructing the children and developing their characters. Another institution that is doing the same thing in a different manner is the Columbus Civic Center where children go in leisure time for athletic enjoyment. With Wilbur E. Quinn in charge of the gymnasium and swimming pool of this big character-building center, parents can feel assured that when their children go to the Center, they will be under the same fine influence as at the schools. The entire building, of course, is in direct charge of the Rev. Gerald C. Lambert, whose work among boys in the diocese is so well known that comment is unnecessary.

Aquinas Institute boys who aided in sending sums of money to the foreign missionary priests must feel proud of their efforts after reading the two letters appearing elsewhere in this issue. The students are not only aiding the priests in their cause of Christ in the outposts, but they are developing the self-sacrificing spirit which has ever been necessary on the part of the laity in the development and growth of the Church.

This week in St. Mary's Church, Rochester, a novena is being conducted in honor of the North American Martyrs. Relics of these saints, who a few hundred years ago were doing for the Indians, what priests and lay brothers in China are now doing to spread the Faith there, are being venerated and petitions are being made for the intercession of the Jesuit Martyr Saints. This is the first novena of its kind in this section of the state and it is hoped that attendance will so develop interest in the novena that it will be repeated.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

July 18, 1891 - Mrs. Katherine J. Dowling instituted a branch of the L. C. B. A. at Seneca Falls.

Father Day of Danville celebrated the 10th anniversary of his ordination with celebration of solemn high Mass. Assisting were: deacon, the Rev. Father Pagani of Penn Yan; subdeacon, the Rev. Father Eisler of Caledonia; and master of ceremonies, the Rev. Father Gleason of Perkinsville.

July 25, 1891 - St. Michael's new church in Lyons was dedicated by Bishop McQuaid, July 12, 1891. Solemn high Mass was celebrated by the Rev. Dr. E. J. Hanna, Rochester, assisted by: the Rev. John Gleason, Clyde, deacon; the Rev. J. P. Kiernan, Rochester, sub-deacon; and the Rev. Dr. W. Kavanaugh, pastor of St. Michael's, Lyons, master of ceremonies.

August 1, 1891 - The Rev. Father Mueller of SS. Peter and Paul's parish celebrated his first solemn high Mass in SS. Peter and Paul's Church.

CAREERS FOR BOYS

By Ronald Richings in 'Blackfigars'

The choice of a career for his son is in general, a problem of great importance to a man, and, often, one which he is ill-equipped to manage. He probably makes large sacrifices to defray the cost of a "good education" and is liable finally to sacrifice his boy's chances of happiness and success by an injudicious decision about his future. His difficulties may be increased, curiously enough, by his failure to realize that conditions of entry into a career are radically different from what they were thirty or forty years ago. He perhaps is still sufficiently romantic to talk about and even to believe in, the "self-made man" ideal, although the impracticability of it in these days of combines and over-population is surely manifest. Or he is likely to adopt one of two favorite attitudes; either, that his personal experience of the exigencies of his own calling, determines him not to allow his son to follow it, or that the only reasonable thing for a son to do is to step into his father's shoes, and continue the work built up for him. If he is neither romantic nor obstinate, he will consult his son's inclinations and, in all probability, he will find them either fantastic or completely unformed.

Follows the Wrong Course. A normal boy rarely shows a marked aptitude for one particular business or profession in his early or middle school days, and if he forms an opinion about his future it is usually much influenced by a limited knowledge of his father's occupation. In general, a boy reaches school leaving age without being able to discover what his best avocation may be; in consequence, he acquiesces in what appears to be the most attractive proposal put before him; or he accepts, with the philosophic resignation of extreme youth, what seems to be the inevitable price of his parents' unsolicited sacrifice and follows the wrong course mapped out for him. Thus, for instance, is a good farmer lost in the Law, a writer in Commerce, or an actor in the Church. And still, despite the irresistible growth of Democracy and the changes economic necessity has enforced, a father's pride may lead him to value success in terms of bank balances, and education as a preparation for work to which a high social standard is attached; so that a boy's real ability as well as his contentment may be immolated on the altar of convention.

Serious Economic Waste. All this means serious economic waste, which it is now unquestionably important to check. The question of how boys, when they leave school, are to make the best use of their lives is not a personal question, but one of good citizenship and good sense. It is as much to the advantage of the State as of the individual boys that they should choose and follow those callings wherein they will most freely and enthusiastically use their best abilities. And it is the schools themselves that could assist boys to discover, as far as possible, the most suitable work for them to undertake.

Parents' cooperation would be, of course, essential, and perhaps the most difficult part for them would be to dissuade their minds of the idea that a "standard of living" is more important than a standard of ability and endeavor. They could not expect the advantages and aims of general education to be set aside in favor of vocational training, but they could expect schools to provide their sons with information that would guide them in the wise choice of a career, and often they would be able materially to assist in supplying some part of it. There are, indisputably, schools where considerable help is given in finding suitable employment for boys who have completed their special course, and individual masters have done invaluable work on their own initiative. But it is not at present within the compass of even a headmaster's duty to help boys to choose a career because he is not himself provided with the requisite information.

Misleading Knowledge. A superficial knowledge of the various professions in every field of employment, on the contrary, would be most desirable. Such an aim would entail a great deal of work, but once a requisite to know not the exact values of their masters or parents but, authoritatively, the scope for work in each calling or another, and their own chances of success in it. Schools could provide such a range in two ways.

The first is the obvious one: by giving by qualified speakers, in a conventional practice to last, two or three times a term, an address on subjects so important as "A Trip Up the Ladder of Progress" in the House of Commons, or "The Health of a Nation" Lectures are paid to inflict these extra burdens on the pupils, and only occasionally do they add a little comic relief by showing lantern slides upside down. Boys would be far more interested and much better informed were they to listen to an engineer talking about the work of engineering, a manufacturer explaining what it means to run a factory, or a farmer discussing life on the soil. Every boy has, close at hand, a number of men who excel at their work and who would be delighted to speak about it for the enlightenment of the pupils. Such talks would be informal, and, possibly, not at all academic; and the speakers would be provided beforehand with suggestions about the form their talks should take, so that they would not concentrate on giving autobiographical sketches but would explain present and potential opportunities in their several callings for new entrants.

The chief disadvantage of this form of supplying information about careers is that lectures must be limited in number and variety. But they should be amplifactory and not self-sufficient. Small Annual Subscription. The more important work would have to be undertaken by a central body, and the results disseminated to schools throughout the country. Existing scholastic associations might well be able to provide the necessary machinery with little extra cost, and the annual subscription that schools might be called upon to pay would be so small as to be negligible. The

small permanent commission thus established would revive part of the extremely valuable work done by the Department of the Ministry of Labour. That Department recognized, at the end of the War, the urgency of this same problem among young soldiers returning to civilian life, and perhaps its most important, though least noticeable, achievement was to furnish men with such knowledge of conditions in various aspects in every field of employment that they were helped to choose their careers most desirably. Such an aim would entail a great deal of work, but once a requisite to know not the exact values of their masters or parents but, authoritatively, the scope for work in each calling or another, and their own chances of success in it. Schools could provide such a range in two ways.

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CATHOLIC BUYING POWER AND ITS INFLUENCE ON THE CATHOLIC PRESS AND ITS INFLUENCE ON THE CATHOLIC PRESS
Despite the very enormous circulation of the Catholic press as a whole in this country, it has been neglected by many of the leading advertisers. As a consequence it has suffered financially since most publications depend upon advertising revenue for their existence. With every inch of advertising used in our press Catholic influence becomes so much stronger.
The Catholic Press Association is sponsoring a movement to obtain the cooperation of Catholic readers to patronize advertisers who support our publications. You are one of the 6,647,066 subscribers of our Catholic Press. Your influence is important and your own purchasing power added to that of each subscriber creates a market probably unequalled by any other class of consumers. All things being equal you could in many instances favor advertisers using our press.
Mention by name the particular publication wherein the advertisement appeared. This concerted effort on the part of Catholic readers will result in full recognition of our combined purchasing power and attract to us larger advertising revenue and help build a stronger press in every way.
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