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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, 1929.

Editorials

Protestant churches are beginning to wonder whether foreign mission work is worth-while. After nine months investigation designed to answer the question, a committee of laymen have announced a report, to be presented in the near future to the churches they represent. Here are the four questions that cover the scope of the impending report: (1) Have the foreign missions finished their work? (2) Is there a decline in their value to the Far East? (3) Should these missions any longer go on? (4) What should be the attitude of Protestant Christianity toward the non-Christian religions of the East?

The Catholic answers to these questions can be given categorically without investigation. (a) The foreign mission work is never finished so long as the command of Christ has not seen complete fulfillment. "Go teach all nations, baptizing them, etc." (b) There can be no decline in the value of the Gospel of Christ. It is God-given for the salvation of all men. (c) For the Catholic Church to discontinue foreign missions would be tantamount to a relinquishment of her belief in the true faith and a betrayal of her trust "to feed My lambs, feed My sheep." (d) The answers to the first three questions include the answer to the last. True followers of Christ may not insult themselves in selfish unconcern for souls not yet favored with the light of Christian faith.

The Protestant answer to a Protestant problem, of course, is their own business. In fact they appear to be making very much of a business of the problem. It is costing the seven denominations represented some ten and a half million dollars a year for foreign missions, not including bequests. It is quite likely that they may figure this a big price to maintain Protestant prestige in pagan lands in the face of the fast dwindling importance of the Churches among its membership in Christian countries.—The Evangelist (Albany).

Two principles are laid down by the church regarding the right use of money. It is one thing to have a right to the possession of money, and another to have a right to use money as one pleases. The right to the possession of money, let us state at once, is not disputed, but the right to use it as one pleases is most absolutely denied. Pope Pius XI thus explains concerning this question. "That we may keep within bounds the controversy which have arisen concerning ownership and the duties attaching to it, we reassert in the first place the fundamental principle laid down by Leo XIII, that the right of property must be distinguished from its use. It belongs to what is called commutative justice faithfully to respect the possessions of others, not encroaching on the rights of another and thus exceeding the rights of ownership. The putting of one's own possessions to proper use, however, does not fall under this form of justice, but under certain other virtues, and therefore it is a duty not enforced by courts of justice." Hence, it is false to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the very misuse or even the nonuse of ownership destroys or forfeits the right itself.

Most helpful, therefore, and worthy of all praise are the efforts of those who, in a spirit of harmony and with due regard for the traditions of the Church, seek to determine the precise nature of these duties, and to define the boundaries imposed by the requirements of social life upon the right of ownership itself or upon its use. On the contrary, it is a grievous error so to weaken the individual character of ownership as actually to destroy it.

The right of private ownership which is the first principle here involved, and previously been fully established by Pope Leo's Encyclical, as based upon the very nature of man, particularly insofar as he is a member of society. "It is lawful," are the words of St. Thomas, contained by the Pope, "for a man to hold private property, and it is also necessary for the order of human life." The holding of private property in matters declared to be both lawful and necessary for man.

What does it mean?—I mean the good of the individual and the good of the whole.—St. Thomas.

Current Comment

IN THE heart of Berlin, a new NAZARETH IN CATHOLIC CONGREGATION has been established, the Frauen von Nazareth or Ladies of Nazareth, not in an idyllic location but close to the Halleschen Tor where day and night, without interruption, are heard the sounds of traffic on the Platz.

The special aim of the new Congregation is to restore a consciousness of the Creator and Savior to those who have forgotten God and Christ. They will follow their apostolate in the great city, especially among the young working women. They will organize the young people under the banner of the Eucharistic Chalice and make of them shock troops in the campaign for the saving of souls.

Until now the Ladies of Nazareth have had their field of activity in Holland, where the Congregation was founded in 1921, by the Rev. J. van Ginneken, S.J. The members of the Congregation do not wear the habit of a Religious. They are particularly interested in the young working women of wavering faith. Among the factory-employed girls and young women in Holland they have made wonderful progress and have an organization of 15,000 members.

A two-year novitiate prepares the candidates to take the three vows of chastity, obedience and poverty. Thus with the arrival of the Frauen von Nazareth, the first German novitiate is established in Berlin.

The Congregation has come to Berlin at the special invitation of the Most Rev. Christian Schreiber, Bishop of Berlin, and has the sympathy and active support of the young diocese. Within a week of their arrival they had begun their work. Every noon and evening they are assembling small groups of working girls and laying the foundation for the greater work that is to follow.—The Church World (Portland, Me.).

GIVE MEN WORK

A campaign is in progress to spread employment and create employment. It is sponsored by several leaders in big business. If the first effort only be successful it will be only a phase of the relief problem. If both be successful it will meet a national emergency. We mean that it will put people back to work.

It is a good thing to share the work, spread the jobs as far as possible without creating new hardships. This will restore the self respect of thousands who now must depend on charity. It will not create additional buying power, nor will it stimulate business. Buying power and normal business can be made only by the creation of more work.

The business men of America have an opportunity now to make the turning point of the depression. To accomplish this they must think in the terms of unemployment. If the country continues in its present condition there will follow government control of business. This would be socialism but it would not be the work of socialists.—The Catholic Sun (Syracuse).

SCIENTIFIC BARDLE

Another fallacy afloat today is the tenet of the eugenists. They teach that "if people are given the proper eugenic training, they won't fall in love with those who are genetically unfit for parenthood." This statement is just as untrue as if it had read, "Teach a man the evils of liquor, and he'll never become a drunkard."

Eugenists are in the habit of foisting off their theories as scientific facts. And with owl-like gravity they proceed to point out a program for a more select race. It's all very nice to lay down rigid rules for mating, but when a young man's fancy (or a young woman's for that matter) lightly turns to thoughts of love . . . well, stone walls do not a prison make, nor iron bars a cage! Each individual imagines that his own case is different,—that he (or she) is an exception to the rule.

"Eugenics believes in the influence of education in mate selection," announces Dr. Harry H. Laughlin in charge of the eugenic records of Carnegie Institute. That's placing a large responsibility on "education." But eugenics may go on maintaining its belief until Doomsday, but that will never affect the methods of the members of the well-known human race. The marrying and giving in marriage as practiced among survival of the unfit will continue.

"If the School and the Church would teach eugenics, we wouldn't fall in love with the wrong people," contends Dr. Laughlin. Sort of vaccination process, so it would appear. We'd like to learn the progress of those institutions of knowledge which have been professedly experimenting with eugenics.—Columbia University, for example. What the young people of lax today need to be taught is modesty and restraint; knowledge of the opposite, they acquire too readily.—The Western Workman (St. Louis).

It is the effort to gain poverty of spirit that meekness is born, and under its protecting arm it ripens to maturity. Though of gentle mien and kindly form, it is the outcome of fierce struggle and ceaseless conflict with self. It is perfectly fearless, for it was born in the din of battle. Though gentle, its nerves are of steel, its muscles of iron. Yielding as it seems, it can lead men to the martyr's stake, and strengthen them to endure all the cruelty that the art of man can devise. Though ready to give place to others, it is not from indifference, but because it has set itself to attain what is more worthy of its possession. "A heart of steel towards self, a heart of fire towards God, a heart of flesh towards men."—The Pilot (Boston).

Penance is a salutary weapon placed in the hands of the valiant soldiers of Christ, who wish to fight for the defense and restoration of the moral order in the universe. It is a weapon that strikes right at the root of all evil, that is at the dust of material wealth and the wanton pleasures of life. By means of voluntary sacrifices, by means of practical and even painful acts of self denial, by means of various works of penance, the noble-hearted Christian subdues the base passions that tend to make him violate the moral order.—Encyclical Caritate Christi.

Cardinal Bourne of England has again given his warm approval to the movement to free the remaining slaves in the world, the number of whom is estimated at between four and six million. His Eminence recalls the energetic work of Cardinal Lavigne in this field.

There is no enemy from without. The enemy I fear is he who, forgetting human nature and the history of Europe, would raise the question of another's religious belief and induce strife and discord into the life of our country.—Cardinal Gibbons.

Diocesan Recordings

Catholic women of the diocese representing various organizations affiliated with the Rochester Diocesan Council, National Council of Catholic Women, will gather in Rochester, October 26 and 27, for the second annual convention of the Council. Competent speakers will discuss matters of moment to Catholic women and the Council extends a cordial invitation to visitors to attend the sessions. The growing movement of Catholic Action advocated by the Holy Father is interesting more and more of our Catholic people. A convention of this sort will serve to inform and enlighten. Catholic men will particularly want to hear Francis J. Sheehy scheduled for the Wednesday evening meeting. He will discuss Catholic Evidence Guild work based on years of experience. Attendance at the coming sessions will result in a more enlightened laity in the diocese.

Limited knowledge of the missionary's work in foreign fields often results in misunderstandings. We would suggest that on Mission Sunday, October 23, that everyone make it a point to learn more of the reasons for evangelizing the pagans, more of the reason for the zeal of the missionaries and something of the work that has been accomplished. It is not so many years ago when the country in which we now live was a "foreign field" to zealous missionaries from Europe.

"Brush up on your religion" was a sales argument used by one of the inexperienced newsboys of this paper in approaching a prospect. This was rather an abrupt way to seek the patronage of a prospective buyer, but in essence isn't it just the purpose a Catholic newspaper is trying to serve. Our religion does not consist entirely of knowledge of the Christian Doctrine. It also consists in our dealings with our fellowmen. If our knowledge is insufficient in regard to what the Church is doing in meeting crises of the day are we not in need of some medium to bring us that knowledge. Catholic information as supplied through the Catholic press is an excellent means of "keeping up" and will not allow us to be battered down from the position that is rightly ours in the community in which we live.

Bishop Gallagher of Detroit in blessing the home of the Kolping Society recently opened in that city declared that when the economic depression passes Detroit must develop a large Catholic home for young men. Here in Rochester is an institution that meets all the requirements for a Catholic center for our young men and young women. It is the Columbus Civic Center. It is unique in facilities afforded. It is one of the most complete institutions of its kind in the country. Other communities feel the lack of such a building. Are we doing all we can to see to it that what we have is used? Those in charge are exerting every effort to bring the facilities of the Columbus Civic Center to the attention of all. Their efforts deserve full co-operation.

May God prosper only our footsteps! Let the spreading of His faith; and then let the devils and their army do their worst; I care not for them. "If God be for us, who shall be against us?"—St. Francis Xavier.

Dramatic Moments in Catholic Life and History

How a Jesuit Horseman Rode Through a Persecution

By CLETUS J. KOUBEK



A ball of string fell at Gerard's feet.

The Royal Lion, a comfortable inn on the high road to London, was in an uproar of excitement. A troop of the Queen's men had lately arrived on another man hunt. It seems that word had reached Elizabeth's ministers that there was a priest in the district and the soldiers had been immediately dispatched to bring him to the Tower, that is, if they could find him.

As the troopers hawled their riders to the hostlers and slaked their thirst with foaming tankards of ale, the news of their mission had spread through the village. It had added to the ferment of the times. The disastrous end of the Spanish Armada, just a few weeks before, left the people jubilant. Their nervous tension relaxed, their feelings against Catholics had flared to almost incredible heights in swift reaction because Spain was a Catholic nation. Catholics were suspected, and the Queen had no use for them anyway. It was illogical, but then England at this period was in the grip of a fierce persecution of the Church and persecutions have never been founded on reason. Fifteen priests had been butchered in two days in London, and twelve others sent to the provinces and virtual slavery. Now came the word that another of these emissaries of Rome was lurking in the countryside. Small wonder that the inn was in a turmoil.

In the midst of the confusion, a stalwart, handsome horseman, who sat his mount with the grace and courtliness of an expert, galloped into the inn's yard. Dismounting, he took the reins to a kneeling groom all eager to give the gentle man the grasp of the hour. "There be a priest hereabouts, he burst forth. "Have you seen him, sir?" "So," replied the stranger, "those are the Queen's men." And his eyes took in the crowded public room of the inn. Turning to the groom again who stood by respectfully awaiting his orders, he said, "Give the horse some water and bring me some ale." The groom was about to make off to carry out the stranger's wishes when a question from the latter halted him. "Where does the road branch off to Ward's Manor?" he asked, then went on to explain, "I seem to have lost my way." "About six miles down, my lord," returned the groom. "So busy were the villagers and the officers with speculations as to their victims whereabouts that no one paid the slightest attention to the new arrival. An uninterested question or two, from fellow servants, was answered by the groom with the statement that the gentleman was evidently one of the gentry who had lost his way and was making for Ward's Manor. In the meantime the stranger had had his horse attended to and himself had quaffed a parting cup. Soon he wheeled about the courtyard, waved his hat to the assembled people, who returned his salute, and then was off down the road in a cloud of dust.

The strange horseman was John Gerard, priest and a member of the Society of Jesus, at that time engaged in missionary work in his native England, whose life in this hazardous calling presents a fascinating record.

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