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MEMBER CATHOLIC PRESS ASSOCIATION

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"It would make a very nice gift, even to the poorest of our people, a picture of the Saviour and the Mother, in order to support the 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 Censorship, we have constituted The Catholic Courier and 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 doctrine of the Catholic Faith; messages of an official nature from the authorities of the Diocese, and we would like all to be numbered among its subscribers."

MORT. REV. JOHN FRANCIS O'HERN, D.D., Bishop of Rochester, March 14, 1929.

Editorials

OUR SAVOUR'S AGONY IN THE GARDEN

The exhortation issued by Pius XI that a holy hour be observed on the threshold of the Holy Year, logically includes the instruction that the subject of meditation be the Agony in the Garden. The initial act of the Saviour's Passion and Death necessarily prepares the mind the better for the awful consummation of the Sacrifice of Redemption, the Crucifixion. The holocaust on Calvary is the last act of the Redeemer's mortal life, the utter fulfillment of the Divine Will, decreed before the ages in prescience of the Fall of man; the agony in the Garden of Olives is the struggle of Christ's human nature with the Divine Will. His obedient submission to the Father's "A" mission so painful that it causes the first drop of the sweat of atonement and redemption to fall from the Victim begins to yield His life; the last agonizing drop of His blood will be shed but a few hours hence.

So momentous is this struggle in the redemptive act that it is inseparable from the final scene, the piercing of the Saviour's heart by the Centurion's lance. So inseparable from the entire life of the Redeemer that it is fittingly drawn even into the chapter of Christmas meditations by the distinguished novelist and convert Sigrid Undset, published late in 1932 under the title: "Christmas and Twelfth Night." Into her vision, illuminated by the Star shining over the stable at Bethlehem, intrudes the shadow of the Cross; rises the dark shadows of that night in the Garden of Olives. The authoress steps into her garden of an evening to play her rosary, and since it is a Friday, she contemplates the sorrowful mysteries. "There was another garden," she writes, "bathed in the bluish-white moonlight of an which makes all shadows as black as ink. In the very blackest darkness lies a man on his face praying and His sweat falls like drops of blood to the ground. And the man is both God and man. The immeasurable space around Him is filled with hovering suns and spheres—His stars, which He has placed in the eternal splendour of the world. And on this tiny earth where He, has chosen to sojourn His moon shines clearly over white oceans and wavering tree-tops, wild and sturdy forests where no person has yet pushed his way to spoil them with the ferocity and patrician of humanity. All is His."

How strange, muses the recipient of a Nobel Prize award, that when "God wished to become Man, He did not choose as His first of all the good things with which He had filled the earth." But He selected the humble and lowly. "And what type of people did He choose to Himself as friends and disciples? Rather, stupid, slow, peasant men, if easily moved. And though they were deeply stirred when He taught them the secrets of the new covenant and talked with them they have not understood enough of what is passing in the Master's mind to prevent them from falling asleep. And yet He has asked them to watch with Him: 'Arise and throw away thy now he has sleep."

From time immemorial men had contemplated God and the gods, and had built them temples and offered them precious things. "But now that God has become man, justifying humanity's dream of blood-relationship, and has become the son of a woman—now is the time to give Him those gifts they have prepared for Him: a place between thieves and robbers, a cross of nailed planks on the place of execution, nails through hands and feet, a crown of thorns without any reason."

"Jesus Christ, God and man, lies on His face in the Garden of Gethsemane and sees before Him the Cross He must prepare for Him. They will do it also tomorrow, all day until the end of the world. Until the end of the world humanity will answer to His words, 'Learn of me for I am meek and humble of heart.'—God tears from me. Anything else, but not that!—"

Man has not learned this all important lesson. "Oh, Jesus," the Norwegian writer and convert says, "we fear and are offended. It is all the more for the sake of the Cross and the bloody death, and the nails in the cold, rocky tomb, and the blood on the flag of the Resurrection, and the mystery of the Resurrection. And all this he accomplished before we were even born. He made the matter things from these things. He made it all with Himself. But we have not learned this all important lesson."

that feast the authoress has them relate His life and teachings; and, in conclusion, confess: "... How much had we discerned of all this, how much had we learned when we followed Him out to the olive garden and laid ourselves down to sleep—until the watch came to take Him and we deserted Him and left Him in the lurch, while we ran for our lives! 'Ought not Christ to have suffered all these things and so to enter into His glory before we, who have been His disciples and His followers, could be born anew? But we were rebellious about the Cross, and we were cowards. And we were lazy and our pride rose when He said: 'Learn of me for I am meek and humble of heart.'"

The "middle of the Cross," the "scandal of the Cross!" Mankind is still puzzled, scandalized by it, and still rejects meekness and humility. The Holy Year however, should reveal anew that the Cross, the Passion, and its beginning, the Agony in the Garden, are not a riddle, not a scandal, but a source of great blessing. The 1900th anniversary of the agony in Gethsemane is, like the Holy Year itself, in the words of Pius XI, a "most happy centenary." It should prepare men for the twelvemonth of prayer and atonement, so that "the Holy Year may begin with men of all races reunited in the Heart of Jesus." It should, moreover, result in "all souls being lifted up toward God, thus inducing pacification of the peoples and alleviation of the evils created by the crisis."

As Sigrid Undset proceeds from contemplation of the Lord's dismal hour in the Garden to the penitential confession of the apostles, so men, having contemplated the Saviour in His suffering, humiliation and death, should no longer be proudly "rebellious about the Cross." Reconciled to it, they are, in the words of Pius XI, to "turn their thoughts, at least in part, from earthly and decaying to celestial and eternal things. Let them lift up their minds from the fearful and sad conditions of these days to the hope of that happiness to which our Lord called us when He poured out His blood"—in the Garden and on the Cross—"and conferred immense benefits of every kind."

The Agony and the Cross, not a scandal, but the seal of salvation and, under favor of the Sacred Heart, a source of great blessings: "peace to souls, for the Church that liberty everywhere due her and to all peoples concord and true prosperity." If men but learn the lessons it teaches, they will have grasped the other, stressed by Sigrid Undset, "Learn of Me"—the indispensable requisite for that peace and concord for which all men of good will long and pray.

Current Comment

FOOD FOR THOUGHT

In his daily syndicated newspaper column Mr. Arthur Brisbane discusses every subject under the sun. Of nearly all of them he displays an equal and impartial ignorance. When he touches upon matters relating to religion, as he frequently does, his ignorance is positively scientific. It is refreshing and gratifying, therefore, to come upon a paragraph in his column that presents a fundamental thought of Christian teaching. When he wrote the paragraph Mr. Brisbane must have been thinking:

Catholics, of course, need not look to Mr. Brisbane for counsel and advice, but many who never enter a church may have taken thought when they read what he said of the recent strike of medical men in Cuba. The strike was of sufficient importance to arrest the attention of the President of Cuba and bring about his intervention for a settlement. In commenting on the strike Mr. Brisbane seemed to realize the incongruity existing between the consideration given to the care of the body and that given to the soul. He said that while some Latin countries, mentioning Spain and Mexico, have closed churches and reduced the number of priests there had been no effective protest thus far. He pointed out that lack of medical attention threatened only the body doomed to an early death. The lack of religious attention threatens the safety of an immortal soul. Mr. Brisbane gives an explanation of this strange indifference. The explanation is simple but we believe it holds much of truth. If you neglect a sick body the hurt is immediate. A sick soul does not suffer until later. Later, as he concludes, it hurts seriously. How seriously the hurt may be to the soul Mr. Brisbane does not say, but Catholics know. A hurt to the body may be cured. At the worst, the hurt and sickness of the body end with death. The sick soul that is not cured in the life of the body is hurt for all eternity.

Mr. Brisbane might have made an observation upon the incongruity of the consideration given bodily and moral plagues. When a disease becomes epidemic in a community physicians are hastened to the scene, public precautions are taken and quarantines created against the spread of infection. But in the fight against the moral plague that afflicts the world we behold the strange spectacle as in Spain and Mexico, of physicians of the soul being expelled or limited almost to the vanishing point. Instead of disinfection, the germs of moral plague are spread widecast by newspapers, magazines, theatres and moving pictures. Not public quarantine but legislation, as in birth control, is urged by moral disease carriers. The paragraph of Mr. Brisbane was unusual in being thought provoking. In present day journalism writers seldom cater to serious thought. We gladly welcome more like paragraphs from Mr. Brisbane.—The Southwest Courier (Tulsa City, Okla.)

THOUGHTS ON THE HOLY MASS

Oh your way to Mass think that you are going to Calvary to witness your Saviour's crucifixion. Say the Confiteor with the fervor that, being sincerely contrite for your sins; you may be worthy to take part in the great Sacrifice.

At the Gospel and again at the Creed remember that as a Christian you are bound to profess the faith, and, if need be, to die for it.

Offer your own heart along with Christ's body and blood in worship of the Divine Majesty, in thanksgiving for all His mercies, in atonement for your sins, to obtain whatever grace you stand in need of.

If you cannot go to Communion, receive it in spirit, uniting yourself with Our Lord by faith, love and desire.—The Pittsburgh Catholic.

All the most beautiful discourses could not cause one act of Love to be made, without the grace which touches the heart.—Thoughts of St. Theresa.

Automobile manufacturers who are spending up production and giving a "sizable" amount of "headship" in overcoming the depression. They are spending large sums of money every day that their plants are open, although the market is by no means certain.—The Michigan Catholic.

Diocesan Recordings

Under the heading of Rochester Diocesan Council of the National Council of Catholic Women in this week's issue appears a very significant report of the progress being made by our Catholic women in study club organization and development. The range of topics being studied and discussed in wide and an intelligent and informed body of Catholic laywomen on subjects of vital interest to themselves and the church in general will result. This movement is not confined to Rochester but reports are coming in from various points in the diocese announcing study clubs being formed by Catholic women's societies. The N. C. C. W. is furnishing a splendid example for the men and we expect it will not be long before this work will be growing throughout the diocese for the benefit of not only those engaged in it but for those with whom they come into contact.

Catholic laymen's organizations looking for an idea for a program may find it in the announcement by a Council of the Knights of Columbus in Philadelphia who during Lent are having an illustrated lecture on "The Mass" by one of the Philadelphia priests. Catholic men attending meetings are not always interested in entertainment of the lighter kind, in fact they may get that elsewhere, but when the program offers something of an educational value especially touching upon their religion they will attend meetings and feel that something has been gained in addition to social contacts made.

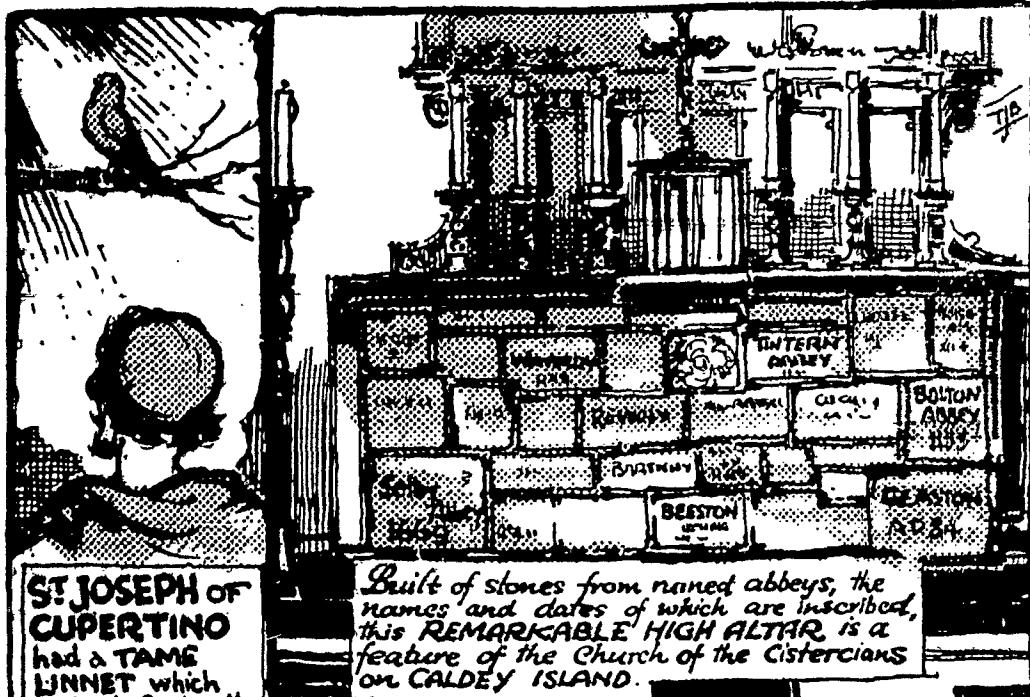
Some fortunate young women planning to enter college may get the payment of tuition at \$200 per year for her four years in D'Youville College if she is successful in the New York State Knights of Columbus Scholarship Examinations in June, announcement of which has just been made. The young woman, of course, must be a daughter of a living or deceased member of a Council located in the State of New York and in circumstances that without the assistance which the scholarship provides would not be able to procure a Catholic College education. The young woman, of course, must successfully pass the examination. Complete information on the scholarships may be had from the Grand Knight of any Council of the Knights of Columbus. It is a matter well worthy of investigation by the parents of young women in high school who might qualify for the test. This is one of the educational activities of the Knights of Columbus going on each year which receives little publicity but which is doing an incalculable amount of good for the Catholic layman and laywoman of the future.

During National Vocation Week which closed Sunday the students at Nazareth Academy, members of the Literary Committee of the S. S. G., made an intensive investigation of the callings of Nazareth graduates during the past ten years and some interesting data was forthcoming. The report on those entering religious life was published in last week's issue of the CATHOLIC COURIER. Other fields were studied and reports made on the Nursing Profession, Home Makers, Higher Education, the Teaching Profession, Business Life, and Social Service Work. The reports dealt with the number entering such fields. What has actually been accomplished by the Nazareth trained girls would make a highly interesting study as it would show the value of Catholic secondary education.

Indolence is a stream that flows sluggishly, but yet undermines the foundation of every virtue.

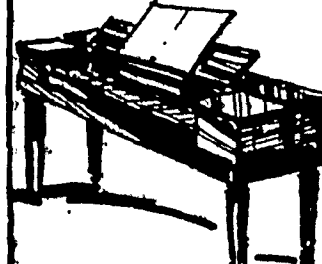
STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

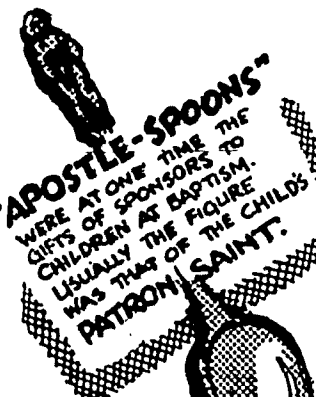


ST. JOSEPH OF CUPERTINO had a TAME LYNNET which praised God with its song whenever he told it to do so.

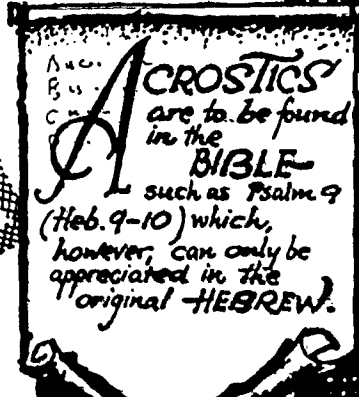
Built of stones from named abbeys, the names and dates of which are inscribed, this REMARKABLE HIGH ALTAR, is a feature of the Church of the Cistercians on CALDEY ISLAND.



The honor of inventing the PIANO is credited to an English monk in Rome, FATHER WOOD, who is recorded as the inventor of a piano



"APOSTLE-SPOONS" WERE AT ONE TIME THE GIFT OF SPONSORS TO CHILDREN AT BAPTISM. USUALLY THE FIGURE WAS THAT OF THE CHILD'S PATRON SAINT.



ACROSTICS are to be found in the BIBLE such as Psalm 9 (Heb. 9-10) which, however, can only be appreciated in the original HEBREW.

Why is the CRYPT of a Church so named. ANSWER NEXT WEEK.

Back Through the Years

April 1, 1893

Announcement was made that Father Nobsbert would sail for Europe. During his stay in Belgium he was to give first Holy Communion to two nieces and a nephew. During his absence the Rev. Father Liberty of St. Bernard's Seminary was to look after the parish.

The Rev. Thomas Rossiter was assigned to the church of the Immaculate Conception to assist the Rev. J. F. O'Hare.

The Rev. John McMahon of the Cathedral, Rochester, assumed his duties as assistant at Holy Family Church, Auburn, taking the place of Father Clune, appointed pastor of St. John's Church, Spencerport.

A double retreat was held at St. Mary's Church, Auburn, for the French speaking people and the men of the congregation. Father Nobsbert of Rochester conducted the retreat for the French speaking people and Father Seely, S.J., of Philadelphia, for the men. Both retreats were largely attended.

April 8, 1893 The members of the Cardinal Newman Reading Circle were entertained by Mrs. James Fee, 11 Prince Street. Taking part in the program

were: Mrs. K. J. Dowling, Miss L. Dowling, Miss S. R. Quinn, Miss E. Stone, Miss J. O'Connor, Miss Lois Dunn, Miss Maria Lennon, Miss Hogan. Besides the members of the Circle, there were present, the Rev. James O'Connor, Seneca Falls; the Rev. Thomas Hendrick, St. Bridget's Church; Miss Comerford, President, Columbia Reading Circle, and J. D. Coffey, Vice-President, Catholic Literary.

The contracts for building the new St. Michael's rectory and remodeling and enlarging the old one for a residence for the sisters of the school were awarded.

The Rev. Edward McGowan, formerly of Rochester, died March 15, 1893 at the Rutland house, conducted by the nuns at Kenilworth, St. Leonard's-on-the-Sea, England. He was at one time connected with St. Mary's Church, Rochester, and pastor in Brockport, Penn Yan, Holy Family in Auburn and in Clyde.

April 15, 1893 The Rev. Angelo Lugero, assistant at St. Mary's, Rochester, was appointed pastor at Penn Yan to take the place of the Rev. Eugene Pagani who because of failing eyesight was obliged to retire.

Boys of St. Mary's Orphan Asylum were first to give an entertainment in honor of the silver jubilee of Bishop McQuaid.

Work out this new lesson, bring every action, word and thought to the bar of Love and Justice.

Catholic Courier

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