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Catholic Alumni Meet to Discuss Social Justice

(Continued from Page One)

C. W. C.; the rights and duties of the Capitalist by Dr. Walter J. O'Connor of Georgetown University and the rights and duties of the farmer by Dr. Frank O'Hara, Professor of Political Economy at the Catholic University, were among the topics presented for discussion. The propagation of the tenets advanced in the Papal Encyclicals by the Church, by the Catholic groups, by the press, and by the radio was a topic presented for open discussion by Dr. O'Connor and other speakers.

Catholic World Over

(Continued from Page One)

Manila—The new parochial convent of Binmalay, Pangasinan, has been blessed by the Most Rev. Cesar Guerrero, Bishop of Lingayen. Half of the cost of the new school was donated by His Holiness Pope Pius XI and Bishop Guerrero.

South Chicago, Ill.—The glad news notifying him of his selection as Auxiliary Bishop of Panama has been received by the Most Rev. John J. Maffei, C.M.F., while the Bishop-elect was visiting his friend, the Rev. James Tort, C.M.F., pastor of Our Lady of Guadalupe Church, and director of the national shrine of St. Jude. The new Bishop is known to hundreds of Chicago policemen who are members of the St. Jude Policemen's League, through his participation in services of the League at the shrine.

London—"Benediction Dies. This bus leaves for Benediction every evening at 8:30," runs the notice on a vehicle which piles for hire around Mallin, in the Scottish Highlands. When the proprietor of the bus has brought in his last load he attends the Benediction service.

New Orleans—Two hundred and eighty-seven students are enrolled in the new unit of Xavier University, Catholic college for colored youth, here. The addition of the new unit admitted several years of development admitted to be unexcelled in the history of schools for colored youth in this country. The University is conducted by the Sisters of the Flesco Sacrament.

Prague—Proceedings for the cause of canonization of Blessed Agnes of Bohemia will be begun this month. A postulator has been selected from among Czech ecclesiastical dignitaries in Rome, who, in turn, will choose a representative in Czechoslovakia.

Vatican City—The secular newspaper reports that the Vatican is collaborating with Hollywood in the preparation of a Catholic motion picture is erroneous. This rumor was given rise to, it is believed, by the fact that a certain Italian group in arrangement with a Hollywood concern, is preparing for the production of a motion picture according to Catholic doctrine. But the Vatican has absolutely no connection with this undertaking.

San Francisco—Within three days after his appointment as Chaplain of San Francisco, Father James O'Kelly, the first restaurer convert to Catholicity, John Boble, a seaman on the Dollar Line "President Jackson," was the man who Father O'Kelly received into the faith. Boble, a Holland-born sailor, had been raised a Lutheran.

New York—The second Italian Catholic Church to be dedicated here within the past month has just been blessed by the Most Rev. John J. Dunn, Auxiliary Bishop of New York. It is the Church of St. Theresa, of the Infant Jesus.

Suanhwafu, Hopel Province, China—A generous grant from the Pontifical Work of St. Peter the Apostle for Native Clergy has made it possible to open a new central seminary here, to serve the two vicariates of Suanhwafu and Fonyang, Shanai Province, and the Independent Mission of Hsien. The new building, which is sufficiently large to accommodate 50 students was planned to be adequate for several years.

Chicago—An unusual shrine made of scraps of wood from crates during a past time was presented to the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, by Henry Rothler and Leo Rodak, youths of St. Peter and Paul parish.

Berlin—The well-known Catholic philosopher, Dr. Alois Dempf, has been named professor extraordinary at Bonn University. Dr. Dempf is one of the outstanding Catholic authorities on political and social science. His lectures at Salzburg this year attracted widespread interest.

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Exclusive Photos Relating to Ven. John Neumann



Many prayers are being offered for the early beatification of the Venerable John N. Neumann, fourth Bishop of Philadelphia, who died seventy-two years ago in his See City. The Catholic Church, in 1921, declared that he practiced all the virtues in a heroic degree. The above exclusive pictures are made public for the first time. Upper left, the Venerable John Neumann as a boy, six years of age. Upper right, the Venerable John Neumann as a Bishop. Lower left, Bishop Neumann's mother, nee Agnes Loebler, and, lower right, his father, Philip Neumann. In the center, below, is the parish church in Prachattis, Bohemia, where Bishop Neumann was baptized, confirmed, and made his First Communion. He was the first member of the Redemptorist Congregation professed in America.

The Jesuit Martyrs of North America Radio Talk Given by Rev. Peter F. Cusick, S.J., Director of the National Shrine of the North American Martyrs, Auriesville, N. Y. over Station WHAM During Rochester Catholic Hour—Sunday, Nov. 27.

At last Sunday's broadcast Rev. Peter F. Cusick, S.J., director of the National Shrine of the North American Martyrs, Auriesville, N. Y., delivered an address on "The Jesuit Martyrs of North America." He spoke as follows:

Among the Soldiers of Christ, who fought the good fight and shed their blood for Catholic truth, must be reckoned the Jesuit Martyrs of North America who were crucified on June 30, 1639. Three of these Saints lived, suffered and died within the present limits of New York State. First place among this noble trio has always been accorded to Isaac Jogues. Born in Orleans, France, January 10, 1607, and educated at a Jesuit College there, he was admitted to the Order in 1634. After the customary period of seclusion and prayer, he was sent to Paris to continue his literary studies. In 1629 he began his career as a teacher and for four years attracted admiration by his ability and scholarship, and by his ability in teaching.

In 1636 he was ordained a Priest and began immediate preparations for the mission of New France, now Canada. He set sail on April 2, 1638 from Dieppe and after a stormy voyage arrived in Quebec on July 2. On August 24, he left in his frail canoe for the Huron mission which lay along the St. Lawrence river to Lake Huron. His letters to his mother give a touching account of the hardships he then endured. His experiences on this trip were the cause of a dangerous illness. Recovering from which, he was instructed in the duties of a Missionary by his fellow martyr, Saint John Brebeuf, and spent the winter of 1638-1639 in the pestilence stricken natives in the neighborhood. In 1639, Father Jogues went on a mission to the Tobacco nation and two years later he reached Sault-Ste. Marie. In the present state of the Michigan tribes, he preached to the just as a martyr of 1642, while he refused to accept of whether he had gone for mission supplies, he with his companion, Rene Goupil was captured by the Iroquois. He refused to attempt an escape, and immediately baptized the Indians whom he was instructing. Stripped, beaten with clubs and stones, his fingers were pulled off, and the index finger of his right hand ground away, the Father was forced with twenty-one other captives to accompany the enemy on a thirty-eight day trip amid hunger and excessive heat. Forced to land on the shores of Lake Champlain and run the gauntlet for the pleasure of a party of Indians who had met them there, beneath heavy blows and was too weak to rise. His comment on this experience was "What I suffered then is known only by One for Whose love and cause it is a pleasant and glorious thing to suffer. When the party finally reached the Mohawk town of Osserenon, the present site of Auriesville, N. Y., Father Jogues had his left thumb cut off by one of the Indian captives at the order of her master. This was not the end of his tortures. During the night he was staked out in a wigwam, with live coals and hot ashes placed on his naked body, and later on was suspended for fifteen minutes between two poles.

Taken to Albany Soon after his arrival at Auriesville, Father Jogues managed to send word of his capture to the Dutch at Fort Orange (now Albany) whose Commandant was ordered by Director General Kieft to effect the ransom of the Missionary. Despite the earnest efforts of the friendly Dutch, many months passed before his release. In the meantime he remained throughout the long winter months the slave of the savages, was carried off with them on their hunting trips and was considered their drug and often was the butt of their ridicule. He found their hearts too hard and their ears too deaf to the call of Christ, and was forced to satisfy himself in carving the cross of the Lord upon the trees of the forest and in writing the name of our Saviour on the soil of the village. Finally in July, 1643, the prisoner was taken on a trading trip to the present site of the city of Albany. The Dutch offered him free passage to New Amsterdam (New York), and Dominic Jogues Megapolensis, the

Church there, entreated him to escape. But Father Jogues heard of the rage of the Indians, and their threat to destroy the settlement should their prisoner be taken from them, and urged the authorities to let him surrender, even if it meant instant death. To this the noble-hearted Dutch would not agree, and after six weeks succeeded in ransom ing him and sending him to New York. The Dominican accompanied him on the trip. General Kieft received the Father with the greatest kindness and furnished him with food and clothing. During the Saint's stay in New York, he found two Catholics there—one of the Portuguese wife of the ensign of the Garrison, the other a young fisherman from Maryland. We pause in part to contribute to the Dutch officials from the warm-hearted cooperation of Dominic Megapolensis, for their success in furthering the escape of Father Jogues and in softening his sufferings.

On November 5, 1643 our Saint sailed for Holland and reached France on Christmas Day. He presented himself at the Jesuit College in Rennes, as one who brought news from Canada. Father Kieft, as soon as he heard the word "Canada" hurried to see the stranger. Almost his first question was about Father Jogues. "Do you know him?" "I know him well," said the visitor. "I have heard of his capture by the Indians and his horrible sufferings. What has become of him? Is he still alive?" "He is still alive. He is free. He is speaking to you." And cast in himself at the feet of the Superior he asked his blessing. Soon honor was shown the visitor. The Queen, Anne of Austria, thrice summoned him to Paris, and kissed his mangled hands. He longed to return to the Missions, but he needed a papal dispensation in order to celebrate Mass. This was soon granted by Pope Urban VIII saying, "Let Jogues go. He is a man of God. Christ should not drink the blood of His blood." The obstacle to his return to his life work now removed, Father Jogues came again to Canada in the Spring of 1644. In April 1646 he was sent as Ambassador for the French to the Mohawks and as a priest to reestablish the mission among them. He traveled from Lake Champlain, past the scene of his former torture, and then through Lake George, as yet unnamed by Europeans. He reached it on the eve of the feast of Corpus Christi and called it the Lake of the Blessed Sacrament. He soon reached the Mohawk's village at the present site of Auriesville and was received in a friendly manner by the council. His duties as ambassador and envoy of temporal peace over he visited and consoled the Indian captives and administered the sacraments of Baptism and penance. As he expected to return soon to resume his missionary labors, he left with the Indians a box of his books, and thinking that they were satisfied went back to Canada.

"I Shall Not Return" In September he left Quebec for Auriesville with the remark, "I go but I shall not return." With him was John Lalonde. Despite rumors that the Mohawks were on the war path, Father Jogues and his companion kept on their journey and were captured by the hostile Indians half way between the Lake of the Blessed Sacrament and the Mohawk River. Slicing the flesh from his back and arms the captors cried, "Let us see whether this white flesh is the flesh of a Manitou." Brought back to Osserenon for the third time, his fate caused a dissension among the three great clans of the Mohawks; the Bear, the Tortoise and the Wolf; the two latter contending that his life should be saved. During his absence an Indian sprang forward and killed among the Indians, who blamed their misfortune upon the box left with them by Father Jogues. Though the decision was finally for mercy, it had no effect upon the Bear clan which invited him to supper at one of its lodges. As he was entering the door an Indian sprang forward and killed him with a tomahawk. His head was cut off and set on the palisade. It was October 18, 1646. The next morning his body was thrown into the Mohawk River. Later the Indians brought his misal and Brey-

ed, he heard where the scattered bones of his companion were removed. Reverently kissing them as those of a Martyr, he committed them to the earth.

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