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MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the burning of my ring, pectoral cross and soutane, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

YOUR CATHOLIC NEWSPAPER

In last week's issue of the Catholic Courier there appeared an official pronouncement by Msgr. Hart, Vicar Capitular, to the effect that the Catholic Courier is the only official diocesan newspaper. There can no longer be any question in the minds of our people concerning the correct status of this newspaper—sponsored by our late Bishop.

The old question, however, once more arises, "Why read a Catholic newspaper?" There are definite advantages that are given the reader of a Catholic newspaper and which are given by it alone.

The daily press, serving as it does the entire populace, can hardly be expected to devote much space to news of religious activity which holds an interest for only a comparatively small percentage of its readers. The Catholic newspaper is equipped to handle all news relative to Catholic activity that is of interest to Catholics. Not alone this, but news can be written in the proper phraseology which non-Catholics cannot, or at least, very often, do not use, due to their lack of knowledge of the correct terminology of things Catholic. Of course no criticism is intended on this score. We merely mention the fact.

The activities of the National Catholic Societies can only be fully described, with records of their results in social and religious life, in a newspaper that is greatly concerned with such accounts. The object of the Catholic newspaper in such a regard is not merely the citing of the incident or the recording of the fact. Its purpose is more broad and more deep. It is to drive home to the individual Catholic mind that Catholic activity holds a value not alone for Catholic groups, but for society at large. When news is given in such a way, the individual can visualize the good results of his own co-operation in Catholic activity. News then becomes more than fact, it becomes an incentive and an encouragement. The principles of Justice and Charity preached in the pulpit cease to be isolated hopes in the mind of the individual, for he knows from his Catholic newspaper accounts that such principles are being successfully applied in specific cases.

Secondary articles that fill so much space of the Catholic newspaper cannot be underestimated in their value to the reader. They bring information on Catholic subjects and on secular issues in the light of Catholic teaching that make interesting and most instructive reading to the average Catholic layman. Such articles are not found in any other source unless it be a Catholic magazine.

Local Catholic news is given its proper space, with the interesting details, in the Catholic newspaper. Parish activities find their place in its columns and local societies are not slow to use the Catholic newspaper to advertise their social and religious meetings. Important Chancery pronouncements that affect all Catholics are found first in the Catholic newspaper.

The Catholic Courier is striving to serve the Catholics of the Diocese and fill the important place of being the official newspaper of the Diocese. Its task is not an easy one for it seeks to do justice to every individual, group and community in the entire diocese. It is only with the help and support of all that the Catholic Courier can hope to succeed.

PRESENT DAY MOVIES

To one who, today, takes in a movie, after having been absent from the movie theatre for a number of years, there appears, at once, the striking evolution that the movie has made. The technique of movie making has been perfected even beyond the greatest of expectations of a few years ago. The pictures move and speak across the silver screen as though alive and with most convincing effect on the patron. The mechanical part of movie production is truly a thing of which a mechanical age can be proud.

But, and the inevitable "but" must come, the plots around which the movies of today are, for the most part made, are hopelessly inane. The writers of the scenarios have not kept pace with the mechanics. They seem to be befooled in a maze of worn out stories and tired, trite plots. Would that they could take a vacation and think up something new or go back to the old, but tell it in a new way. Perhaps if these writers could produce something interesting, the movies would find a long, long prosperity.

A still more serious phase of the movie is the moral angle, or should we say the lack of morals. It seems to us that as the movie business felt the depression, its writers turned to the lewd and sexual to make a play for a greater patronage. The weakness of human nature is easily commercialized by persons who have no sense of morality nor respect for the efforts of their neighbors to be moral. We could be very specific and describe some of the points but we refrain from turning them into anything so base. We have shown last week and which was being merely "entertaining" and is rated as "same" in comparison to

some. And yet, viewed objectively, it could be safely termed "rank" both by writer and theologian, something that would be a very proximate occasion for sin, but from which no one could draw an inspiration or see a semblance of beauty.

What can be done to remedy the condition? Whatever has been attempted to date is seemingly not effective. We wonder if anything, but time and the Grace of God can bring us clean, enjoyable and intelligent movies.

CORPUS CHRISTI

This magnificent and triumphal Feast is well placed in the calendar of the Church, coming, as it does, at the end of all the solemn commemorations of the Divine life and person of Our Lord. For the institution of the Holy Eucharist is the greatest act of His Love; indeed it is the consummation and fulfillment of His love. "Having loved His own, He loved them unto the end." He is present in this Divine mystery because He would abide with us and give Himself to us, and unite Himself to us in the most intimate manner. He promised that He would live in us, and that we would live in Him and be one with Him. That life and union He makes a reality in the Blessed Sacrament of His Body and Blood.

On one occasion Our Divine Lord spoke these words to His hearers: "I am the bread of life that came down from heaven. If any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world." Hence at the Last Supper no one expressed wonder or asked explanations of His extraordinary act and words, when Our Saviour took bread and said, "This is my Body." For He had prepared them to expect His "flesh" in the "form of bread." He always gave them to understand that He and the bread "are one." "I am the living bread." (John VI. 51.) "I am the bread of life." "The bread that I will give you is my flesh." (John VI. 52.) "Take and eat. This is my Body." (Matt. XXVI. 26.)

These words of Our Lord are in agreement only with Catholic teaching. It is opposed to all other interpretations. Such language would never have been used by the all-wise Saviour, if He meant to give only a figure of Himself. His repeated assertions that He would give His flesh, His words at the Last Supper, His warnings that unless we eat His flesh we cannot have life in us, and His permitting some of His followers to leave Him because they refused to believe He could give them His flesh to eat, these facts make it absolutely certain that He gives His flesh in this Sacrament in reality and that it is not a mere figure.

The Catholic Church, which alone received the commission to teach "all things" commanded by Christ, (Matt. XXVIII. 20.) believes "that when Our Lord said, "This is my body," the "internal substance" of the bread and wine instantly fled from under their appearances, and that His own Body replaced it—only the appearances of bread and wine remaining. This change of substance is what is meant by "transubstantiation." In other words, when Our Lord took bread into His hands and said, "This is my body," that Almighty word of His instantly removed the substance of the bread from its appearances, and replaced it with His own body, thus taking on Himself the appearances of bread. Therefore, the Sacrament of the Holy Eucharist, by His will and choice, consists of the appearances of bread and the reality, not the figure, of His Body and Blood.

Again, Christ's words: "The bread is my flesh," "This is my body," are equally opposed to the non-Catholic belief of "consubstantiation," which asserts that "with" the bread He gives His Body. For in that case it would be untrue to say that His followers "eat His flesh." Yet Christ insists upon their doing so: "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you" (JO. 6. 51). Consubstantiation would make it impossible to eat His flesh, for it implies eating only the bread with a "spiritual" reception of His Flesh.

Was it not as easy for Christ to expel the hidden substance of the bread as not to do so? Then why not believe He did so, since all His words and expressions assure us that He did so? This changing of substance God is continually effecting in nature, both around us and within us. Trees, grass, fruits and flowers change the substance of the soil in which they grow, into their own different substances, and they, in turn, are changed into the substance of animal flesh in the bodies of men and animals. At the marriage feast of Cana, Our Lord changed water into wine. As to Our Lord's power to change bread and wine into His Body and Blood, therefore, no sane person can have even a shadow of doubt.

To the Catholic the Eucharist is the center of his spiritual life, like the sun in the heavens, shedding light and warmth over all the earth. It is because of the Real Presence that he is so strict in attendance at Holy Mass, so eager to receive the Sacred Body and Blood in Holy Communion; it is because of the Real Presence that he is so devout and respectful in church, so solicitous that the sacred edifice be adorned and the altars beautified; finally, it is because of the Real Presence that he faces the trials of life unafraid and looks forward with unwavering confidence to his reunion with his Eucharistic Lord in the world to come.

A SOUND TEST

A safe and a sound test that may be applied to any and all measures for social reconstruction, or reform, is whether such measures are in accordance with human needs and aspirations. The question is not whether such and such a measure or program is good, simply for profits, but whether it emphasizes human rights and the dignity of man. This question raises other and larger questions, it is true. But considered as a test it is sufficient and workable in the circumstances.

Our aim, in an immediate sense, should be the restoration of a right balance between private interests and the public welfare. This is a task in which all the elements in society should be enlisted. Leadership in industry and business and finance should also mean true social leadership, that is, leadership that is concerned not merely with limited interests but also with the general welfare of the community. The organizations of labor must have their share in the work, as well as the colleges, the universities and the press. And the governments, both state and federal, must be made to measure up to their responsibilities in this great and necessary work of social reconstruction. The Providence Visitor.

Diocesan Recordings

A climbing temperature last week-end presented a dilemma for those who would either answer the call to duty and "stand up and be counted" or seek the seclusion of some cool, comfortable spot during the Knights of Columbus convention and the Holy Name Rally at Baseball Park. Greater credit accrues to those who were present at each affair and the Knights of St. John and Knights of Columbus who hit the hot pavements on Friday deserve, of course, the greater credit than those who rode in automobiles.

Father Conlon, noted Dominican national head of the Holy Name Societies, unperturbed by the threatening skies Sunday evening at the Holy Name Rally in Baseball Park, characterized the rain that fell as "The Asperges of Heaven."

A great step forward for the Catholic Press was taken at the State Convention of the Knights of Columbus when that body invited to appear before it, the Rev. John J. O'Connor, editor of the Evangelist, official diocesan organ of Albany, and following his excellent exposition of the place the Catholic Press now has in the lives of all members of the Church, adopted a resolution urging not only financial support for the Catholic Press and especially diocesan newspapers of the State, but also that Knights of Columbus read and absorb the contents of Catholic newspapers. Father O'Connor told the writer in a conversation that he is more concerned with getting our Catholic people to read the Evangelist than with merely subscribing for it. He believes that if lay people will read four or five successive issues—that the circulation problems will take care of themselves. Reading Catholic newspapers, these days, becomes a habit that is a good one, and will grow it cultivated.

Reviewing the events of the past week-end during which there took place a state convention of a Catholic lay fraternal body and a rally of diocesan Holy Name men, it is evident that the spirit of Catholic Action as proposed by the Holy Father is in the air. Well informed Catholic laymen were heard in various talks on topics coming under the head of Catholic Action, Catholic Social Service, or call it what you will. There is no doubt that the work of the Bishops and prelates in this country will be aided and supplemented by the type of laymen who appeared on local platforms to give to others the benefit of their knowledge and observations based upon the Encyclicals of the Holy Fathers. This of course, is not alone, a national or state achievement, but is observant in our own diocese. May the movement increase in effectiveness so that all Catholic laymen will be fully informed as to their importance in carrying out the program as outlined.

In the course of his address, Sunday evening, Father Conlon said: "The thousands who have taken part in this Holy Name Rally have been proud to make this act of faith. THEY OFFER NO CHALLENGE TO ANYONE BUT THEMSELVES." Personal sanctification is necessary as the foundation of Catholic Action. When Catholic men practice what they profess they are furnishing an inspiring example to others which is sincere proof of their efforts to raise the human standard.

The eyes of all in the diocese have been focused during the past few days on Catholic men's organizations, but leaders of the Ladies Catholic Benevolent Association say, wait until July, "the women will show them."

A little pamphlet was received this week entitled: "A Retreat? I Pray Thee, Hold Me Excused," by Father Victor Green, O. M. Cap. On the cover is a quotation from Luke, XIV. 18-20, saying, "And they all at once began to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yokes of oxen, and I must go out and try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come." The pamphlet has been printed to aid the apostles of the great cause of retreats for laymen. Replies to the customary excuses made by laymen invited to retreats are given. Those in charge of the annual laymen's retreat at St. Bernard's Seminary opening Friday evening, June 23, will find this pamphlet helpful. It may be had from the Capuchin Fathers, St. Fidelis Seminary, Herman, Pa.

Another outdoor religious ceremony that attracts thousands each year is the Field Mass celebrated for the repose of the souls of all deceased Knights of St. John and Ladies Auxiliary members at Holy Sepulchre Cemetery. In a beautiful setting, providing an open air "church," all who care to, may assist at Mass and pray for the Faithful Departed. This year's Field Mass is to be on Sunday, June 25, at 10 o'clock and all are invited to attend.

STRANGE BUT TRUE Catholic Facts But Little Known

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By M. J. MURRAY

Advertisement for Adam's Tomb featuring a mountain scene and a man in a suit. Text includes: 'The MOUNTAIN of the HOLY CROSS, COLORADO', 'WHERE TWO MONSTROUS FISSURES IN THE MOUNTAIN'S SIDE SO INTERSECT AS TO PRODUCE THIS STRIKING SPECTACLE. THE MOUNTAIN IN THE ROCKIES, TOWERS 14,000 FEET ABOVE SEA LEVEL.', 'The famous PROVIDENCE (woolens) MILLS at FOXFORD, IRELAND, was founded and is still conducted by the Irish Sisters of Charity.', 'Peter Haas of El Paso, Illinois, was 85 last February, and has been a total abstainer for 60 years. HIS CAME IS PART OF THE FATHER MATTHEW BANNER POLE.', 'ACCORDING TO LEGEND—THIS GREER CHAPEL IN JERUSALEM.'

Non-Catholics Hear Dr. Curran

By L. V. AVERY

A reference to home missions carries with it a more or less vague notion as to just what is implied. The Church, so we reason, is well established in this greatest of nations. Most of us conclude that native missions are more or less overstepped. Missions and missionary fields in the Far East or in any far-away land draw our sympathy, our vocations, our contributions. This is as it should be. "Go and teach all nations" was meant for us Twentieth Century Americans just as much as it was meant for the Apostles and early Christians. Vast stretches of the United States, too, remain unconverted. There is no end of districts where the Church is almost entirely unknown, where a priest seldom has ventured, where library shelves display no books of a Catholic nature. Many of the centers of population, many of the non-sectarian seats of higher learning are too sophisticated to study the history of the Church. Too often their lives, like Voltaire's, will not admit her moral code. These refuse to see. There are those in isolated spots, sometimes a long, long distance from Church or priest, who cannot learn about the Church because the laborers are too few. These souls hold a particular attraction for the International Catholic Truth Society, 407 Bergen St., Brooklyn, whose president is the Rev. Dr. Edward Lodge Curran.

Charity does begin at home, and if we can build up the faith in our own country we can later do most effective work abroad. It is well to remember that America, unlike many European countries, never lost the faith. We must make this younger of the Church's daughters dear to the heart of the King of Peace. Who will accomplish this purpose? The individual missionary, Christ's ambassador, Newman, at the dawn of the Oxford Movement when friends suggested the formation of a society to attain the end in view, uttered a truism: "Nothing was ever accomplished by an organization. St. Paul was an individual."

Dr. Curran invaded the harvest of North Carolina during May. The reception accorded him by people to whom the Roman collar was an unknown emblem, sounds like a fairy story. They were anxious listeners, silently following the lectures for the full hour. Many made inquiries that showed they sought the truth. Everywhere the audience was most gracious and hospitable. No better or more kindly audience exists in the North. With more priests whole towns could be won for the Church.

At Wilson, N. C., where 49 of the 61 children in the Catholic school are non-Catholic, Dr. Curran had an audience of 100 non-Catholics. The Wilson Choir supplied musical numbers. A Methodist lady said to it that every talk of Dr. Curran's appeared on the

front page of the Wilson local paper. In fact, front page publicity formed a part of each town's lecture. The Protestant Episcopal minister of this greatest of tobacco markets offered to announce from his pulpit Dr. Curran's next lectures, which will take place in the Fall.

The Atlantic Christian College—non-Catholic in a student body of 250—gave Dr. Curran a splendid reception. They listened to his lecture which pointed out the necessity of investigating the claims of the Catholic Church. After the general lecture one of the upper classes invited Dr. Curran to give an additional talk on the Primacy of Peter.

A priest had never before crossed the boundaries of Ayden, N. C., where a large audience met to hear Dr. Curran in the town hall. The Greenville Choir sang. This was a typically country audience, among whom were six possible converts. Father Gable will add this village to his other missions, and will go to Ayden, a journey for him of 20 miles, to further instruct these six and found a mission at this place.

At Greenville the lectures were given at the courthouse. This was a large audience which included doctors, lawyers and many educated people. The students and faculty of the State Normal College at Greenville, about 400 in all, only five of whom are Catholics, gathered in the school auditorium to listen to Dr. Curran's discourse on Christian education.

It is certain that many of these non-Catholics in North Carolina and other such sections would come into the Church if the reasonableness of her claims were explained to them. The spreading of the faith, through lectures and reading matter which is supplied gratis, is the primary purpose of the International Catholic Truth Society. This work is financed by voluntary donations, I. C. T. S. memberships and through the sale of pamphlets as well as, of all books, orders for which are promptly filled.

St. Therese of Lisieux, on her life's purpose:

"I ask not for riches or glory, not even the glory of Heaven—that belongs by right to my brothers the Angels and Saints, and my own glory shall be the radiance that streams from the queenly brow of my Mother, the Church. Nay, I ask for Love. To love Thee, Jesus is now my only desire. Great deeds are not for me; I cannot preach the Gospel or shed my blood. No matter! My brothers work in my stead, and I, a little child, stay close to the throne, and love Thee for all who are in the strife."

The Holy Family is the example for all families; the model family of Christendom. That is why the names of Jesus, Mary and Joseph are so commonly associated in our prayers.

Back Through the Years

(A Glimpse through the Ales of the Catholic Courier and Journal)

February 3, 1894  
Douglass Shirley who with James Whitcomb Riley gave readings in Rochester was a classmate of Judge Charles B. Ernst at Mt. St. Mary's College in Emmittsburg, Md.

February 10, 1894  
At the annual meeting of the Perpetual Help Society held at St. Mary's Hospital, the following were elected for the year: First Vice-President, Mrs. William Watters; Second Vice-President, Mrs. Joseph Fleckstein; Third Vice-President, Mrs. A. J. Kirley; Treasurer, Mrs. A. B. Barr; Secretary, Miss C. Mahon.

In the Cathedral the cards for a Lenten Association in honor of the Sacred Christ and Agony were distributed. Absentee from intoxicating liquors and from blasphemy were among the conditions required.

February 17, 1894  
A new set of Stations of the Cross presented to St. Bernard's Seminary by the Rt. Rev. Msgr. De Regge were blessed with Monsignor De Regge officiating. The Stations were presented by the Monsignor in memory of his sister, Madame Vercausen, who died in Belgium. Bishop McQuaid pronounced the Benediction at the close of the afternoon's ceremony.

February 24, 1894  
Father Eugene Pagani, former pastor of St. Michael's Church, Penn Yan, was appointed chaplain of the Rochester Catholic Orphan Asylum.

March 3, 1894  
On the invitation of the Rev. Father Harrington, chaplain of the State Industrial School a quartette from the Immaculate Conception Church consisting of Miss Mary Mooney, Miss Ella Maloney, W. Predmore and G. Klubertanz sang "La Haches" Mass in the school chapel.

St. John's parochial school, Greece, had 100 pupils taught by the Sisters of St. Joseph.

A retreat was conducted at St. Mary's Church, Auburn, by the Reverend Fathers Murphy and Hollan, Jesuits from New York City.

March 10, 1894  
The twentieth anniversary of St. Michael's Church was observed with a appropriate ceremonies. Solemn High Mass was celebrated by the Rev. Dr. Joseph Albert Ferris, a missionary priest from Copenhagen, Denmark, assisted by Fathers Pascalet and Rosenboegh. The sermon was preached by the Rev. P. William Weyler, C. SS., R., rector of St. Joseph's Church.