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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 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 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, 1932.

Editorials

Much thought was given by the members of the Catholic Central Verein, New York State Branch, in their deliberations during the recent state convention to the resolutions adopted by the convention. These resolutions were not the result of hasty action, but the accumulation of study, experience and sound judgment of men who have been for years following the pronouncements of the Holy Father upon current questions of the day. Continuing this careful consideration and study, the Rochester Branch of the society will on Sunday at its regular meeting spend the entire meeting time upon one of these resolutions which were so carefully prepared. "The Social Question." Each point will be discussed exhaustively. To show to what these men devote their Sunday afternoons in serious deliberation we are reprinting here the resolution as adopted that it might develop thought upon the subject in question and lead others to considerations of vital problems in the light of the Holy Father's Encyclicals. This resolution as adopted at the Rochester convention is:

THE SOCIAL QUESTION. We affirm the resolution of our prior conventions on the social question and again earnestly recommend the applications there announced and impress upon our membership the need of giving these subjects careful study and application. We urge our members to study carefully the Encyclical of Pius XI, Quadragesimo Anno. We condemn also the practice of making one worker do the work of two or three, while at the same time lowering the wages of said worker. We condemn the practice of employers taking a steady return from their business at the expense of their employees. We condemn especially the practice of employing married women whose husbands earn adequate wages. We condemn the practice which is becoming more and more widespread of employing in public offices and in the public schools married women who have husbands employed at adequate wages. We commend the practice of those employers who have striven to maintain the wages of their employees at a high level. We favor the establishment of a system of voluntary unemployment insurance participated in by employers and employees. Such systems have been tried with success in a number of important industries of the country, and we regret that they have been less generally accepted by the nation's industries than should be the case. We warn employers and employees that, unless a workable system of voluntary unemployment insurance is established, it will be necessary for the State to exercise its right and perform its duty to protect the workers and prevent destitution by establishing some system of unemployment insurance. We commend the efforts that have been made by both public and private movements to relieve the unemployment situation.

IT TAKES THE WOMEN. It took the women in their recent Convention to bring out one of the most important problems of the Catholic family-life in Rochester. It is the problem of recreation for the children. After discussing the Parochial School system and its influence in developing Christian character, several of the members threw a bomb into the proceedings by showing that in our large cities the Parochial School alone is insufficient to develop and safeguard their children. Why? Because the school does not go far enough. Of his waking hours the child spends only one-third of his time in the classroom; the other two-thirds is spent in recreation. The school takes care of one-third; and the other two-thirds? "What are we mothers to do with our children during that other two-thirds of the time? And remember it is the time when the child is active! He or she comes home ready to explode with pent-up energy. What are we to do? There are no churches to speak of; errands don't last forever. Let them go and refuse them recreation? Moral and mental suicide. Send them to the movies? Follow them wherever they go? Tie them down to some trivial? No. We are training future leaders of the world and Church, not war-

dolls for a museum. They must learn how to care for themselves. But they must do this under the proper supervision—under Catholic supervision. Yet what is being done in Rochester under Church auspices in the way of organized and supervised recreation? But the bomb proved a dud. The women rapidly outlined the work of that nature going on at the present time to meet just such a need. First there are the diocesan Camps, Madonna and Stella Maria, to give an excellent vacation under Catholic supervision to the boy and girl; during the school year there are official Leagues among the parochial schools in baseball and basketball; there are smaller Leagues going in for soccer and volley-ball; many of the parishes have the Scouts, including the troops from the Catholic Women's Club and the Knights of Columbus, lastly, the Columbus Civic Center, the social and athletic center for Catholics of the city, offers wonderful opportunities to the Catholic boy and girl in the way of swimming, basketball, volley-ball, and all the other sports the youngsters love to play. And all this under Catholic supervision and all of it organized. The Catholic women are to be thanked for recognizing this problem and bringing it out into the open. While the problem has not been adequately met, a very good start has been made.

Current Comment

It is the elementary principle of "EITHER OR" Catholic action, that the parish is to say, the primal cell of any Catholic community, wherefrom all Catholic work should begin as from a first vital unit and gradually develop and spread by interaction with other such units. There are, however, some hazy-minded Catholics who constantly ask themselves "Am I to do this or that? Ought I to concentrate myself upon my parish or ought I to spend myself on and take up diocesan or even national interests? This "Either Or" plays very little part in Christianity, says Fr. Martindale in a recent article on the subject "Christ's retort to that was "This you ought to do, and that you ought not to omit." Yet many fall too easy a prey to this falling. For there will always be people who are so absorbed in matters parochial as to lack the wider outlook, whilst others will be so interested in wider spheres as to be lost to their parish. In the former, the parochial spirit (call it parochialism if you please) has grown into a sort of mania. To look beyond the parish seems to them a betrayal. They have never guessed what the word "Catholic" really means, nor what the "Church" really is. In fact they are localists and sectarian; and indeed a great deal of their talk and even zeal, and certainly their denunciations, are suggestive of sectarianism. This is a point worth emphasizing nowadays when through force of circumstances, wider interests have to be continually urged: interest in the Missions, interest in diocesan affairs, interest in united action. . . . Nor is the other falling less common. For there are men and women who prove a sad disappointment to their parish priest. Not that they are hostile to him, not that they haven't within the parish sufficient scope for their zeal and energy, but they have so educated themselves to think in wider terms, that smaller spheres escape their attention. This is a falling none the less, detrimental both to the individual and parochial interests. Consequently, the golden mean lies not in "Either Or" but in "Both And."—The Examiner.

AN EDICT OF TYRANNY. Mexico is about to forbid its poor to have large families. That country intends to control birth by legal structure. Never before, perhaps, has a state been guilty of such an action. Mexico, by this proposal, is stepping far across its jurisdictional boundary-line. It becomes a despotic trespasser on the most sacred domain of the private individual. Certainly Mexico is not so presumptuous as to maintain that it can curtail the natural right of the normal citizen to marry. Nor would it stultify itself before the world by claiming authority to condemn the individual to a life of virginial continence. Therefore, when Mexico prohibits children to poor couples, it forces them to resort to artificial means of birth control. Now, no state can make a binding statute whose fulfillment involves the infraction of the natural law. For natural rights and national duties are above and antecedent to state-made enactments. But just this, Mexico essays to do. The course for Catholics is clear. They are bound not to obey this illegal farce. Catholics in Mexico should experience no difficulty in this matter. They are numerous enough to make their forces felt. It is fallacious to allege, as Birth Controllers do, that fewer children mean better children. Eugenic statistics show the contrary. It is an Utopian pipe-dream for them to imagine that this world will ever rid itself of the plague of poverty. Are pigmy-men trying to improve upon the plan of God? The world is far from over-population; its resources are, as yet, unscratched. What Mexico should do is to apply a little good, old-fashioned justice to its economic condition, and leave moral issues to the individual conscience. Those all-wise legislators think they have found a certain solution for an apparent evil. In applying it, they will but force their nation to commit slow suicide. Are they blind? Cannot they see that birth-control spells the inevitable loss of earth control? Merely from the material viewpoint, they should remember that, as Theodore Roosevelt once said, "The greatest of all curses is the curse of sterility." Mexico, by this statute, sounds its own death knell. For the law of compensation takes its inexorable toll. Neither state nor person can sin with impunity!—The Western Watchman (St. Louis).

Not all records of the depression are written in red ink. Dr. Benjamin Goldberg, professor at the University of Illinois, startled the American Congress of Physical Therapy by submitting facts and figures to show that there has been a decrease of eight per cent in the mortality rate from tuberculosis in the last two years. Among the reasons for this gratifying advance he cited a simpler form of living due to smaller incomes, relaxation of the terrific strain of industry and the moving of hundreds of thousands from cities to the country.—The Michigan Catholic.

One who visited the Irish Eucharistic Congress and who has just returned from the great event, tells us this: "Dublin, Cork and the other Irish cities and towns have the cleanest picture shows I ever saw anywhere, and the best." Those directing the affairs of the Irish Government and the municipalities don't permit the presentation and display of the vile and vulgar things seen in our cities and in the cities of other countries.—Indiana Catholic.

Diocesan Recordings

The reception accorded the Diocesan Review and Annual Calendar supplemental to the Catholic Courier and Journal and a part of the service rendered subscribers, which was issued last week is most gratifying to the management of this newspaper. We shall appreciate any comments subscribers have to make on the Diocesan Review and Annual Calendar and especially constructive criticisms that will aid us in making it better next year.

It is our belief that if more demonstrations of the activities taken place in the Columbus Civic Center were to be given it would increase greatly the interest in the Center. Last Sunday an excellent program was presented for about 2,000 persons in which the educational, physical and cultural aspects of the activities in the Center were actually demonstrated in a manner that would make those in the audience realize that they too should join in these activities. Many other phases of the Center's usefulness could not, of course, be demonstrated. For instance there have been meetings such as that of St. Peter Canisius Catechetical Society, the Parish Sodality Union and many others which promote a still more important phase of the Center's usefulness. Those who stayed away Sunday evening, missed something, as do those who do not make use of this great institution, the Columbus Civic Center.

In the November issue of the Catholic Women's Club Bulletin, the Rev. Walter A. Feory, director of Rochester Catholic Charities makes an appeal to Catholic women to cooperate with the Rochester Needlework Guild which he terms, "one of the strong arms of Catholic Charities, during these days of depression." The editor of the Bulletin points out that donations of two new garments or cash may be sent to the Catholic Women's Club clubhouse, 215 Alexander Street, and that such a donation makes the contributor a member of the Needlework Guild. Men women and children are eligible for membership. It is a worthy cause.

Have you signed up for the Columbus Civic Center or have you had a friend sign up?

If you would carry on the apostolate of the Catholic Press, get your own subscription caught up to date and send in an extra subscription for the Catholic Courier and Journal for the use of patients in the hospital or other institutions.

Recently in the Baltimore Catholic Review an account was given of a young member of the Baltimore City Fire Department who makes it a practice to buy his diocesan paper first, then Catholic pamphlets to read and to pass them on to his friends. When asked questions concerning the Catholic Faith, this rugged, fearless young man, immediately has the answer or knows where to get it. He is liked by Catholics and non-Catholics. He is setting an excellent example for those who feel embarrassed and disconcerted when questioned about their Faith. He is a Catholic layman worthy of the name.

A series of public lectures are being planned by the Rochester Branch, Catholic Central Verein of America. This organization and its work have been attracting no little attention

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

November 21, 1891. The Rev. Augustine M. O'Neil of Phelps gave a lecture to the pupils of Nazareth Academy and the reading circles connected with that institution.

November 28, 1891. The Rev. Fathers O'Donoghue and Dumphy of the Congregation of the Mission at Germantown, Pa., gave a mission at the Stanley Catholic Church.

A statue of St. Stanislaus was dedicated in St. Stanislaus Polish Church by Bishop McQuaid assisted by Monsignor De Reggo, the Rev. J. P. Kiernan and the Rev. Edward Hanna.

The new building of St. Mary's Hospital built following the disastrous fire in February was formally opened. The reception was held under the direction of the Perpetual Help Society of which Mrs. William C. Barry was president and Mrs. J. A. O'Hare and Mrs. F. A. Shale, Vice-Presidents. Mrs. Joseph T. Cunningham was chairman of the committee in charge.

St. Mary's Church fair in Geneva was successfully conducted.

December 5, 1891. The Catholics of Moravia assisted by a number from Auburn conducted a festival which netted \$500.

A temperance society formed in Holy Family parish, Auburn, elected the following officers: President, Henry Burke; Vice President, James Murray; Secretary, Martin A. Hannon; Treasurer, Alexander D. Chatelle.

The Rev. A. B. Schweninger of New York was the guest of the Rev. Fidelis Oberholzer, pastor of Holy Redeemer Church.

An entertainment was given by the pupils of St. Mary's School in honor of Father Stewart who was observing the 25th anniversary of his ordination.

St. Francis Xavier Benevolent Society elected the following officers: President, Peter Wolf; Vice Presidents, Louis Meyer and William Rosenbach; Recording Secretary, August Drees; Financial Secretary, O. L. Drees; Treasurer, Frank Kluber; First Marshal, Nicholas Fleck; Second Marshal, Ulrich Malchke; Third Marshal, Frank R. Smith; banner carriers, Herman Erb, Nicholas Miller, Frank Malter; physician, Frederick Beuchert.

December 12, 1891. The Knights of St. Michael elected the following officers: President, Anton Englert; Vice President, Valentin Kriegl; Secretary, Joseph Kessel; Treasurer, George Fichtamer; Captain, George Kirchgasser; First Lieutenant, J. Schneider; Second Lieutenant, F. J. Bleh.

since the successful state convention held over the Labor Day week end. If the lectures are comparable with the excellent addresses given at the convention, they should attract many interested listeners.

The Society of St. Peter Canisius

(Brief of chief points in a recent talk by the Rev. Benedict A. Ehmann on the Society of St. Peter Canisius.)

There is no need to argue the point that sound religious instruction is essential to solid education; only fools and loose-thinkers debate the issue. Our public school system of education forbids the entrance of a religion class into its curriculum as such, but allows, in the State of New York at least, for one period a week, outside of the school precincts during which the children may be taken and instructed in the teachings of religion, provided the parents give their written consent to such procedure for their own child.

Without comment on the inadequacy of such a makeshift arrangement, the fact remains that a large and difficult problem arises for Catholic educators out of this league of opportunity. With at least two-thirds as many Catholic children in Rochester public schools as in the parochial schools, the problem must be faced by anyone who considers the work of Christ to be something more than an idle pastime. It has been courageously met in the past by heroic leaders both in the clergy and in the laity, but the most zealous would admit that the actual accomplishments are still far short of the possibilities. For the better organization and systematization of such religious education, and for the complete solution of the special difficulties arising out of this modern-day problem, a group of diocesan priests has recently formed the St. Peter Canisius Catechetical Society.

The society chose St. Peter Canisius as its patron because this saint was the great champion of religious education in Germany during the time of the Lutheran defection from the Catholic Church. The organization and personnel of the Society is kept vigorously informal and as free as possible from the cluttering intricacies of red tape.

- Its aims: 1. To make our people aware of the acute problem of religious education, especially for the Catholic children in public schools. 2. To determine clearly the legislative and legal aspects of the problem. 3. To prepare careful units of instruction for each of the grades and when we remember that most of our Catholic public school children receive religious instruction only one-half hour a week during about thirty weeks of the year, and then for only four years (since only the 3rd, 4th, 5th and 6th grades as a rule are permitted to be taken for instruction) the question is not so much "How much religious instruction can we give them?" as "How much religious instruction may we leave out to meet the limited number of religious periods?" 4. To provide catechetical pictures, charts, and apparatus for needy religious instruction centers. 5. To train a competent staff of lay-teachers in methods of teaching religion, in order to prepare them for the taking up of some of the actual burden of religious instruction of the smaller children, and thus leave some of the priests free to meet the untouched problem of higher religious training in the junior high schools. As conditions now stand all the available priests are engaged in the religious classes for the elementary grades of the public schools. The Society appeals for the loyalty and support of Catholic Groups who may do much to remove the barrier

Suffering with Mary

It has been said that sorrow is the lot of every one. To some, to most perhaps, it is a terrible and bitterly presented evil. Would this be so if we reflected more on the sorrow of her whom God loved most? Do we ever go to Mary for help in our grief as to one not untried in woe? The sorrow shared is a sorrow lightened and the Queen of Sorrows asks us to share her pain.

There are many ways we can do this. We can take on our own shoulders a little of Mary's heavy burden every time we say with loving sympathy the sorrowful mysteries of the Rosary. When we go to Mass we go to the renewal of the sacrifice of Calvary and we cannot do better than let it from time to time in spirit at Mary's side, begging her to share with us these sentiments of reparation and worship which did so much to comfort Jesus on His cross. What Mary can and will do for us in return those only know who have experienced her maternal love.—The Irish Messenger.

The Catholic Courier and Journal advertisers seek your patronage through this paper. Let them know the paper is bringing them business, and you will get more for your money.

Most of us are perfectly willing to honor the deserving—until their fame threatens to eclipse ours. True glory lies in helping one more deserving than oneself to a position which we covet.

Life is the soul's nursery—its training place for the destinies of eternity.—Thackeray.

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