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

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

## Editorials

## THE ANGELUS

Beautiful in its simplicity, sublime in sentiment is the little prayer, The Angelus, so-called from the first word with which it begins in Latin and recited by all pious Catholics morning, noon and evening. No scene more beautiful or more sublime can be imagined than the interview between the Archangel Gabriel and the youthful Maid of Israel, Mary, the predestined mother of the world's Redeemer. All the circumstances of that meeting combine to make it one of the most notable events in the world's history. Of the two engaged in that conference one represents heaven, the other, earth; one, power and majesty, the other, the lowliness, humility and helplessness of youthful maidenhood.

This is why the little prayer called the Angelus is so beautiful, because it recalls to mind that interview between Mary and the Angel. Furthermore, the mysteries recalled are of the highest order—the mysteries of the Redemption, the Incarnation of the Divine Son, and the virginity of His Mother who "conceived of the Holy Ghost."

Indeed, what form of prayer so short recalls so much? In it we are reminded of our fallen state, before the coming of the Saviour. We are reminded of God's goodness, of His love and His mercy in coming; and of His holiness which would not have any but a Virgin for His Mother. Besides all this, it reminds us of the wonderful perfection of Mary who was specially created for that great dignity, and it brings home to us the consolation that we have in her an all-powerful advocate with her Son, that she prays to Him for us "now and at the hour of our death."

The Angelus is now universally practised throughout the Catholic world, and surely no sound is more devotional, more peaceful and inspiring than that of the Angelus bell. Wherever its silvery tones are heard, whether it be at sunrise from the belfry of some humble village church, or at noon as it peals forth from the tower of some church in our great cities, by the farmer and his men in the silent fields or by many in workshop or store, in convent and public place, in the houses of the rich and the poor, it is responded to, as with unaffected reverence they stop, at the sound of the bell, to say the little prayer. Thus, in country and in city, morning, noon and eve, this holy prayer is said in honor of God's great mystery of love for man.

Thus three times a day this simple yet beautiful prayer is recited—in the early morning, that we may begin the day with the remembrance of the great truths recalled by it; at noon, midway in our daily occupations, carried away by the absorbing business of the world, we forget them; and in the evening, that we may end the day by recalling God's goodness and our Mother's intercession, thus remembering the end for which we were created—Heaven.

## AID FOR THE NEGRO

When one considers the present day condition of mankind it is not hard to see the fallacy of that old saying "All men are created equal" when left unqualified. Created equal to win eternal salvation, yes. Created equal to share and enjoy the material blessings and comforts of this world. Who could say yes? Life is hard for the greater number of men in this vale of tears, and all too uneven are the ways of this world. But, when a white man compares his life to that of the negro, he can well relent in the criticisms of his burden of living. Truly the lot of the negro is a much harder one.

To begin with, the negro is born having no fair chance. The fact that he is black is in truth a handicap that neither personal ability nor talent can overcome. Socially he has no prestige. He is of a race set apart, all too often despised by those who are his white brothers, even though they are far too superior to acknowledge the relationship. Economically the advantage is again unfair. The negro gets the job that the white man will not take. The job that nobody wants, the job that pays no money, such is left for the negro. As a result, the life and home life of the negro suffers. He must live in the poorest section of the town. In fact, he must be content with the poorest that a world can throw at him. How correctly has his sad lot been summed up by someone who said, "The only hope the negro has is to die and be born again white."

To remedy such a sad state of affairs in Cincinnati, Archbishop John F. McNicholas has appealed to the National Association for Better Racial Conditions to eliminate the slum sections of the city where colored persons are obliged to make their homes. The Archbishop points out that the Industrial Recovery Act will make it possible to provide low cost housing in favor of the colored and Catholic people to arouse public

being." He claims, and rightly, we think, that such a program is "ten thousand times more important at the present moment than one of further boulevard and road building and other unessential work."

His action can well serve as an example to those of the communities of this diocese who are in the public positions to determine to what projects the help received from the federal government is to be put. We would be glad to see written in the history of our city that our generation has acknowledged the negro as a fellow human being and has done something to make his hard life less severe and discouraging.

## SPANISH POLICY DEPLORABLE

The Catholic Courier hereby wishes to publicly state its opposition to the aim and the method of the present Spanish Government that may destroy the Catholic Church in Spain under the guise of a "separate State from Church" policy.

That the Catholic Church in Spain was actively concerned with politics is a charge that no one can prove. Quite the opposite is true, since it is obvious to an unprejudiced mind that had the Church played politics, its moral power would have controlled the State and it would not now find itself the despised and hated object of present government officials. Everyone knows that the officials in power do not represent the majority of Spain. They are in power by the successful efforts of an organized minority which has as its aim the instilling of a religious indifference in the hearts of Spanish Youth.

The method that this minority Government is using will, if successful, destroy the Catholic Religion in Spain. That such will actually happen cannot be unknown by President Zamora, for before he signed the Law on Religious Congregations Bill, he was buried under protests which urged him to return the Bill to the Cortes. But why should he comply? Government policy dictates that Religious Orders, no matter what their work be, must cease to exist. Laicism is the watch word of the new government, despite the fact that the Catholic Church has fostered works of education and charity that has formed the culture of Spain for ages.

But perhaps this mad policy of the Spanish Government will not prove successful. History too often proves to the despair of the tyrant that persecution is a thing that nurtures Faith, and that the tears of martyrs begets a stronger Catholic Church.

## FARM PROBLEM BEFORE POPE

News has reached us from the Vatican City that the recent statement on a solution for the farm problems of this country, given by several Bishops of our country, has been laid before the Holy Father.

The difficulties of our people engaged in agriculture have been analyzed and discussed in detail by the Pope and one of the Prelates who signed the statement. At the same time the Bishops' solution of this vital problem in the light of Catholic principle was also discussed.

That the Holy Father and the Bishops of the Catholic Church are deeply concerned over the financial and industrial crisis of our country cannot be doubted. They know that the teachings of Christ's Own Church would solve all these problems if men would bring themselves to listen to her voice and put into practice her admonitions. Hence, these Bishops have not hesitated to speak their mind in regard to a solution of one of the most difficult problems that exist in America today.

Although the contrary may be judged by some, the Bishops have not gone beyond the limits of their religious office in offering this solution, because the problem is so closely connected with issues that fall under their direct jurisdiction. Their interest in the matter is the interest of those who have the spiritual as well as the material welfare of the farmers at heart. The principles of Catholic Philosophy and Economics, which they have proposed, will solve the difficulty since their application will embrace these two objectives.

Would that our American people might listen to the infallible teaching Voice of the Church! There is not one single phase of our national life that would not be better if that Voice could permeate its every walk-and-find-hearts-and-minds willing to see the Truth of its teachings.

## Current Comment

## CATHOLIC PUBLIC SCHOOLS

Are our Catholic schools in this country private schools? Some would call them such in distinction to those schools which are supported by taxes. We believe the distinction is not justified and that our Catholic schools are entitled to be known as Catholic public schools. They are supported by our parishes—not by any private individual or religious order. All Catholic people in the parish contribute to the support of the schools where these can be maintained. In Nebraska the state recognizes our schools, certifies the teachers and exercises supervision over them to a certain extent. Why not, then, call them Catholic public schools? We see no good reason why we should not do so. And there are many reasons why we should not call them private. The work that they are doing is a public service and in justice they should be state supported. Private schools are an altogether different thing. —The True Voice (Omaha).

"The immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men." —Pius XI.

I believe that industry is more valuable than genius, and that "to labor is to pray," and that the greatest thing in the world is love, and that when love is enthroned all the wars and woes of the world will cease and all wounds will be healed. —Archbishop Glennon.

It is an easy thing to serve God in the dark night and in the midst of trial. After all, we have but this life in which to live by faith. —The Little Flower.

## Diocesan Recordings

The importance of a Catholic library or reading center, easily accessible, was brought out in a recent experience of a non-Catholic who becoming interested in the Church's teachings after listening to the Rochester Catholic Hour found it a difficult matter to locate information sought. The seeker after light finally found what was wanted in the Catholic Encyclopedia in a public library. Although the Encyclopedia is excellent in itself, if surrounded by books, pamphlets, and newspapers, how much easier it would be for the one seeking the truth to become better informed. This is likewise true of those of our own faith, who no matter how intelligent and well-informed they are may still learn from day to day developments on matters affecting their faith.

Men who attended the annual laymen's retreat at St. Bernard's Seminary came away as satisfied as ever that the week-end spent in spiritual meditation and practices had been again successful. An interesting development at the annual meeting of retreatants held in Theology Hall was the fact that the meeting was held on the Feast of St. William and when the Moderator, the Rev. Dr. WILLIAM E. Cowen, and the secretary, WILLIAM G. Wynn, called upon all "Williams" present to rise, there were nearly forty present.

There was one Catholic layman at the Laymen's Retreat who must have enjoyed it to the full extent for the retreat came the day after he had completed 20 years as superintendent of public schools for which service the board of education adopted a sincerely composed resolution of appreciation. That layman is John M. Tracy, a faithful retreatant and an exemplary type of Catholic gentleman. He deserves fully his rest and relaxation after a busy life during which he has given an excellent account of himself.

He was noticed at the Orphans' Outing last week, giving his entire time and effort to several little tots from St. Joseph's Orphan Asylum nursery. He saw that they were placed on the merry-go-round, that they rode in the mill boats, that they got down to the lake, and that they had all to eat that was good for them. Father Benedict Elman's care of his little charges at the picnic was silently applauded by the many who saw him.

People in the News—Mayor William F. Murray of Alameda, California, came to Rochester last week with his wife and their four children. Twenty and a few more years ago, Bill was in our class at Cathedral High School, now Aquinas Institute and in addition to studying took some time off to play on the first baseball team to represent the school. . . . Although Chief Police Andrew J. Kavanaugh is in Berlin, the Association named him President at Amsterdam, N. Y., which will be a "welcome home" present when he returns. . . . Harold F. Rock, Aquinas graduate, has received a master of science degree from St. Bonaventure College. . . . Donald Edwin Dailey has been awarded a Villa Nova scholarship.

Catholic women who have the privilege of listening to the Rev. Dr. Edmund A. Walsh, S. J., in Geneva on Wednesday, July 19, at the luncheon meeting of the Rochester Diocesan Council, National Council of Catholic Women, will come away with a different conception of Russia as it is today for Dr. Walsh has facts, cold, indisputable facts. A few years ago, this eminent Georgetown University faculty member spoke at an open meeting in Rochester in Convention Hall. Without giving use to emotionalism this learned Jesuit presented the case against the Soviet regime in Russia in a manner that no open mind would find difficult in making a decision as to the worth of such a system as Communism. To those who have since childhood had the gift of faith, it is revolting to believe that a people exist solely to deny the existence of God and to bring their children up deprived of the consolation that goes with Faith. Dr. Walsh is an authority on his subject and his talk will be received with great interest.

## Dear Jesus

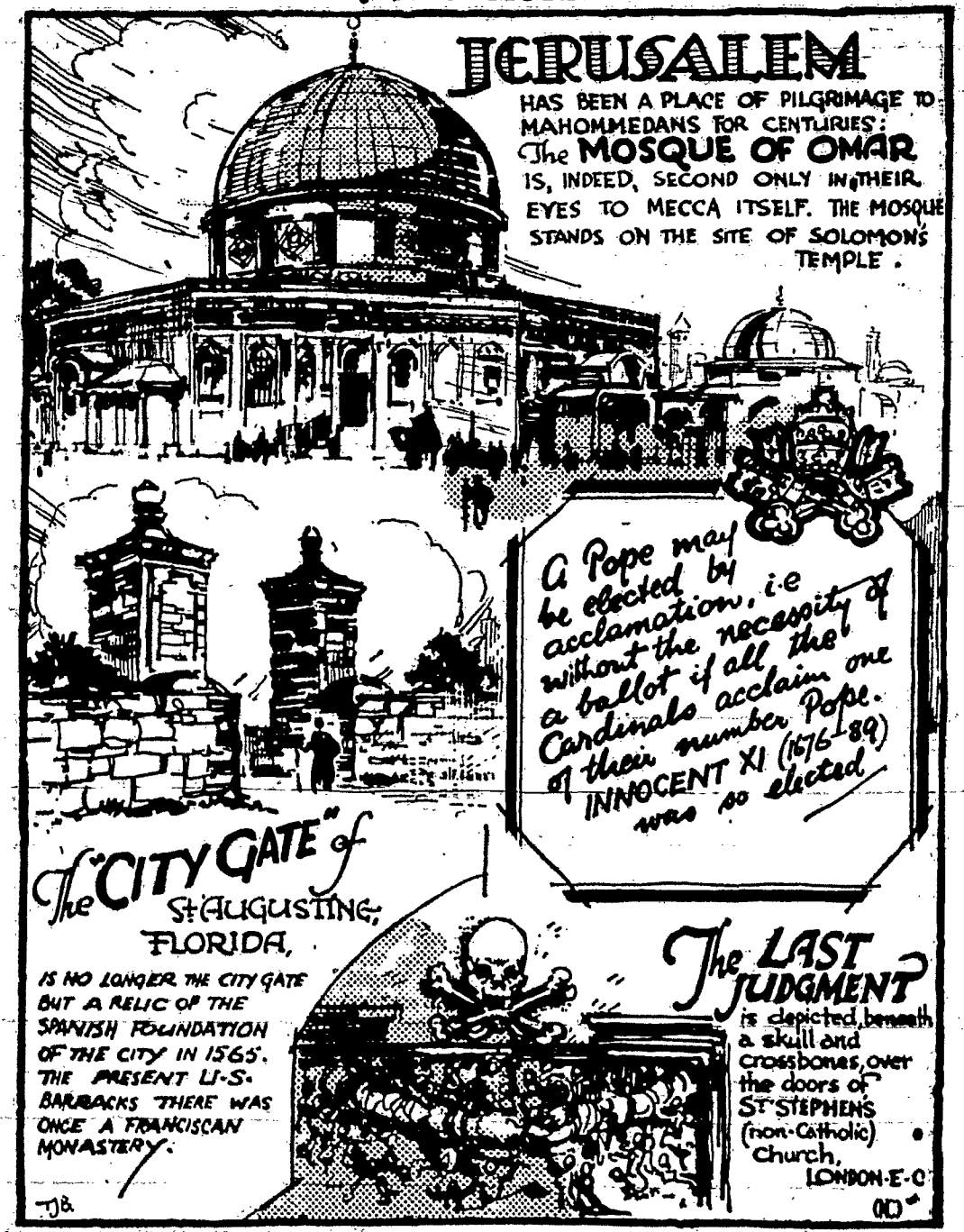
Through all the lonely hours  
We seek to touch Thy hand—  
How can we go the way to Calvary alone?  
With faltering step we marvel at Thy fortitude,  
Thy silent suffering and mercy to the end—  
The hills are steep, the way so rough,  
And yet You went this way alone—  
O Jesus, let us touch Thy hand  
And know that Thou art near;  
We can not bear the way to Calvary alone.  
—E. McC.

The name of Jesus, pronounced with reverence and affection, has a magical power to soothe the heart.

STRANGE BUT TRUE  
Catholic Facts But Little Known

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By M. J. MURRAY



## New Books

Regis College Review Service  
Denver, Colorado

## MOODS AND TRUTHS.

By Fulton J. Sheen.  
Century. 1932. \$2.00.

This notable collection of compelling and inspiring lectures is a worthy companion volume to Dr. Sheen's deservedly popular book, "Old Errors and New Labels." Religious thought, clustered about the changing seasons of the year is the central theme, and just as "Old Errors and New Labels" refutes old falsehoods reappearing under new names, "Moods and Truths" presents the old, eternal fundamental truths in a manner all new, life-giving and appealing, infusing in them a power that seems irresistible.

The titles of the lectures indicate the broad sweep of the author's spiritual concepts, "The Thrill of Monotony," "The World's Greatest Need," "The Right of Sanctuary," "Divine Sense of Humor," "The Curse of Broad-mindedness," "Unworldliness in the World," these and similar subjects in the hand of a master lend themselves to treatment that is fresh, original and powerful. In this Dr. Sheen has proved himself a master.

## THE QUESTION AND THE ANSWER.

By Hilaire Belloc.

Brace. 1932. \$1.25.  
It is gratifying indeed that the first contribution to the (Science of Culture series) made from England should be from the powerful and prolific champion of truth, Hilaire Belloc. The purpose of the series has been accomplished with unusual success in the volumes thus far published. In this one, Belloc proves himself the undaunted warrior fully equipped and brave, a perfect master of his subject. He strikes out for himself in a clear and closely knit logic, unfolding to the rational skeptical reader the unanswerable reasonableness of the faith of Catholics. The reader is invited to follow a course of close logical sequence through which he reaches the answer to the supreme question—God's existence. On closing the book, we feel convinced on philosophical historical grounds, that the Church has divine authority on matters of revealed truth. To accept as God's word what His accredited witnesses propose as revealed by Him, and then to put them into practice in one's life—that is to be a Catholic. —E. T. S.

**THE ROYAL ROAD.**  
By a Sister of Mercy.  
St. Joseph's Convent, Portland, Me.  
1932. \$ .20.

With unusual power and unction, this excellent little pamphlet inculcates the inestimable value of a religious vocation.

## African Negroes' Belief Ingrained

From Central Africa comes the good news of a great number of conversions to the Catholic faith. Entire villages beg the Catholic missionaries to be instructed and to be sent catechists. Not so long ago one of the most influential chiefs of Central Africa was received into the Church.

The Reverend Adolph Dominic Frenay, O. P., Ph. D., of New Haven, Conn., has recently made a study of the beliefs of the peoples of these parts of Africa. In the course of his researches, Father Frenay found that the native races, apart from their belief in fetiches and deities whom they consider as minor spiritual powers, have a good knowledge of the one supreme being: God. The idea of a God underlies many of their sayings and folk-lore. The natives recognize God as their creator and their maker. In distress, when prayers and sacrifices to the deities and spirits fail, they turn to the Supreme Being.

Some of the tribes say morning and evening prayers, and they speak of the souls of the departed as returning to the hand of God. They call God their father and benefactor. This belief is not due to Christian influences: it is original with these peoples. The great obstacle to Christianity is the native's trust in the spiritual powers of the magicians or medicine-men. But once their deceptions have been proved and their evil machinations unveiled, Christian teaching gains a foothold amongst the natives comparatively easily, no doubt due to their aboriginal belief in God.

At a time when the general chaotic conditions of the civilized nations causes alarm, the spread of the Catholic faith throughout the heart of the African Continent is a source of great consolation to all good Christians. Father Frenay has published the results of his studies in the last issue of the "Salesianum," published at St. Francis, Wis.—C. V. Service.

ligious vocation. It urges upon the faithful soul the unhesitating acceptance of the Master's loving invitation to labor in His vineyard, where the harvest is great and the laborers few. These simple yet stirring talks on the grandeur and sublimity of a life consecrated to God, the haven of peace to which a religious vocation brings us, and the unspeakable distinction conferred on us by the royal invitation to participate in the lotter gifts of the King,—should find a ready response in faithful souls.

## Back Through the Years.

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

April 28, 1894

Vital Reche, the oldest resident of Rochester, died April 28, 1894, at his residence, 34 Howell Street, aged 99 years. For many years Mr. Reche was a member of St. Mary's parish and was highly esteemed.

May 5, 1894

Bishop McQuaid appointed the Rev. Frederick Rauber, for several years pastor of St. Mary's Church, Danville, as pastor of St. Boniface Church, Rochester, to succeed the late Rev. Herman Renker.

A Young Ladies Auxiliary of the Total Abstinence Society was organized in St. Bridget's parish at the rectory of Father Hendricks.

May 12, 1894

The Rev. Edward J. Hanna, D. D., was elected a member of the executive committee of the Alumni Association of the North American College at Rome.

The Y. M. C. C. of St. Peter and Paul Parish organized the Arion Singing Society with the following officers: President, Michael Schied; Vice-President, Joseph Weber; Secretary, Edward Moran; Treasurer, the Rev. F. H. Sinclair; and Director, Frank Pohl.

May 19, 1894

Forty Hours Devotion was conducted at St. Michael's Church, Newark, with the following priests officiating: the Rev. Father Kavanaugh, pastor; the Rev. Father Nebelbart of Rochester, and the Rev. Father Angelo of Penn. Yan.

The Rev. Joseph Hendricks, pastor at Livonia, observed his tenth anniversary as pastor.

The Rev. J. F. Staub, assistant pastor at Holy Redeemer Church, was appointed by Bishop McQuaid to take charge of the congregations of St. John's Church, Greece, and Holy Ghost Church, Coldwater, succeeding the Rev. H. Stratten, who was appointed pastor of St. Mary's Church, Danville.

The Rev. P. August Pingl, C. SS. R., founder of the C. Y. M. A., was accorded an informal reception by the members at their Club House.

The Rev. Owen Farron of Seneca Falls and the Rev. Arthur A. Hughes of Rochester were ordained at St. Patrick's Cathedral by Bishop McQuaid. Father Hughes celebrated his first Mass in Immaculate Conception Church in which parish he was born and where his father, M. L. Hughes, was choir director for about 25 years previous to that time.