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"I would make any sacrifice, even to the parting of my King, 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

The spirit of Christmas is a joyous one. There is giving of gifts and good will towards all. Not only do friends and relatives share our beneficence, but even the stranger is sought out. Baskets of food are prepared for the poor. Hundreds of churches and charitable organizations seek out the needy that in one way or another they may make their Christmas a happy one.

Benevolent individuals also do their part. One man of moderate means with whom we are acquainted each year gives one hundred dollars to the pastor of his parish church to buy toys for the poor children, so that no child might pass Christmas without its share of toys. Another man buys shoes for a number of needy children just before Christmas. Hundreds of individuals send small presents of toys, oranges and candy to the orphan asylums, hospitals, and homes for the aged.

On Christmas everyone wishes to see others happy. The spirit of Christmas is the spirit of charity. For Christmas is the great feast of charity, the day on which God gave us the greatest manifestation of His love.

Great was the love of God for us, when in the stillness of eternity, He thought of us, loved us, and because of that love for us called us into being. Great too, was the manifestation of His love to our first parents when He placed them in a garden of delights, and showered upon them every temporal blessing. But greater, far greater, was the proof of His love given to us on the first Christmas Day.

When our first parents offended against the justice of Almighty God and outraged His majesty in a way that made reparation impossible, God sent His Son, the Second Person of the Most Blessed Trinity, equal to Himself in infinite Majesty into the world to take upon Himself a human nature, so that becoming man and at the same time being God, He might make atonement to God for the sins of man.

This is the origin and history of Charity—Divine Charity, Human Charity is a reflection of the Divine. Charity is the sum and substance of all our obligations to God and man. "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole strength. This is the first and the greatest commandment. The second is like to this. Thou shalt love thy neighbor as thyself." In these two are contained the whole law and the prophets.

Sacrifice is an integral and essential part of the notion of Christian charity. This is evident from the teaching of Christ's love for us. As Christ sacrificed Himself for us, so we must sacrifice ourselves and deny ourselves for one another. "Let each one," says St. Paul, "carry the other's burden, and thus shall you be fulfilling the law of Christ."

While we believe that there is more charity in the world at the present time than ever before, because of the steady growth of Christianity; nevertheless, lack of charity still is one of the fundamental evils in the world.

We are now passing through a great economic crisis brought on largely, according to Our Holy Father, Pope Pius XI, because of human greed. Many suggestions are being made to bring about a recovery. The remedies suggested are nearly all of an economic nature. Those who propose these remedies make economic principles the basis of prosperity. Yet economic principles cannot give happiness. Economic principles necessarily depend upon moral principles for their application. Unless our economic prosperity is built upon a willingness to share and a sincere desire to see others happy, it will have no permanent and lasting foundation. We do not say that there must be an absolute equality of sharing, but there must be a sharing above that which is required by justice. For no one can hope to fulfill justice except through charity.

In the world today are various social-economic systems of thought known as Capitalism, Socialism, Communism and the like. Each claims for itself the right to rule society. Now, this much is certain: no system of society can succeed unless it is built upon the love of man. On the other hand, Communism, Socialism, or Capitalism, or any other system, is in this world, is a system of the love of God and man. It is a system of the love of man and man. It is a system of the love of God and man. It is a system of the love of man and man. It is a system of the love of God and man.

because in its present form it is largely materialistic. The brotherhood of man supposes the Fatherhood of God. The love of God for us is the great reason why we love one another.

However, the first Christians had a community of goods, because this was possible for them through the bond of Christian Charity and the spirit of voluntary sacrifice which linked them together. But when they fell away from their first charity, then they found that community life no longer possible.

In charity we find the remedies for all the world's ills, but only when we learn the true meaning of charity and have the will to practice it shall we ever be able to apply the cure.

Honor to the one upon whom rests responsibility of the public welfare. If he administers wisely, he shall have the homage and respect of his subjects; if unwisely, he shall be cast out, and another shall take his place.

At the present time, the heads of both our local and national governments, are being deluged with suggestions from everywhere. Strongly organized minorities are pressing their selfish demands, regardless of the public good. The administrator of the public goods must have a strong will and a clear mind not to yield to their importunities. He must decide in his own mind what must be done, and he must do it.

The vast majority of the people are unorganized but they have intelligence. They know whether or not the government is accomplishing what it is supposed to accomplish. If it fails in efficiency, it shall be succeeded by another and another till an efficient one is found.

Just at this time the school, museum and library groups are waging a valiant fight for what they call the interests of the children, and the unemployed without homes. They give no consideration to the children and the unemployed with homes, who are losing their homes because of the burden of taxes which they are unable to bear. Those who sit at the head of the government and who expend the public monies are the judges, who must judge between these selfish minorities and the unselfish and patient taxpayer, who too long has borne his burden without complaining, otherwise the day of reckoning shall come to them as it has come to many already who occupy office with them.

Current Comment

Another argument of the times is that the only families needing help are those with most children or at least, the more children the more assistance is needed. A short time ago we carried a report of the Woonsocket, Rhode Island, Council of the St. Vincent de Paul Society. The report stated that: "Out of the 1,989 families actually receiving charity relief, there were 'two families with thirteen children; six families with twelve children; five families with ten children; twenty-one families with nine children; forty-two families with eight children; sixty families with seven children; 89 families with six children; 110 families with four children; 263 families with three children; 349 families with two children; 348 families with one child; 493 families with no children.'"

As it is not entirely unheard of that social workers in Portland, Oregon, have subscribed to the economic argument for birth control, the editor of our contemporary, The Sentinel, decided the other day to do a bit of investigating locally in the manner of the Woonsocket Vincentians. He reports as follows: "The Public Welfare Bureau very kindly permitted us access to their files of families receiving relief. There are about ten thousand cards, we were told, but as we didn't have time to examine them all, we took at random—a handful of 'C's' another of 'M's' and a third of 'R's'—325 families in all. Of this number there were: Eight families with eight children; three families with seven children; nine families with six children; fourteen families with five children; twenty-seven families with four children; forty-two families with three children; sixty-seven families with two children; seventy-one families with one child, and eighty-four families with no children at all." He concludes by stating that the advocates of birth prevention will have to look around for a new argument. The Tablet (Brooklyn).

TRUE TEMPERANCE

A piece of news that comes from Dublin by way of the N. C. W. C. News Service shows how effectively temperance may be promoted without a national prohibition law. The Juvenile Total Abstinence Association of the Sacred Heart is spreading rapidly in Ireland, the Rev. T. J. Halpin, S.J., general director, reported at a meeting held in the Theater Royal in Dublin, with thousands of members—boys and girls between the ages of twelve and sixteen years—in attendance.

The association, Father Halpin declared, already has rendered splendid service to the cause of true temperance. It has, Father Halpin declared, saved many young people from acquiring a taste and a liking for drink during their early years, has strengthened them in observing faithfully their Confirmation pledge, and has prepared the minds and hearts of the more reliable and generous of them for making later the bigger sacrifice implied in the "Heroic Offering"—a life-long renunciation of all intoxicating drink out of love for the Sacred Heart of Jesus.

Since the last annual meeting, Father Halpin continued, several schools, including one of the largest of the Christian Brothers' schools in Ireland and many National Schools, have joined the movement. This, he said, gave great encouragement to the work, for if they succeeded in enlisting the cooperation of the schools in the temperance cause, then a truly sober Ireland would be a thing of the near future.

If methods such as these had been generally followed in the United States our country now would be more temperate and there would be no need by popular uprising to try to repeal a law that has promoted murderous racketeering while it has failed to cure drunkenness.—Catholic News (New York).

The important things in our life on earth are not the spectacular, the material, accomplishments of which we make much. These are but the vehicle by which humanity advances, the road over which civilization advances. The important things are beauty and joy and hope. And the one who contributes even a little to the making of these has done a big thing in the world. A garden of flowers, a beautiful picture, a good book—all help to make life worth while.

Diocesan Recordings

A big "story breaks" in a certain locality. Sensing its value, the big city dailies, regardless of expense, send competent reporters to the scene to get the facts. It is the man who is on the ground who learns what is taking place. For the same reason the diocesan officials conduct a news paper and a radio hour. They believe that the men on the ground can bring to our people the facts regarding diocesan progress in a manner more intimate and more advantageously than those in far distant cities. While the information that comes from afar, such as the broadcasts of the National Council of Catholic Men, Father Coughlin's broadcasts and other national booklets bring information of value, and while the nationally distributed Catholic magazines such as America and the Commonweal have their place in the Catholic life of the diocese, yet those in charge cannot be expected to know diocesan problems as well as those who are actually on the ground. It is to your official diocesan newspaper, the CATHOLIC COURIER and Journal, and to the Rochester Catholic Hour, that members of the Rochester diocese should look first in seeking information necessary in meeting the problems of everyday Catholic life. The editors on the big dailies sitting at their desks have to depend upon the reporters sent into the different localities where action is taking place. They cannot be in both places at once. The people who are conducting the diocesan newspaper and the diocesan radio hour are your reporters seeking to bring you first hand the news, thoughts and accounts of activities in the diocese.

Through the courtesy of the First New York Regiment, Knights of St. John, this newspaper will carry, starting next week a serial historical sketch of the Knights of St. John, which was compiled by Lieutenant Charles H. Mura of St. Eustace Commandery, No. 39. Since the Knights of St. John had their beginning in Rochester, the history of that organization is particularly of interest to members of Rochester diocese. For over fifty years, the Rochester Regiment has been active in affairs of the diocese and has on every occasion lent itself to whatever was asked of it. The organization has always had the approbation of the Bishops of Rochester and a recording of its deeds seems fitting in the official newspaper of the present Bishop of Rochester who shows a deep interest in the affairs of the semi-military organization of the Knights of St. John.

Holy Name men of the diocese will again stand forth and be counted. Under the direction of the Holy Name Union officers a mid-winter rally of the society is being planned for January 8. The summertime gathering in Red Wing Stadium left a deep impression upon the minds of all who participated. There is something deeply touching in the sight of men taking part in a ceremony—demonstrating the faith in God that is in them. It is a setting forth of an example the results of which cannot be estimated in a worldly manner, but which have far-reaching effects. The deathbed conversion of a wounded Buffalo policeman recently was the result of the example set by his Catholic fellow-officers. It might be well to invite non-Catholic friends to the coming Holy Name rally. The gift of faith often follows impressive example.

Dramatic Moments in Catholic Life and History

"How a Child Found the Love Her World Denied Her"

By CLETUS J. KOURER



HE FOUND HER ON HER CRUDE BED OF VINE TWIGS

The woman spoke with deliberate, arrogant venom, and the man, her husband, seated before the fire in the little cottage which housed his family in the French village of Pibrac, about ten miles from Toulouse, listened to her in a cowed and beaten manner.

"I will not have her in the house," was the woman's heated ultimatum. "When I look at her I shiver with disgust. Deformed, tainted by the King's Evil, she's unfit to mingle with the other children. Out she must go—or I go."

The man looked up at her helplessly, almost stupidly. The argument about this child, his child, not her's, for she was merely a step-mother, had started some weeks back and gradually he was capitulating as one knew he would from the beginning.

The child's name was Germaine. Her's was the double misfortune to come into the world in 1579 with a deformed hand and the disease known as scrofula, called by the country folk the King's Evil, and then to lose her mother while yet an infant.

Her father had soon married again and the familiar story of the ogre step-mother began to unfold. The step-mother treated Germaine with an unwarranted cruelty and the child's physical handicaps but added to the woman's dislike. And the

ogre step-mother began to unfold. The step-mother treated Germaine with an unwarranted cruelty and the child's physical handicaps but added to the woman's dislike. And the

the weather, and the lack of love on the part of her own family, she nevertheless increased her austerities and made bread and water her daily food.

Today she had demanded that he compel Germaine to stay away from the homestead because, she said, she might contaminate the other children. Well, he would do as she asked. He lumbered up from his chair and walked to a little room in the rear of the cottage where he knew he would find the child.

"Come with me," he said. Germaine arose from her knees, for even at this age she had learned the meaning of prayer and its capacity for consolation, and followed him. Her father took her out into the yard, down to the stable. Here he gave her a sheep-hook and then pointed to a spot in the stable.

"Germaine," he said, "after this you will watch the sheep for me. At night when you return, you can sleep here."

That was Germaine's home, a bed in the stable, when after a long day on the rolling fields as shepherdess, she returned to the homestead at night. Sometimes the custom was varied and she was allowed to sleep on a litter of vine branches in a corner.

But this cruelty merely developed the flower of her virtue into greater beauty. Though she had misfortunes enough in her poverty, infirmity, the hard task which she had been given and which exposed her frail body to all the inclemencies of

the weather, and the lack of love on the part of her own family, she nevertheless increased her austerities and made bread and water her daily food.

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