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With the Approval of the
Most Reverend John Francis O'Hern, D.D.
Bishop of Rochester

MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the passing
of my own personal life and fortune, in order to
publish 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 news-
paper 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 Re-
ligious topics, instruction in the doctrines of the
Catholic Faith, messages of the official nature
from the authorities of the Diocese, and we
would urge all to be numbered among its sub-
scribers."

MOST REV. JOHN FRANCIS O'HERN, D.D.,
Bishop of Rochester,
March 18, 1929.

Editorials

THE MURDER OF TECHNOLOGY
Have you been following the murder of Technology? It is rather tragic but has its interesting side-lights. Some are beginning to think that these side-lights may be more significant than Technology itself. One of these interesting phases is the vehemence and brutality with which the poor victim is being murdered. There is no art or skill, no neat despatching blow, here; only brute violence and insane fury. They have overreached themselves. A Sherlock Holmes is not needed to diagnose the reason for this violence, this mauling of a corpse. Our guess is something like this: the murderers hate Technology because they fear it. And they fear it because it came a little too close to their pocketbooks and their bankrolls for comfort's sake. In other words, when Scott declared that the government should control industry and production in order to guarantee an equal share to employees and employers both, he scared the money-planters, and forsook his theory to failure. It would be interesting to know how many of the articles in the Press condemning Technology are paid for by the plutocrats. We wager a good many of them are.

We hold no brief for Technology; in fact, we all feel that multiplication of machinery is a blind alley and the wrong way out of our difficulty. But this does not blind us to some valuable suggestions and diagnoses of our economic plight made by Technology. In a flood we are grateful for any stick of wood. If we really locate the causes of trouble, we are on the way to recovery; especially, if we locate them in time. We certainly can get no place by ridicule and refusal to consider carefully and unprejudicedly every suggestion. Mr. Scott and his friends have made two or three observations which no one has answered. We hear Mr. Scott confirm the old suspicion of the workmen that machinery is displacing men at an alarming rate in the factories; and he confirms it in a very convincing way. We are told that unemployment is something permanent and not just a passing phase of depression. Father Smith, S.J., in his book "The Problem of Unemployment" shows how this is unavoidable under our present economic conditions. Technological unemployment, as it is called, has been increasing steadily since about 1910; Scott says that two or three million will remain unemployed if all our factories should resume full time schedules tomorrow. We hope he is wrong, but we have a shrewd suspicion that he is correct. Our thanks are due to Mr. Scott and his friends for their brave and fearless attempt to track down the depression to its lair. We only regret that they were so rash as to approach too close to the lion's den. But then it is an honor to be killed by such a beast.

A disquieting note in the trend of the times has been sounded by FOR BOYS. Dr. Harold Rugg of Teachers College, Columbia University, in a recent talk at a regional conference of the Progressive Education Association in Philadelphia in his statement that the influence of gangland on high school students is helping to undermine modern civilization. Stating that thousands of students in New York City are "actually organizing for racketeering" Dr. Rugg asserted: "They are wearing their clothing in special manner, imitating certain types of speech and various secret signs and creating secret codes and signs among themselves. Many of these students are participating in small racket exploits under the tutelage of the gangster of gangland."

So far as we know this condition does not exist in Rochester, nor should it. We know that in our own schools such a thing can be quickly stopped. The statement of Dr. Rugg concerns us only in the fact that it points out the necessity for boy training in character as well as in the secular subjects. For the boys out of school who may be tempted by the false hero worship accorded to the "gangster" bosses of the way, he has been played up in the newspapers, there should be constant effort made through education accorded by the Columbian Club, Boy Scout Troops, and other agencies to give our boys a sense of real values in heroes, and to show them that their own "hero" is not a gangster, but a man of the heart and not of the

Current Comment

BUCHANANISM Buchman, brings to our shores COMES OVER from England a new religion. True, the gentleman himself says it is not a religion but we are not unmindful of the fact that a rose by any other name would smell as sweet.

The little publicity, sometimes very adverse—as for instance its expulsion from the University of Princeton campus, that the group received was under the name of Buchmanism. Now, that it feels it has grown up we know it as the "First Century Christian Fellowship" in America and as the "Oxford Group Movement" in England. In the latter appellation there is at least a thin thread of suspicion that the weight and dignity of the John Henry Newman-led movement of the last century are being traded upon. There is no need of Buchmanism in the world today. There is positive danger in some of its practices. If there is question of the First Century Christian Church, we have it in the Catholic Church. It is the same today as in the days of the Apostles. Naming anything else a First Century Church is purely and simply a fraud.

Or if we accept the claims of some of Dr. Buchman's followers that they do not constitute a religion or a church we are involved in a maze of darker difficulties. They assert that they have but one object which is to get people to live as Christ would have them live. How is such a thing possible if one is not Christ's Church?

They would not irritate (the expression is theirs) followers by telling them what to do or what not to do. Rather they would put every question up to the individual by asking, "What do you think of this or that?" They are apt to receive some naive if not surprising replies from a sin-tainted human nature. Again Christ did not do this. He reaffirmed Sinai's legislation with its terrible sanctions. "Do this and so but this you must not do," is the order of the God-given Decalogue.

Nor must we be deceived with their imitation of the confessional. The mode of obtaining confessions by revealing sins in one's own past life can be the cause of grayest abuse especially in the select groups that seem to be the ideal of this new movement. The Church protects the secrecy of the confessional most assiduously. Otherwise it could not serve the high purpose for which it was ordained by God.

Small parlor meetings, where wealth sets the standard, do not smack of the catholicity and universality of a movement that would come from the God of All.—Catholic Universe-Bulletin (Cleveland)

THE IRISH WAY

Viewed academically, one is tempted to say that the partition of Ireland might eventually prove to be a blessing. The temporary separation of the Protestants from the Catholics, as well as the division into two racial elements and loyalties, have at least afforded ample opportunities for both to work out their own destinies along their divergent lines of thought.

It is surprising to note how radically different the two governments in Ireland have become, not only politically—for that departure was to be expected—but in the very structure of their civilization. It might, perhaps, be more correct to say how quickly the Catholic government broke away from the individualistic and competitive system to take up the distributive system. It is no accident of politics that a tariff wall surrounds the Free State. Protection is essential for the building up of small industries in towns and, in fact, for the whole decentralization scheme as envisioned by the present Irish and Catholic regime. In a word, Northern Ireland has remained true to the capitalistic system and tradition, while Southern Ireland is committed to developing what is called by her leaders "the Christian state."

The point is, come weal or woe, this grand march of De Valera's would be impossible without partition. Imagine how an export duty on cattle would affect an Orangeman; or worse still, imagine an Orangeman submitting to an economic system in which small profits are preferable to large ones. That's a form of mysticism beyond the ken of a descendant of bonny Scotland.

So (academically, of course), it might be held that England's blunder of partition is Ireland's opportunity to advance in her own way without let or hindrance.—The Providence Visitor.

In the previous issue of The CATHOLIC AND BULLETIN we referred to the assertion of a Georgia editor that "denominational schools and colleges are doomed."

In the meantime the Archbishop of Winnipeg in Canada announced that because of economic conditions the eight Catholic schools of Winnipeg and two others just outside the city would not reopen after the Christmas holidays.

The lady immediately organized a great mass meeting. A monster petition signed by over 10,000—apparently practically all the Catholic adults of the city, for the population of the whole Archdiocese with its more than forty other communities is 67,800—was presented to the Archbishop by a group of 2,000 who marched to his residence to urge that the Catholic schools be reopened. They pledged themselves to make every sacrifice to continue the schools.

Archbishop Sinnott, who had announced the closing of the schools only with the greatest reluctance and when it seemed impossible for the people to continue to support them during the present economic crisis there, was visibly affected. The schools were reopened.

A Catholic education is not something imposed on Catholics by the Catholic Church; it is something they expect and require, just as they expect and require Mass and the Sacraments. The Church has its laws on Catholic education and on the reception of the Sacraments, but they are no more necessary for good Catholics than the laws of the state are for good citizens. Catholics send their children to Catholic schools not because the law of the Church requires it but because their conscience tells them that, as George Washington said: "A religious foundation is necessary if the other attributes of education are to survive."—The Bulletin (Augusta, Ga.).

If you wish devotion to be born in your heart, the love of God to grow, together with the desire for Divine things, cleanse your soul from every desire and attachment so that nothing of this kind remains with you. Live in this world as if God and your soul only were in it; that your heart may be free to be united with Him.—St. John of the Cross.

Diocesan Recordings

The response to the articles started in this newspaper last week on the devotion to Our Lady of Perpetual Help has been most gratifying. Into the hands of an increasing number of our Catholic people are going copies of the Catholic Courier, official diocesan newspaper, in helping to spread interest in the devotion to Our Mother of Perpetual Help and Her Miraculous Picture, we are at the same time carrying on the Apostolate of the Catholic Press and particularly now during Catholic Press Month. We are only too glad to co-operate in such a worthy movement as novenas and tridua to Our Blessed Mother. At the same time we feel certain that readers of this newspaper will find in its pages much to interest them in addition to the well-written articles that are being presented under the name of the Rev. Clarence Seldel, C. SS. R., noted Redemptorist.

Reports of Sodality activity in the diocese indicate that a great impetus is being given to the aims and purposes of the Sodality movement. The meeting in Geneva reported in this issue shows what is being done by the high school sodalists. Under the heading "Sodalists" is recorded what the parish sodalists are doing.

In this connection we think it will be of interest to Sodalityists and others to read what the late Rev. Simon FitzSimons had to say about "The Ideal Child of Mary" in a speech he was to have given at a reunion of the Children of Mary in St. Patrick's parish, Danville, of which he was pastor several years ago. This talk given in part here never appeared in print. Father FitzSimons wrote:

"It seems to me that when we see a Child of Mary who is faithful in attendance at the meetings of the sodality, who never fails to be present at the recitation of the office, whose noble example encourages others to be assiduous and devout in the reception of the Sacraments of Penance and the Holy Eucharist, that we may at once conclude that these things are the framework of the structure in which the Ideal Child of Mary dwells. For such a one will not be content simply with this. She will be found frequently in holy prayer before Mary's shrine, she will not fail to pour out her soul in ardent devotion in her daily visits to the Sacred Tabernacle wherein the Son of Mary perpetually dwells; she will have at heart not only Mary's honor but the honor of her sodality and as she adorns Mary's altar with the choicest and most fragrant flowers she will at the same time adorn her own life and sweeten it with the fragrance of Mary's virtues, especially the spotless lily of purity and the modest violet of humility. She will be at the feet of Mary as Mary herself was at the feet of her mother St. Anne, the docile pupil, the loving child."

Although Father FitzSimons' talk was written many years ago, even then he admonished the Child of Mary thus: "All this is, of course, saying that she will have no part in the vulgar woman world of today that is all around us; that the loquacious, the boisterousness, the vulgarity that now characterizes the movement which is called the emancipation of women will leave her unsullied and untouched; that the doubtful amusements and associations in which the emancipated female of our times sees fit to participate will be regarded by her with suspicion and as something to be viewed askance; that while she uses her opportunities to advance to the front in intelligence and intellectual pursuits, she will ever keep in view that the most precious ornament which a woman can wear is the Jewel of modesty."

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY

IN ITALY
Many street NEWSVENDORS in Italian towns offer religious articles for sale in addition to their newspapers.

The AGNUS DEI
remains over all the doorways of the Middle Temple, LONDON, home of barristers. The emblem goes back to Catholic times when the buildings were erected by the KNIGHTS TEMPLARS.

THE ABCEDARIANS
A SECT OF ANABAPTISTS IN GERMANY IN THE 16TH CENT. REJECTED ALL HUMAN KNOWLEDGE AND LEARNING. HOLDING THAT GOD WOULD ENLIGHTEN HIS ELECT INTERIORLY, PRETENDING THAT TO BE SAVED ONE MUST BE EVEN IGNORANT OF THE FIRST LETTERS OF THE ALPHABET THEY ACQUIRED THE NICKNAME OF ABCEDARIANS.

A POPE
may resign his office and several have already done so. St. Celestine V. like St. Celestine V. in 1294.

Answer to last week's question: An ICON
is a sacred picture of the Eastern Church, generally painted on wood, and covered, excepting the face and hands, with relief of gold, silver or seed pearls.

Back Through the Years

A Glimpse Through the Files of The Catholic Courier and Journal

September 17, 1892

The Rev. George J. Elsie of Calcutta returned from Europe where he visited many cities including Rome.

The Rev. A. M. O'Neil of Phelps delivered a lecture on "Columbus at Holy Apostles Church Hall."

A handsome silver card receiver given by Professor F. Eugene Bonn for the best attendance of the Cathedral choir was awarded to Miss Agnes Lucas.

Erection of a large building to be used as an annex to St. Bernard's Seminary was started. The new building was to contain the laundry, repair and boiler rooms, infirmary and cells for the sisters.

September 24, 1892

With work progressing on the new St. Patrick's Girls' Orphan Asylum building on Clifton St., plans were contemplated for the erection of additional sanctuary space at St. Patrick's Cathedral after the old structure housing the orphan girls could be razed.

Frank Carberry planned the formation of a Catholic Reading Circle

In Corpus Christi parish

Mr. and Mrs. Richard Whalen of 73 Frank Street celebrated their 25th wedding anniversary. They were married in St. Patrick's Cathedral.

October 1, 1892

Reorganization of the St. Patrick's Total Abstinence Society took place in Danville. Officers elected were: President, James Kelly, Vice President, P. J. Cogan, Secretary, T. E. Gallagher, Treasurer, Peter J. McLaney.

Forty hours devotion at St. Alphonsus Church, Auburn were opened with a high Mass celebrated by Father Netzel.

The Young Ladies Literary Circle of Holy Family Church, Auburn opened their winter series of meetings with plans to study the works of Shakespeare.

October 8, 1892

The Rochester Catholic Reading Circle elected the following officers: President, Miss Gaffney, First Vice-President, Mrs. Mahon, Second Vice-President, Mrs. Brook, Secretary, Miss Kehoe, Assistant Secretary, Miss Curran, Treasurer, Mrs. Moran.

Mr. and Mrs. Nicholas Miller of 231 Brown Street celebrated their silver wedding anniversary.

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