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MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the passing 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 Consultants, 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, 1920.

Editorials

No other Saint has ever brought forward such evidence in favor of the Supernatural. This evidence has surrounded this evidence with clearer light than St. Teresa of Avila. Now, the supernatural is the supreme question, the one which takes precedence over all others. Except this question, is there anything else really interesting in the world? An entire literature, leaving aside the supernatural, has been written about the person of Jesus Christ. If Jesus Christ is not the Son of God, He does not interest us any more than some wonder worker whose story the world has forgotten. So all so if Teresa of Avila did not really hold Christ in her arms, she falls in our estimation.

On the contrary, if the existence of the supernatural order is possible, and who dares to affirm the contrary?—It means the settlement of a great unrest in our mind, an unrest which Pascal has expressed in his immortal sentences. That restlessness will not down: it demands an answer. As long as doubt about it subsists, one can not sleep, especially since there is no time to lose. Perhaps tomorrow one may lie "in one's windowless earthly bed," of which the same Pascal speaks. If this ascetic, St. Teresa, brings to this supreme question, an answer worthy of examination, it is extremely important to listen to her. What other subject can have precedence over this? Just as the supernatural is the question of questions, the signal and singular case of St. Teresa of Avila is the most extraordinary theme of meditation which can be proposed for thought.

If St. Teresa of Avila is the most extraordinary and surest messenger of the supernatural ever known, it is well for us to study her. It is well to meditate upon the Virgin of Avila and upon the high dignity of her vocation at a time when, in the psychological order, pretends to explain everything by the sexual motive and which, in fact, ends in bringing everything back to that instinct.

CHRISTIAN ETHICS OF PROPERTY

In the Gospel of Christ, in the writing of the Fathers of the Church, down from the earliest centuries, in the Encyclicals of the Holy See, there can be found but one consistent doctrine. It is summed up in the words of the Angelic Doctor of the Schools, St. Thomas Aquinas, as supported by the authority of the Supreme Pontiff, that: "Man should not consider his outward possessions as his own, but as common to all."

No one has a right to imagine that the money he possesses and the wealth he has accumulated are meant for him alone and can therefore be disposed of entirely according to his private gratification, just as he pleases—and if indeed he were the ultimate owner in place of God. The individualistic doctrine which would countenance a selfishness so colossal, needs only to be formulated into words that all may see how utterly unchristian, un-Christian, and thoroughly pagan it is in its very nature.

Man, as we know, is not the absolute owner of what he is permitted to possess, but merely holds his goods under strict stewardship to God, that they may serve the beneficent plans of Divine Providence. To act otherwise would be to arrogate unto himself the power which belongs to the Almighty alone, in place of recognizing that he is but the servant entrusted with the talents of his Master, and must render an account, the most minute, of every penny at his disposal. It is the one reckoning he cannot evade.

True, no one is commanded to distribute to others that which is required for his own necessities and those of his household," writes the Holy Father: "nor is it to give away what is reasonably required to keep up becomingly his condition in life; for no one ought to live subconsciously. But when necessity has been supplied, and one's position fairly considered, it is a duty to give to the indigent out of that which is over. That which remaineth, give alms."

Like the rising sun you must advance and gather strength as you go.—St. Margaret Mary.

You can obtain a divorce after six weeks residence in Nevada, but you must reside there six months before you can apply for a Nevada license. The Father

FAITH IS A LOAN

Flung back to realities by the present financial upheaval, man today is forced to face facts squarely. He realizes the imperative need of a moral reform; of the readjustment and re-statement of the principles in man's intercourse with his fellowmen. To sum it up, man needs a practical religious belief involving basic truths amenable to his reason, which will dominate his life as his norm of conduct. The solution of this difficulty rests in the belief in the existence of a personal God and man's relation to Him, culminating in the doctrines and teachings of His Church.

Believing as he does, that the Catholic Church is the one, true Church, distinguished by the marks which Christ set upon it, and continuing His mission on earth, it is the privilege of every Catholic to join the lay apostolate of Christ and spread His teachings among men. As one Catholic layman has said, "My faith is a loan. God has been marvelously generous with me. So I'll lend my faith freely and willingly to anyone who turns toward me even a momentarily hungry and questioning eye." This may briefly epitomize the ideal and work of the Catholic Evidence Guild.

Membership in the Catholic Evidence Guild entails weeks and months of study of Christ's teachings and doctrines in the belief that knowledge of one's religion precedes all teaching of it and personal sanctification is the rock foundation upon which to build. Firmly grounded then, they pass on to others by speech or in writing, their heritage. Most of all by personal contact and example do they convince others that man's intellect seeks all truth, which is God; man's will wishes all goodness, which is God, and that His Church and His grace are the means to the end for which all men were made, eternal life with God. A man's life is a sermon and if that were his only one to preach, it would be the most eloquent and telling.

Current Comment

The following discussion of Catholicism and politics is taken from the Brooklyn Tablet and appeared in a recent issue under the heading "From the Managing Editor's Desk."

"We have received perhaps fifty letters in the last two weeks which can be labeled 'political.' Over half concern the case of the former Mayor of New York. One group offer condemnation for not espousing his defense the other make attacks for not denouncing him. The other half, or less than half, of the fifty either ask advice or denounce the major political parties and their candidates.

"Most of the letter-writers are so vigorous and so intense that we think again it is a good policy from a Catholic standpoint to keep off the subject entirely. As a matter of fact, the whole issue is a political fight and we fall to see what purpose is served, except to arouse feelings, upon matters which work up the warmest of loyalties. It is no service to religion or to the Catholic press to be taking sides in the 'warfare.' For this reason we have not even mentioned the name of a priest who is supposed to be running for President.

"We must realize two things. Firstly, there seldom has been for Catholics, a clear-cut issue in elections. Invariably there are personalities or politics involved. Then again, the politician is an expert psychologist and, by artifice, he can appeal to a dozen types as far apart as the Catholic and the anti-Catholic. One argument which will appeal to Catholics will be worked here for another which will appeal to anti-Catholics will be worked there. Many times their success is obtained by dividing the people. Catholics who seek to vote as Catholics in elections merely bewilder themselves.

"The following statement from our contemporary, The Record, of Louisville, seems to be sane advice: 'In the United States, the welfare of the Church has never been tied up with a political party, and is hardly ever affected in the slightest degree by the success or failure of any party. Too many Catholics get agitated or allow themselves to be agitated, in political campaigns, thinking without reason that their faith or their status as Catholics is in some way threatened. They forget that the Church is older than any government, older than any party. She does not want votes or political prowess, but wants fidelity instead, from her children. As citizens Catholics should vote in elections, but as citizens merely, seeking the best welfare of their country, to which no interest of the Church is ever opposed. On the contrary, whatever is for the true welfare of the country, is also, for the best interests of the Church. Hence, Catholic citizens, when voting, need not ask 'What Catholic interests are involved?' They need ask only, 'What is best for the welfare of my country (or city)?' And on that basis they should make their choice at the polls, assuming, of course, they bear in mind that a nation, no less than a family or an individual, is a creature of God, subject to God and accountable to God for what it does or fails to do."

"The intelligent readers of a Catholic paper, no matter to what party they belong, appreciate this feeling, we believe. A paper's influence on other subjects is maintained when a policy of aloofness from political partisanship is followed. Moreover, the average Catholic editor is seldom convincing when he refuses to hold his pen on this subject."—The Tablet (Brooklyn).

Recently, in St. Francis hospital, Wichita, Kan., a middle-aged girl man died, very suddenly, a victim of blood poison. Just before passing out he asked, feebly, "Is this the end?" His family and friends, all people of wealth and high social standing, had no answer for his question, couldn't give him a word of hope and encouragement. They were all unbelievers.

The man, a hard worker and bargainer during life, had sought riches, power, strength and health. He had succeeded. Never sick a day in his life, possessing a fine physique, influential in his community and rich beyond the hopes of the average man, he came to his end at the age of 52, unprepared to meet God. He had never practiced any religion. He had often said, "There is no God, no immortality, no eternity."

What a blessing for this man had he been poor—perhaps he might then have been wise. What a blessing had he been weak—perhaps he might then have felt the need of Divine Providence. What a blessing had he been without authority—perhaps he might then have meditated on the authority of God and given His obedience to God. What a blessing had he been ailing—perhaps he might then have sought the comforts of religion.

Poverty, weakness, obscurity and sickness often lead to imperishable hope—and to God, all that man hopes for. Is death the end? Hardly. Death is the gateway to life everlasting in the next world.—The Catholic Advance (Wichita, Kan.)

Diocesan Recordings

Since its foundation in Brooklyn in 1905, the Order of the Alhambra in addition to its social activities has had another purpose that of preserving by markers the location of American Catholic historical places. After considerable study of the history of Catholic missionaries in this section of New York State, Musa Caravan, Order of the Alhambra is arranging to mark the La Concepcion mission near Honeyo Falls. Grand Commander Daniel J. O'Mara has placed that Grand Commander Herman G. Hetzler in charge of this work and a suitable ceremony will mark the placing of the bronze tablet to commemorate the struggles and trials of Father Premin and the early Jesuit missionaries who worked among the Indians in this section. All Catholics will be interested in this coming event. Watch for the announcement of the date and place.

"Azana says Spain Will Smash Church," headlines the New York Times. In the inelegant but expressive parlance of the day, Oh, Yeah?

When the Knights of Columbus gather in Columbus Civic Center on Columbus Day, and it is expected by His Excellency, Bishop O'Hern that every member and former member of the Order in Rochester and vicinity will be present, it will mark a revival of interest in Catholicism.

This Catholic lay organization has achieved much during its fifty years of existence and will continue to be of great assistance to Bishop and priests. The local Council is bringing John B. Kennedy, gifted orator to tell the story of the Knights of Columbus especially in the welfare work in France. He will bring to those present the message of the Knights of Columbus and their participation in the Holy Father's program of Catholic Action. The meeting will not be entirely serious, many novel features are being arranged. No knight will regret attending.

With Catholic Evidence Guilds being formed throughout the country and with the first national conference having been held over the past weekend in New York, much interest is attached to the announcement of the Rochester Diocesan Council, National Council of Catholic Women that Francis J. Sheed of London, England, will address the diocesan convention, Oct. 26, in Columbus Civic Center. His experience in the work of the Catholic Evidence Guild is internationally known. He is an authority on the religious education of the laity.

John T. O'Connor, age 8, is starting young in the field of Catholic Action. Each week he is selling the Catholic Courier and Journal to people in Sacred Heart Parish. Two other boys, Joseph Cloonan and Thomas Mellon are doing a similar work in Immaculate Conception parish. Of course, these boys get compensated for their efforts, but nevertheless they are bringing Catholic news and views into Catholic homes each week and such effort deserves comment.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

August 8, 1891

The new chapel of the Sacred Heart Academy on Prince Street was dedicated by Bishop McQuaid. The Bishop celebrated solemn Pontifical Mass with Very Rev. J. F. O'Hare, V.G., assistant priest; the Rev. F. Pascale and the Rev. J. J. Leary, deacons of honor, the Rev. E. J. Hanna, D.D., and the Rev. Norman F. O'Loughlin, deacons of the Mass; and Monsignor H. De Regge, master of ceremonies.

August 15, 1891

Rev. Father Kiernan secured an altar formerly in Sacred Heart Chapel and had it installed in Holy Rosary Church.

Mr. V. Roche and his daughters, Eugenio and Helene took a Canadian trip visiting the Monastery of Our Lady of the Charly of Refuge in Ottawa, where six of their cousins were professed nuns.

August 22, 1891

The cornerstone of St. Bernard's Seminary was laid, August 20, 1891 by Bishop McQuaid attended by priests of the diocese and trustees of each parish. The members of the Catholic Uniformed Union in full uniform acted as an escort of honor. They were in command of Colonel H. H. Solillek. Among the dignitaries present was Archbishop Williams of Boston.

Catholic Action Personified

A recent pamphlet issued by the Catholic Truth Society entitled "Ludovico Neechi, a Leader of Catholic Action" deserves much more than passing attention. It is the work of Msgr. Olgiani, who writes with intimate knowledge of Neechi's extraordinary work in Milan until his death at the beginning of 1930. It has been excellently translated by Fr. H. L. Hughes, and by the generosity of the Catholic University of Milan, the C.T.S. has been able to publish this pamphlet of 72 pages for two-pence.

Neechi's life bears many remarkable resemblances to that of Frederic Ozanam in Paris a century ago. Merely as the record of an ardent and indefatigable layman who devoted his great energies and his rare capacity for inspiring others to the modern Catholic revival, it cannot fail to command an always increasing reverence and admiration. But Neechi's life-work in Milan was part of a much wider movement. In which he played a central part. In collaboration with a group of Catholic leaders of magnificent abilities and zeal and organizing power, inspired by intense devotion to the Church. Among them must be counted the Holy Father himself who was in charge of the Ambrosian Library in Milan during the same period.

Ludovico Neechi was born in the parish of St. Ambrose in Milan in November, 1876. His father, died soon afterwards, and his mother, on marrying again, ceased to practise her religion. He was thus brought up in a home where the Church was actively repudiated, at a time when education was completely dominated by anti-clerical forces, who employed unfrocked priests and friars to assist in undermining all respect for religion. But young Neechi was early drawn towards religious influences, in spite of the hostile atmosphere which surrounded him; and he found a confessor of most exceptional qualities in the Jesuit, Fr. Mattiuzzi, who later succeeded Cardinal Billot as professor of theology at the Gregorian University in Rome.

He had become a devout and militant Catholic before he entered the University of Pavia as a medical student. Even as a schoolboy he revealed the qualities of courage and of leadership which were to exercise such wide influence before long. A renegade friar who was his class master attempted to bully him into silence when he heard that the boy professed to be a practising Catholic; but young Neechi held his ground firmly and soon became an overbearing propagandist for the faith. At school, and again at the university, he had as a contemporary a young man of gifts very similar to his own. But whereas Neechi had established himself as the champion of Catholic belief, young Gemelli became the leader of the Socialist Intellectuals.

Growing up together in this curious rivalry, their lives were to be inseparably associated. Gemelli became the hope of the young Socialists in Milan, edited a Socialist magazine called the People and organized Socialist meetings everywhere. Neechi used to attend his meetings, and never failed to address them from the Catholic point of view. A real affection had grown between them; and when they were sent together to do their military service as medical students, it was Gemelli who dared Neechi to kneel down in the soldiers' dormitory and say his prayers.

At the end of his military service Neechi made a retreat to decide his vocation, and came out from it convinced that he should live as a layman instead of becoming a priest. He married and had a large family, and soon acquired a growing reputation.

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as a brilliant medical man. But he had devoted himself to the program of Catholic Action, and every spare moment was spent in organizing Catholic activities of every kind. The new movement of Christian Democracy, inspired by the encyclicals of Leo XIII, was just gathering momentum, and Neechi threw himself wholeheartedly into propaganda and organizing work.

It was he who in 1899 established a Christian Democratic Centre in Milan, whose objects were to exert an influence on social problems upon the solution of which depends the well-being of the community and in particular of the working class, to exercise an influence on all questions of national importance, and to co-ordinate the studies and work of its members towards the supreme interests of religion.

As its program, it intended to carry on active propaganda by means of discussions, lectures, excursions, distribution of printed matter, and the foundation of economic institutions for the benefit of the working classes.

In that wide program of action Neechi was an indefatigable worker. Four years later came an event which had immense subsequent results. Neechi and Gemelli had been together on military service. Neechi's persistence in going to early Mass each morning had at last compelled Gemelli out of curiosity to compare with him. Their friendly discussions continued for several years, until on Good Friday of 1903 Neechi was amazed at being invited by the young Socialist to accompany him to a church. They prayed together, and at last Gemelli rose and begged to be taken to a priest. Consternation fell upon the Socialist movement when they heard that Gemelli had decided to enter the Franciscan novitiate; and the extent of Neechi's personal influence was fully realized.

Years passed and the early gifts at Gemelli for having succeeded to intellectual acuity were gradually forgotten. His scientific attainments made him one of the most distinguished academic figures in Milan. Neechi also rose to the front rank in his profession, and was becoming widely known by his original researches in psycho-therapy. But they were both absorbed in the work of the Catholic revival, which they had made the purpose of their lives. They concentrated largely upon educational work, and especially upon the Catholic University of the Sacred Heart. It was growing rapidly, both in numbers and in prestige, and new buildings to accommodate it were necessary.

A strange chance brought the opportunity of buying what was once

the Cistercian monastery, but had been converted into the military hospital of St. Augustine, in which moment was spent in organizing, they had served together and where Gemelli had become converted to the faith. Together they decided that the building must be acquired for the University and an appeal to the Catholics of Italy was soon launched. Eleven million lire had to be raised, but the amount was collected, and today the great Catholic University of Milan stands there where they made

it. Gemelli became its professor. The new buildings were formally opened by the present Holy Father, in the few months during which he was Cardinal Archbishop of Milan when he had returned to the city where he had labored for so long of his members towards the supreme interests of religion.

As its program, it intended to carry on active propaganda by means of discussions, lectures, excursions, distribution of printed matter, and the foundation of economic institutions for the benefit of the working classes. In that wide program of action Neechi was an indefatigable worker. Four years later came an event which had immense subsequent results. Neechi and Gemelli had been together on military service. Neechi's persistence in going to early Mass each morning had at last compelled Gemelli out of curiosity to compare with him. Their friendly discussions continued for several years, until on Good Friday of 1903 Neechi was amazed at being invited by the young Socialist to accompany him to a church. They prayed together, and at last Gemelli rose and begged to be taken to a priest. Consternation fell upon the Socialist movement when they heard that Gemelli had decided to enter the Franciscan novitiate; and the extent of Neechi's personal influence was fully realized.

He was still in his early fifties when he discovered that he was afflicted by an incurable cancer. Hiding the fact from his family, he continued his regular work in spite of agonizing pain which grew daily more intolerable. Shortly before the end he let Dr. Gemelli know what must be expected, and a few weeks later he had died. His cortege, writes his biographer, was a triumphal march rather than a funeral, as it passed by the Catholic University buildings, over which a great statue of Christ the King had been erected only a few days before.

Few lives in modern times have been more fruitful or more exalted in their beauty and nobility, in that new phase of the Catholic revival which has swept through Italy in the past 50 years, as it swept through France after Napoleonic wars, the name of Ludovico Neechi will shine long after his death, an example not only to Italy and to Europe but to all the world.—The Universe (London).

Whatever can help me to think and love, whatever can give me strength and patience, whatever can make me humble and servicable, though it be a trifle light as air, is opportunity.—Spalding.

CATHOLIC BUYING POWER 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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