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"I would make any sacrifice, even to the pausing 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 Censors, we have constituted The Catholic Courier and Journal as the official Catholic newspaper of 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

During this past week a splendid editorial "The Screen's Responsibility" appeared in one of Rochester's daily newspapers. It raised a great hue and cry and excited comment. Whether it attained its point in arousing the forces of good to definite and concerted action remains to be seen. The subject of the editorial was in particular the present-day motion picture which builds its plot around a fundamentally wrong philosophical principle and places it with sensuality, clever banter and sex appeal. This, briefly, describes a great majority of the current productions. In time the public may be glutted by the wholesale production of this type of picture but in the meantime its effect upon the people of the country, and youth in particular is devastating. Too many people as it is are living "moving picture lives."

We beg you not to misunderstand us. You note that we rail against the plays with the fundamentally wrong principle. That evil exists with the good we cannot deny. That evil may be presented on the stage or screen and used to advantage in painting a definite moral we acknowledge as an established fact. Thus, in countering this powerful visual influence we must hit upon a fair-minded, intelligent remedy. The most potent antidote to such productions depends upon the responsibility of the individual as an upright, self-respecting member of society. The movie magnates protest that they give the public what it wants. The box office receipts tell them indisputably what the public wants. Thus, everyone who sees an immoral picture consciously or unconsciously subscribes to the furtherance of them.

Be suspicious of your absence and the films will be washed clean. We do not confine our statements to the films alone, they may extend to other undesirable amusements, fads and passing crazes. The establishment of a board of censors representing various influential organizations to pass on the plays may likewise serve in this crusade of definite action. But at this point we reiterate our plea, let the censors be fair-minded, intelligent and competent critics who may offer sane and truly unbiased judgments. The publishing of their judgments in the individual bulletins and news sheets will obtain some positive result it handled judiciously. The editorial in the secular newspaper was a challenge to action which cannot be denied. The response must be immediate, but intelligent.

Error is always bold and confident; truth diffident and cautious. EMANCIPIATION Rightly has G. K. Chesterton said that the only two classes of people who are absolutely sure they are right are the unbelievers and the insane. Neither can conceive that they might be wrong. Many today do not understand why most of the scientists seem to be materialists; why, in spite of the fact that science is not opposed to Christianity, scientists always take the tone that it is. The main reason is because when the modern scientific movement was in its infancy just after the Renaissance, the prophets of materialism boldly stepped in, captured the movement and twisted it to suit their own fancy. They harrowed truth to error and rode to prominence upon its crest. Unbelievers everywhere seeing a wonderful opportunity clutched like an octopus the body of truth with the tentacles of their false philosophy. This was the hour of the scientist; we fearfully catch sight of the dark stain of unbelief. When your character is a star was certainly followed in this case.

It is heartening to see how even the scientists today are beginning to turn upon materialism and unbelief. Villains are always unmasked. Today we are told that matter is not all; that unbelief is narrow and unscientific. And we are being told by the foremost of scientists. Notice these names; the greatest in the world of science today who give us this message: Professor Whittaker, Eddington, J. H. Haldane, General Smith, Driess, and St. James Jesus. No longer are materialists and stupid materialism hide under the name of science and truth. "Out, damned spot!" The Catholic learns a salutary lesson from the words of these believers. We cannot expect to be saved by shrinking up within ourselves. We must improve the social significance of Christianity by spreading it far and wide. This is what the Apostle

Current Comment

When Pope Pius XI points out that Catholic Action consists not merely of the pursuit of personal Christian perfection, but also of a true apostolate in which Catholics of every social class participate, His Holiness makes it clear that such participation is to be achieved by the people being united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted, and, as a result, aided and sustained by the authority of the Bishops.

Very fitting, therefore, the national monthly, called "Catholic Action," has taken as its January study topic, "The Family," and points out that there is much need for action in behalf of our home life today. Two writers in the current issue deal with phases of the subject.

In giving some guiding thoughts for parents, the Rev. Doctor Schmiedeler points out that it is a commonplace to say that parenthood is a difficult profession. He instances how frequently, for example, matters of discipline perplex the modern father and mother. He admits that there are very real limitations to what can be done, and that matters of child guidance cannot be reduced to rule of thumb methods. On the other hand, while child guidance is not, and no one would desire it to be, a mathematical science, it does, nevertheless, have as its foundation certain guiding principles.

There is always the underlying recognition of great religious truths. There is the sacred responsibility of the parents before God. The young life entrusted to their care is in the providence of God to take from them the guidance and instruction which will fit the child for the duties of mature life. Such preparation is to be made in the shelter of a Catholic home, in an atmosphere where the sunshine of God's blessings is sought in prayer and the sacraments, in an atmosphere redolent of the love and at the same time of the reverent fear of God. There the conscience must be taught its rights, the mind trained to know truth and the will taught its high privilege of choosing the noblest and the best.

The application of these principles will be accomplished with psychological variations due to the varying character and disposition of both parents and children. The writer, however, gives some practical helps which all parents would do well to hold in mind. He specifies first of all that parents must realize that there can be no training at a distance. Admitting, under the present order of things, the difficulty of the close contact which formerly was so natural and constant in the family life, the writer points out that the companionship which thus formerly came about automatically must today be carefully planned and is even worthy of sacrifice.

Again, parents should realize that the training of the child is the task not only of the mother but also of the father. "The child whether boy or girl," says Dr. Schmiedeler, "who comes under the guidance of only one parent is in much the same position as a half orphan, and will be very liable to suffer a one-sided development." The third point brought forward is the importance of parents winning the loyalty of their children and of playing the role of sympathetic confidants to them. "Certainly it is worthy of the highest commendation that children bring all their problems, troubles and doubts to father and mother for solution. Such, however, will only be the case if parents are truly companions, friends and confidants to their little ones."

A fourth principle is that a positive, rather than a negative, turn should be given by parents to their efforts at child training. They should be as ready to approve the good acts of a child as they are to condemn the bad ones. If they only reprimand for failure and accept good conduct as a matter of course, the impression left on the child's mind is apt to be that the parent sees only the faults. Such an attitude cannot be productive of trust and affection. Then, too, it should be remembered that the aim of punishment should always be to bring about regret in the child's mind. This purpose kept in mind will help the parent avoid the production of secretiveness or defiance rather than penitence in the child. Finally, parents should always bear in mind that their real achievement in a child's upbringing will be self-control and self-training, leading gradually to moral independence. The writer adds a number of practical suggestions which makes the article well worth the careful perusal of all those charged with the duties of parenthood.—Catholic Standard and Times (Philadelphia).

We have our Lord's explicit promise that if we pray He will give us grace to keep from sin and to save our souls. That is the reason God put us here in life. If we achieve that our life is a success, and we shall be happy for all eternity.

In comparison with that, all else counts as nothing. God does, in His goodness, give us many, many temporal favors in answer to prayer; but our prayer must always carry the condition, "if this is in accord with Your will and for my spiritual welfare." Sometimes people pray for others and demand that God should interfere with their free choice. No one can be good unless he himself wills it. When we reach heaven's mysteries of God's dealings with ourselves and others will be made perfectly clear.—The Catholic Citizen.

"It was the Blessed Sacrament that brought me to the True Church."—His Excellency Mar Ivanios, in an address delivered at the Eucharistic Congress in Dublin.

Animate your heart, your soul, and your whole being with a holy longing for the reign of God in you, so that the Divine Persons may come and fix their abode, and there accomplish their work.—Mother M. of the Sacred Heart.

It is a masterly stroke of triumph over our own bodies, that we may parry all blows in the other combats in this life. In my opinion this advantage is so great that all who have acquired it will make little account of the labors they must endure in this first war, and it must moreover cause them to everywhere enjoy great peace.—St. Theresa.

The great news agencies of our country usually are quite accurate in their reporting of foreign and domestic affairs. Unfortunately, this rule does not hold good for the handling of dispatches from Vatican City. Church affairs in Spain, too, often are the source of distorted reports. Secular correspondents too often mistake the Socialists and anti-clericals for republicans in the American sense of that term.—The Apostle.

Diocesan Recordings

Although 28 years have passed since the death of the great First Bishop of Rochester, Bishop Bernard J. McQuaid, D.D., his memory is still fresh in the minds of those who had the privilege of coming into contact with him and of feeling the influence exerted by the great prelate, but also in his memory kept reverently green by his outstanding achievements. Take the one for which Bishop McQuaid is especially noted, the parochial school system. In times such as these through which we are passing is there anything that stands out more as an indispensable necessity than the Catholic school. For this alone we should pray in grateful remembrance for the founder of the Rochester diocese.

In opening the public lecture course being sponsored by the Catholic Men's Federation in St. Joseph's Hall, Father Mooney in his talk on Catholic Evidence Guild work mentioned the necessity for what Father Parsons, editor of America, the great Jesuit weekly calls "Plan for Articulate Laymen." Writing upon a "Plan for Articulate Laymen," Michael J. Scanlan in a letter to the editor of America states his belief that in the final analysis, the settlement of the vital moral, social and economical problems depends upon whose philosophy of life prevails. Mr. Scanlan writes: "We Catholics have at least one great advantage. We have our fundamental principles. Now the real job is to make them operative in a large way. This, I believe, is always done more effectively by creating an atmosphere than by much formal reiteration of theories. The popular mind seems unequal to assimilating direct teachings, as it is averse to accepting direct lectures. Our Lord Himself made the necessary concessions to this peculiarly unfortunate, but none the less true, slant by adopting the parable. It is that the large majority of people just do things because, in the parlance of the day, 'it's the thing to do.' Now if we can get hundreds of thousands of Catholics living according to the Catholic philosophy of life, as well as thinking according to it, and where it can be done competently, proclaiming it, then we will begin to get somewhere in the creation of a Catholic atmosphere."

Catholic people in Whinnipeg faced with the possibility of closing their Catholic schools have petitioned that the schools be allowed to continue and have pledged to make increased sacrifices that this be done. It is situations such as this that bring home to Catholic parents most forcibly the reason for existence of Catholic schools. Operated economically through the self-sacrificing efforts of the holy nuns, the schools, do, however, require support. Of course the bulk of the burden is upon the parents, but graduates of the schools who have had the beneficial influence of parochial school training should in gratitude stretch a point to contribute to the schools support.

We've noticed it every Sunday, and that is, what was described in the Notre Dame Religious Bulletin as follows: "It will probably take another generation to teach people not to bow their heads at the Elevation of the Sacred Species during the Mass. Pope Pius tried to correct this mistaken practice when he granted an indulgence for looking at the Sacred Host when it is elevated and saying, 'My Lord and My God!' The meaning of the liturgical rite is plain enough: the Host is elevated so that the faithful may see it. Watch yourself the next time at Holy Mass and see what you do.

We should accustom the mind to keep the best company by introducing it only to the best books.—Sydney Smith.

Dramatic Moments in Catholic Life and History

The Confidence of a Saint Brings a Double Victory

By CLETUS J. KOUBEK



"Forward! Victory is ours," cried Lorenzo.

It is a foolhardy undertaking. The odds are too great against it. Such was the considered opinion of one of the most sagacious generals at the council table, a battle-scarred warrior whose military judgment had come to respect from experience.

The generals of the army gathered together from the various princes of the Holy Roman Empire, were discussing the advisability of pitting their 18,000 men against the 80,000 of the Turks who already under the leadership of Sultan Mohammed III had conquered a large part of Hungary in the period of 1595-1601.

The naval victory of the Christians under Don John of Austria over the Turks at Lepanto some thirty years before had undoubtedly created the overwhelming power of the Crescent, but several more triumphs were necessary to complete the work. This was apparent in the constant menace offered by the steady advance of the Moslems across the plains of Hungary.

It was an old crisis that faced Europe, and though at this time, the year 1601, Europe because of the Reformation was not the Catholic commonwealth of nations it once had been, the German princes had nevertheless answered the moving appeal of Lorenzo Russi, better known as Lorenzo da Brindisi, who had been sent to seek their assistance by the Emperor Rudolph.

This remarkable man of forty-two, a member of the Capuchin

order, had a reputation not only for his profound and extraordinary learning, (he knew not only the principal European languages, but most of the Semitic tongues as well) but also for his sanctity, his apostolic fervor and his great ability as a preacher.

Lorenzo had been born in Brindisi in 1559. Giving early evidence of a religious vocation he was admitted into the order of the Capuchins at the age of sixteen. He was to occupy successively during his lifetime all of the offices of this order. His labors as superior took him through Europe and it was on the occasion of the foundation of a convent in Prague that he had been named the chaplain of the Imperial army.

But now it had developed that the Turks were stronger than expected. It would in truth be folly, as the old general had said, to risk so much with so few men. As long as a battle was not forced the Turk would be held back by the fear of the Imperial army's uncertain quantity. Once, however, it had been defeated, perhaps crushed, the barrier would be swept aside and all Europe opened to the Moslems.

It was not difficult to understand the hesitation of the Christian generals. Only one in the group disagreed with their reasoning; and he was not a military man, much less a general. He was Lorenzo.

"This," he pleaded, "is our opportunity. We have gathered together an army for the purpose of throwing back the Turk and that purpose I am sure it can accomplish."

His face glowed with the earnestness of his confident appeal as he endeavored to persuade the council. "I shall hold myself responsible for victory," he said. "Give me but the leave to address the army and I

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