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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 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 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, 1923.

Editorials

TOTAL ABSTINENCE RECOMMENDED

Abstention from alcoholic beverages is not an innovation of the nineteenth century, but was preached and practiced frequently in all Christian ages, especially whenever over-indulgence was general, says the latest release of C. V. Service. The disordered moral conditions fostered by the Thirty Years War in Central Europe even led to the organization of temperance societies. One of these had for a champion the distinguished poet and patriot Jacob Balde, a Jesuit, called the "German Horace".

However, the Catholic attitude towards abstinence has always avoided compulsion, permitting the individual to decide whether or not he chose to accept the obligation of abstaining from fermented or distilled drinks. The Bishops of Austria evidently spoke the mind of the Church when they declared a few years ago it had been and continued to be the immutable Catholic opinion that the moderate use of alcoholic drinks is never prohibited. On the other hand, voluntary abstinence from whatever is permitted for the sake of a higher purpose accords with a fundamental sentiment of Catholic piety.

The tendency to enjoy life at all hazard has assumed today the importance of a major evil. With many other moral landmarks those of self-restraint have been swept away by the swift running flood of self-indulgence. It is, therefore, to be feared that the repeal of the Eighteenth Amendment will, in the beginning at least, lead to great abuses bound to cause untold harm and suffering to individuals and society unless the all too probable consequences of reaction to prohibition are forestalled.

Perhaps the Archbishop of St. Louis, Most Rev. John J. Glennon, D.D., had some thoughts of this nature in mind, when inserting into this year's Lenten Pastoral Letter the recommendation that Catholic children should be counseled and even exhorted to promise total abstinence, "for reasons so obvious they need not be mentioned." He would wish both boys and girls, their parents consenting, and even urging them to do so, to make the promise on either of the following occasions: First Holy Communion, Confirmation, or graduation from the grade school, and preferably for life at that. "Everybody keeping this promise," Archbishop Glennon adds, "solves completely for himself the liquor evil; gives good example, gains the additional merit of the act of abstinence and throughout his life receives many graces consequent upon such self-restraint."

It is not merely children the Archbishop of St. Louis admonishes to promise to practice henceforth total abstinence. "It would be a touching act of love and gratitude," the Pastoral continues, "an atonement to, in this Holy Year of Jubilee, when the whole world celebrates the Nineteenth Centenary of the Crucifixion of Our Blessed Lord, for adults to make this total abstinence promise in memory of the awful thirst of Christ dying on Calvary's Cross for the salvation of mankind."

Mr. Alfred E. Smith startled the public during the last week of SOVIET RUSSIA? by advocating recognition of the Soviet Government by the United States. His arguments, we believe, are very weak. He claims that the government has already indirectly recognized Russia by allowing the Amtorg Company to operate. Since this is a private company we fail to see how this amounts to indirect recognition. Certainly a private company is after all a little different than the nation. Further Mr. Smith claims that trading with Russia at the present time will alleviate the depression by creating trade. As this argument is being advanced on all sides, and as great pressure is being brought to bear upon the new Roosevelt administration to recognize Russia, it might be well to briefly run up the arguments against such a step. Arguments, carefully noted, which do not depend upon religious convictions but which are valid with any thinking American citizen.

The main arguments against recognizing Soviet Russia are briefly: We cannot without stultifying ourselves and ourselves recognize any nation that has the reputation of obstructing our own government. We cannot recognize a government that is the product of a revolution of senseless bloodshed.

cy, recognize a country that crushes the heart of all democracy—liberty of conscience? Belief in God in Russia is a crime worthy of death.

3—Our civilization rests upon virtue and morality; Communism scoffs at this virtue and morality. Would you tolerate in your home a man who boasts that he will seduce your daughters?

4—Through Communism especially, all Europe has reached a crisis on her civilization; if the Soviet succeed it means the end of democracy and Christianity—European civilization. Shall our trade sell Europe into their hands? "Thirty pieces of silver"

5—Can we make any money by trading with the Soviet who have cheap labor and have the avowed aim of underselling foreign markets? Do you recall the trouble in the Chicago wheat markets a year ago?

6—If Communism succeeds in Russia it will spread to England and France. And that would mean the total cancellation of our foreign debts. The Soviet do not recognize debts to capitalist nations. What we would make in trade would be lost ten times over in the loss of our foreign loans.

Trading with Russia is a far greater question than a little financial advantage; it is digging our own grave. It means encouraging a principle of government which if it succeeds will destroy European civilization and our own boasted democracy.

Current Comment

Stressing the fact that the parish is the unit of Catholic activity. PHANTOM

"The Wanderer," of St. Paul, says: "Catholic Action, we are afraid, is being grossly misunderstood by many Catholic layfolk who, because of their erroneous conception of the duties at hand, have lost much of their usefulness for the Catholic cause. Catholic Action appears to them as a great world-moving crusade requiring feats of high courage to be performed, as it were, single-handed, while the rest of the world looks on in awestruck wonder and admiration. So they fare forth in search of new worlds to conquer only to end, like poor deluded Don Quixote, charging harmless windmills. "Why is it that we are so seldom content to fill the niche which an all-wise Providence has allotted to us? Why is it that we are rarely satisfied to do the little things which it is our lot and privilege to perform but, insist rather, on leading, on commanding, on doing the spectacular, on occupying the spotlight? Is not the army as important in its place as the general who leads it? Were not the tolling, patient stonecutters and masons as necessary for the rearing of the majestic mediæval cathedrals as were the architects who conceived their plans or the princes whose gold made their building possible? And do not we, perhaps, pass up numerous obvious opportunities of Catholic lay action because too many would draw the plans and supervise construction while too few are willing to carry the stones or to mix the mortar? And yet the great edifice of Catholic Action requires patient digging of foundations, slowly clearing away of debris, laborious hauling of sand and mortar and careful laying of the stones, one upon the other, one as important as the next until the walls are in place, until the tower rises above the surrounding maze of edifices, until the gleaming cross of the redemption is implanted on its pinnacles."

We favor Catholic Action. But we want it clearly understood what we mean by the term. We fear those who try to make it appear as if our parish activities are unnecessary; and we distrust those who neglect the welfare of their own parishes to run abroad after so-called "Catholic Action." They are but chasing a phantom, while failing to grasp the simple fact that real Catholic Action is Catholic life inspired and fostered in our parishes.—The True Voice (Omaha).

DO YOU SAY MASS? We wish that an article by the Rev. C. C. Martindale, S.J., in the London Month for February could be reprinted and sent to every school and parish in the United States. Father Martindale entitles his article, "Your Sacrifice and Mine," and his purpose here, as in so much that he has written, is to bring our people to understand the necessity and the fruit of assisting properly at the celebration of the Holy Sacrifice.

In a striking quotation from Guardian's "Spirit of the Liturgy," he cites Pius X as saying to the people, "You must not pray at Mass—you must say Mass." Of course, as Father Martindale notes, the Popes are practical men, "and do not expect everything to be done everywhere at the same time in the same way." But Pius X has been dead for many years, and his efforts to bring the faithful to an understanding of the place of the Liturgy in prayer and worship have not been blessed with extraordinary success.

A large crowd of children at the parish Mass, or young men and women assembled in the college chapel to assist at the Holy Sacrifice, is a beautiful sight. But it is disheartening to note in how many cases these "assistants" at the Mass at once turn to their hymn books, or take out their beads, just as they might do at Benediction, or during a casual visit to the Blessed Sacrament. To most of them, the approach of the awful moment of the Consecration is nothing more than a signal to stop singing, or to leave off the beads. Doubtless, a good Lord will reward their good will, but only in an extended sense do they, in the words of Pius X, say Mass.

The excuse that the children must sing or say the beads to keep off distractions is clear proof that they have not been taught properly. The Orate Fratres, in its issue for December, 1932, presents an excellent plan for teaching children to assist at Mass, and what a child can learn should not be too cryptic for high-school and college students. Let us begin with the young people, and within a generation our parishioners will not dumbly assist at Mass, but say it.—America (New York).

The specific aim of Christian education, in briefest terms, is to make Christians. Now a Christian is one who thinks, wills and acts in accordance with the teachings and commands of Jesus Christ. Not merely to know about Christ, or to admire Him as the Perfect One, but to live as He lived is the ideal which Christian education holds up and pursues. This is the only complete living.

Like other types of education Christian education keeps in view the nature of the child as a human being, immature yet capable of development. In him it recognizes a mind endowed with sense and intellect, desire, emotion and will, along with a bodily organism and its various functions. But what it chiefly regards in the pupil is the soul, the vital principle, which is not evolved out of any lower form, but is created by God and destined for a higher life.—Sacred Heart Messenger.

Diocesan Recordings

Bishop O'Hern, a fourth degree Knight of Columbus will be honored by the Rochester Council, Knights of Columbus, in an unusual ceremony, Sunday, March 19, in Columbus Civic Center auditorium beginning at 4 o'clock on the occasion of his Fourth Anniversary as Bishop of Rochester. The Bishop will impart Benediction at the close of the exercises in a solemn pontifical Benediction ceremony. State Deputy William J. Armstrong of Albany will speak for the Knights of Columbus. The Rev. Thomas F. Timmons of Buffalo will be the principal speaker. This event taking place in the huge diocesan auditorium and to which all Catholic people are being invited will realize the greatest number possible to be present in an indoor ceremony, to pay their respects to Bishop O'Hern. All seats are reserved so those who desire to be present should hurry to Financial Secretary Paul A. Predmore's office and get their allotment. There is no charge for admission.

It may interest those who heard Father Winterroth's excellent description of the life of Frederick Ozanam, founder of the St. Vincent de Paul Society to know that by decree of the prefect, the name "Place Ozanam" has been given to the square in front of the Church of Notre Dame-des-Champs in the sixth arrondissement of Paris.

Under the heading Club Notes in the latest issue of the Catholic Women's Club Bulletin appears this item:

"Father (George) Voigt, chaplain of Camp Stella Maris on Conesus Lake, sent a note of appreciation last month to the women of the Committee sponsoring the production of plays for children at the Eastman Theater of which our president is a member, representing the Club. Commenting upon the production of 'Huckleberry Finn,' he said 'What Father Lambert and I appreciated far more than the play is the effort to provide such clean and healthful recreation for children. Through our association with Camp Stella Maris we know intimately hundreds of boys and from that experience we can say without doubt that one of their problems is wholesome recreation. Heartiest congratulations to you and your committee upon your noble work. May your tribe increase!'"

This is but one of the many activities in which our Catholic Women's Club is engaged. Any society that can find time to provide wholesome and healthful recreation for the children is doing a noble work especially in these days when the opportunities for youngsters to play are beset with so many dangers.

When a man has led an upright, conscientious life and has given willingly of his time, energy and worldly goods to the projects in which he has interested himself, it is edifying to note the grateful remembrance with which he is held when life departs. Such a tribute was paid to Anthony J. Heinzel on Tuesday morning when St. Joseph's Church was filled to capacity by those who had felt the influence of his benefactions and came in sorrow to assist at the funeral Mass. May his soul rest in peace!

Organized last year, the Rochester Diocesan Holy Name Society Union will hold its first convention Sunday, March 12, in Columbus Civic Center and enter into full activity as a diocesan unit of Holy Name Societies. Already it has shown promise of doing worthwhile things in the diocese both spiritually and socially for its members. May its deliberations be fruitful and its future existence one of successful achievements.

Miss Katherine E. Conway of the Boston Pilot spoke in Cathedral Hall on "The Christian Gentlewoman or the Social Apostolate."

Bishop McQuaid preached in St. Agnes Church, New York City.

At the first athletic exhibition of St. Peter and Paul's Y. M. C. C. improvements had been made in the given in the parish hall on Litchfield Street, the following took part: Albert Dengler, Charles Waddell, John Kimmel, Joseph Burkner, Edward

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY



The famous Mosque in CONSTANTINOPLE known to us by its original name of SAINT SOPHIA was a Catholic Church until the Turks captured the city in the 15th century. The beautiful mosaics which they plastered over are now being restored by the Turkish Government.



CARDINAL CHARLES ACTON (1803-47) the son of an English baronet was born in and died in NAPLES, was educated in a Protestant school in England, was created a Cardinal at the early age of 36 years & is regarded as one of the greatest legal advisers to the Holy See in the 19th century.



Due to the labors of Missionaries there is now a hospital for women and for hundreds at Chesterfield Inlet in the polar ice territory of CANADA.



It is recorded of SAINT AUGUSTINE that he always insisted on EATING WITH A SILVER SPOON.

THE EARLIEST SHORTHAND WRITERS WERE ABBREVIATORS, A ROMAN USE, ADOPTED BY THE EARLY CHRISTIANS AND LATER BY THE CHURCH FOR THE ABRIDGING OF DOCUMENTS DOWN TO RECENT TIMES

Back Through the Years

January 14, 1893

Word was received from the North American College in Rome that Rochester students there had been honored in the distribution of distinguished awards. The Rev. Andrew Sheehan and the Rev. Andrew Brown were named licentiates in theology. Michael Nolan and Emil Giffell received doctorates in philosophy.

January 21, 1893

After announcing at an early residence for the Sisters teaching in St. Michael's school, Father Fascel the pastor announced at the high Mass that he had received donations of \$1,175, with one gift included of \$1,000, towards the erection of a new convent.

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Moran, Charles Heizer and the instructor of the Club, Bernard McStein.

Organized for charity in the parish the Young Ladies Aid Society of St. Mary's Church, Auburn, was organized. Officers elected at the first meeting were: President Miss Katherine Sullivan, Treasurer, Miss Mary K. Wain and Secretary, Miss Helen Sullivan.

January 28, 1893

Standing committees of the Catholic Literary Association for the year were: Executive committee, C. Kerrian, chairman, Thomas A. Smith, Dr. J. R. Calkin, T. M. Boylan, Thomas F. Foley, Miss K. Lucas, Miss M. Daly, Miss Dunn, Miss Nellie Cunningham, Miss Mary Cunningham, reception, Dr. James H. Finnessy, J. F. Hunt, E. Finn, Miss Jessie Moore, Miss Ellen Gallagher, Miss Fannie Curtin and Miss E. Trant.

February 4, 1893

The Catholic population of the United States as shown by Hoffmann's Catholic Directory was 8,806,095. The population in the diocese of Rochester was given as 80,000.

The Rev. J. P. Kiernan, rector of St. Patrick's Cathedral, announced improvements had been made in the given in the parish hall on Litchfield Street, the following took part: Albert Dengler, Charles Waddell, John Kimmel, Joseph Burkner, Edward

the parochial schools had been brought about by the zeal of the Bishop, the support of the Catholic people and the work of the devoted body of teachers.

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