

Catholic Courier

Official Newspaper of the Diocese of Rochester With the Approbation of the Most Reverend John Francis O'Hern, D.D., Bishop of Rochester

MEMBER CATHOLIC PRESS ASSOCIATION Entered as second-class matter in the Postoffice at Rochester, New York, as required under the Act of Congress of March 3, 1879.

Subscription: \$2.50 per year in advance, postpaid. Single copies, five cents. Foreign, \$3.00 per year. In many instances subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless discontinuance is ordered either by letter or personal call.

Published by CATHOLIC COURIER and JOURNAL, Inc. 50 Chestnut St. Stone 1492. Rochester, N. Y. Courier Established 1929—Journal Established 1889

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

Editorials

MOST PAROCHIAL SCHOOLS SECURE

The statement given by Msgr. William Hart to the secular press, relative to the stability of our diocesan parochial schools, should bring a good deal of satisfaction to our Catholic people. Like his testimony to the spirit of sacrifice of our laypeople, who are continuing to support our schools in the face of the privations caused by the depression, should bring a just feeling of pride to their hearts.

The stability of the Catholic School System throughout the entire United States with the exception of but a few dioceses is demonstrated quite satisfactorily in the findings of a recent survey. Only twenty-nine parochial schools in the country, accommodating 2,848 pupils, have been closed. Even some of these were not closed because of lack of funds, but because of an exercise of foresight which seeking better school administration would have dictated the closing, even in days of prosperity. Five hundred of these children were accommodated in new schools, the rest absorbed by other schools which remained open.

Although the survey shows a splendid record for the Catholic School System, no one should get a wrong view of the picture. Our educational system still needs the wholehearted support of our Catholic people. Those who can give must still continue to do so and generously to make up for those who cannot afford to support the school. Some bishops contemplate asking the state to lend its help to ease the burden of the parochial schools.

The sacrifices which Bishops, priests, religious and laypeople have made for the sake of religious education of Catholic Youth are not yet finished. School directors will still have to burn the candle at both ends seeking ways to eliminate unnecessary expense to stretch the dollars to make both ends meet, so that no more of our parochial schools will be closed during the year to come. And if this be true, it stands to reason that no state, including New York, can look upon our private and parochial schools with hungry eyes as institutions that can be taxed in order to balance state budgets. Such a procedure has been in the minds of some of the politicians. We advise them, before they lay a tax on private non-profit schools, to consider the amount of expense to which the state will be put, if these schools close their doors, and throw their pupils on the public school system of the state.

Not one Catholic school in the Rochester Diocese had to be closed. This is a testimonial to the faith, interest and generosity of our Catholics. Our laypeople are convinced of the high place that the parochial school holds as an educational factor in the intellectual and moral life of children. They are evidently determined to hold fast to the Catholic Educational System that they have, if to do so demands sacrifice. Our Catholics of yesterday built well. Our Catholics of today are keeping faith with them by their splendid support of these institutions of religious education.

COLLECTIVE PRAYER

From the earliest days of the Church, Christians have gathered together in assemblies to offer prayer and to sing psalms in honor of God. In the Acts of the Apostles we read that the disciples of Our Lord "were persevering with one mind in prayer with the women, and Mary, the Mother of Jesus, and with His brethren." The Church has always believed in the potency of united multitudes at prayer. Christ Himself commended community prayer by granting a special blessing to those gathered together in His Name. And the Church which carries on His work in the world has continued this practice to the present day. She has fostered a family spirit by demanding that her children assemble in the church, and in the Holy Sacrifice of the Mass and other devotions join their prayers with those of the priest.

The Church remembers the words of Our Lord: "Where there are two gathered together in My Name, there am I in the midst of them." Will He not, therefore, be more intimately present to a vast congregation, so it is more than to an individual praying at home? A gigantic chorus of voices is more potent than one singer, no matter how the singer's voice may be. And so, the prayer of many must assail the ears of the Father more compelling eloquence than the prayer of one man. And hence several times every Sunday thousands fill our churches at the foot of the Altar hear Mass in unison. The week crowds unite in reciting the Litany and the St. Benedict, the prayer of the Rosary, or lift their voices in congregational prayer, which is only another form of prayer. The rich and poor, the lowly and great, the ignorant and the learned, the young and the old, the world and the cloister, all unite in prayer. Only their

common identity in the brotherhood of Christ, in the sonship of God.

This is not to affirm that the Church is opposed to individual prayer. Indeed she has always had her gallant array of hermits and mystics and anchorites: she has had her St. Francis of Assisi, her Simon Stylite, but those Saints were pre-eminently members of a community first; their personal piety was secondary to their communal prayer. All Catholics do pray individually, morning and evening and in times of temptation or danger. Yet the collective nature of the Church's prayer cannot be overemphasized. It impresses upon us that the true love of God includes love of our neighbor. When we pray with the Church we realize that we are all members of one immense society of which Christ is the Head and that we are all working towards one and the same end. Such prayer brings its own reward. For how unpeppably comforting is the knowledge that when we thus unite in prayer we are co-operating with friends who, whatever their state in life or their profession may be, are our fellow-believers and fellow-worshippers, all united in one grand psalm of praise and supplication to God. In this we have for our model the Holy Family, for instead of enjoying the luxury of private prayer in the peace and quiet of their home at Nazareth they went up to mingle with all sorts of the populace in common adoration in the Temple of Jerusalem. This is the Church's attitude towards adoration of God in public. Therefore, we should not be too retired, too isolated in our devotion, but we should often praise and glorify God in public, with multitudes, surrounded by our Christian brethren. And that we may succeed in doing this more easily, we should in imagination often kneel with Jesus, Mary and Joseph in the Temple, trying to catch their spirit, explore their thoughts, and imitate their devotion to the God of justice and love.

CATHOLIC EVIDENCE FOR TOKYO

The Catholic News Dispatches from Tokyo tell us of the initiation in that city of one of the more important objectives on the program of Catholic Action, namely, the launching of a Catholic Evidence Guild.

The Catholic Youth Society is to be credited for the beginning of this activity. Because of the efforts of this society, courses in Theology, Philosophy and Scripture are now open to students of the Catholic University. The efforts of the society will not materialize before three years, for so thorough are the courses in these sacred sciences and scholastic philosophy, it will take the student three years to cover the matter. At the end of that time, students who successfully pass an examination, which will be given by the Bishop of Tokyo, will be given a certificate qualifying them as public orators on Catholicism.

It is a fine thing for the Catholic Church in Japan, that a beginning in forming Catholic Evidence Guilds has been made. There is no question that these Guilds will be received with favor by the educated Japanese, and their activities, under the favor of God, can be expected to do great things for Catholicism in Japan.

Much has to be done for the Church in Japan. The people are too material minded to accept easily the spiritual teachings and rewards given by the Catholic Church. The materialistic theories of the philosophers Kant and Hegel are in vogue among the educated. Then too, the Church suffers from anti-religious attacks made against all foreign religions. The members of the new Catholic Evidence Guilds will be in a position, intellectually and socially, to combat these varied forces of evil.

We hope that the Catholic Youth Society of Tokyo will see great blessings showered upon its efforts to put this vital force of Catholic Action into an activity that will bring many people into a knowledge of the True Faith.

COME AGAIN L. C. B. A.

During the past week Rochester had the pleasure of having as guests delegates and visitors to the fifth quadrennial and sixteenth convention of the Ladies Catholic Benevolent Association. These good women came from all parts of the United States to transact the business necessary for the further progress of this great Catholic fraternal insurance body which in the 43 years of its existence has paid out the impressive amount of \$43,000,000 in death claims. These women, capable in handling finances, have invested \$20,000,000, which is a tribute to their integrity and business acumen.

Not alone were they concerned with business for this is a strong Catholic lay body. Fittingly they opened their convention by attendance at solemn pontifical Mass. Their sessions opened and closed with prayer. They showed their respect for our late Bishop O'Hern by attending a Mass in his memory and by praying for the repose of his soul.

This order's great principle is Charity. They look after one another in life and after death calls. Upon this principle they have built well. Their presence in our midst cannot help but exert a powerful influence for their visit here furnished an excellent example of true Catholic womanhood. We hope they come to Rochester again at a future date.

Current Comment

BRAIN TRUST

It is curious to note how the entrenched interests of the country, alarmed at the possible loss of their anomalous power, are carrying on their propaganda against the Administration's program of social reconstruction. Not daring to oppose it openly, they are directing their blows at the so-called "brain trust," namely, the former college professors who are the President's advisers in some of his projected reforms. It is assumed that these "theorists" are not capable of knowing what is best for the country. This assumption is rather bruised by the reflection that the practical men in business and finance have forfeited any claim they might once have had to the same position of influence. What they brought the country to is not a recommendation of their ability. It is not really the brain trust they aim at, but the doctrine that business and finance, though in private hands, must be conducted for the public interest.—America.

Diocesan Recordings

"For the perfection of my own soul, I must know my faith. I must answer the practical questions of daily life; in other words, I must have knowledge." The quotations are taken from an address given by the Rev. Francis P. LeBuffe, S.J., nationally known as an associate editor of that great weekly review "America" and a foremost exponent of Catholic Evidence Guild work. The address was given before the Rochester Diocesan Council, National Council of Catholic Men in Auburn recently and Father LeBuffe's remarks are being set down here because of their timeliness in view of the concerted effort now being launched to increase readers of the Catholic Courier, official diocesan newspaper.

Father LeBuffe continued: "We do not love that which we do not know. Theoretical knowledge of our faith is necessary. We must have a practical knowledge of it. Catholic Action means Catholic activity. We must know the needs of our Church, the needs of our diocese, and especially the needs of our parish if we are to see Catholic Action.

"Father Moore has not asked me to say this, but I am going to say it because I have watched the Catholic Courier grow up in the past few months, and it is now one of the best weekly Catholic newspapers that comes to my desk and I read them all. You should support your diocesan paper because it gives you local news and because it explains to you the needs of your diocese and parish, and will bring you, if you read it, an understanding of Catholic Action. That support can be translated into action only by your subscription. As business manager of 'America' I know what subscriptions mean. The reading of Catholic papers will bring you a knowledge about those things to which I have just referred."

It is always pleasant for those responsible for getting out a newspaper to get kind words about their efforts. This, however, is not the reason—we are quoting Father LeBuffe, but because we feel that if those taking the newspaper realize how much is thought of it by such noted authorities as Father LeBuffe it will raise the prestige of the diocesan organ and set wider interest.

Often times in a community we take a lot of things for granted which become of intense interest when pointed out by someone outside who brings us a fresh viewpoint. The Catholic Courier is now your official diocesan organ. Its growth depends upon an increasing interest in it. The newspaper will grow as our diocesan interest grows.

We wish a Godspeed and safe voyage to the Rev. Leo C. Mooney, diocesan director, Society for the Propagation of the Faith and managing editor of the Catholic Courier who with a group of Rochesterians is bound for the center of Catholicity to participate in the Holy Year pilgrimage program. May they gather all of the spiritual blessings available and keep us back home in their prayers when visiting the holy shrines of our Blessed Mother in Europe.

One woman stricken with the intense heat will give thanks for Boy Scout training. Overcome on a city street near her home, this woman had the good fortune to have two Boy Scouts of the Knights of Columbus Troop No. 141 right on the job to apply first aid as taught to them in Scout training and to enable her to get home, revived. The Scouts were Jesse E. Yockel, 15, of 321 Farmington Road who lacks but two badges of becoming an Eagle Scout and Harry Cahill, 15, of 123 Colonial Road. Members of Rochester Council, Knights of Columbus, who sponsor the Troop to which these boys belong may take some satisfaction from the fact that they are aiding these boys to be so capable when emergencies arise.

This week we are experiencing the pleasure that goes with seeing our oldest boy leaving for his first experience as a camper at the Catholic boys' camp, Camp Stella Maria. We have utmost confidence in those who are in charge of the camp and feel that the benefits our boy will derive from his two weeks' stay at Conesus Lake will help him physically, mentally, morally and spiritually.

Those who heard Frank J. Sheed, internationally known leader of the Catholic Evidence movement in England, at the convention of the Rochester Diocesan Council, National Council of Catholic Women, will be interested to know that Mr. Sheed was one of the speakers at the recent conference of the Federation of College Catholic Clubs in Atlantic City. Mr. Sheed, in his talk, told the delegates that education is "a way of fitting human beings for living, not for making a living." The educated man does not know everything," he stated. "But he knows where everything is. The educated man is the only man in the world who is really at home in the universe. The uneducated man is only ordinarily aware of the uni-

STRANGE BUT TRUE Catholic Facts But Little Known

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By M. J. MURRAY



By RT. REV. MSGR. ANTONIO M. SANTANDREU. Pastor of Our Lady of Guadalupe Church, S. F. (In The Faithfully Review)

It is often said that Spain was a Catholic is one who is not a Protestant. It is true that a Catholic is one who is not a Protestant, but Spain was a Catholic nation, not up to the time of the revolution only two or three Protestant churches could be found in the whole of the country. But since this definition of Catholicism is erroneous the sooner it is corrected, the easier it will be to understand conditions as they really existed in Spain during pre-revolutionary days.

The anticlericalism that prevails in Spain did not grow up like a mushroom over night. It arose many years ago and has grown gradually and fully developed in consequence of the revolution. The anticlericals have been benefited by the "dolce far niente" policy of the optimists, who relied on the great Catholic majority over the enemies of the Church.

Let us glance at the state of things as it was some years before the present upset. There were many periodicals which ridiculed and condemned the Church, her clergy, her ceremonies and doctrines. Were the editors and publishers of these periodicals faithful Catholics?

Members of the army who were Catholics were ordered to go to Mass on Sundays and to perform their Easter duty. Many of them obeyed merely to mock and ridicule the Mass and the Sacraments. Others went without faith or devotion, merely to comply with the regulations. Only a small minority did their duty in the proper spirit.

Most of these men did not become anti-Catholic at the time they joined the army, but were previously indifferent and ignorant in religious matters, as were their parents.

The civil as well as the army officers went to church celebrations on grand occasions, but the conduct of most of them was anything but edifying. They went because it was customary, not for any religious motive.

Church Celebrations As it happens here in the U. S., many non-Catholics came to church celebrations in Spain, without necessarily being Catholics. Can the president, the ministers and deputies—affiliated with Fre-

masonry as most of them are—be classified as Catholics? because they are not actually Protestants? Can not he called Catholics who frame constitutions and lay after day laws directed against the Church? Can the president who signs these decrees be termed a Catholic?

How about the Spanish people at large? In the big cities many go because it is customary, and many go with devotion and receive the Sacraments. In the smaller cities one-half of the people fail to attend Mass on Sundays, another one-fourth go because it is customary, and the remaining one-fourth go with faith and devotion. In the small towns and villages most of the people attend Sunday Mass regularly.

The recent revolution with its Communism and Syndicalism has alienated from the Church over 50 per cent of the laboring classes, even in the farming districts.

Taking all these facts into consideration, who can say that the Catholics in Spain are in the majority?

Majority Undermined Up to the time of the recent revolution, Spain had at least nominally a majority of Catholics, but this majority had been undermined for many years. The reasons for this state of affairs may be summed up briefly as follows:

- 1) The majority of the present infidels were never, strictly speaking, educated in Christian principles.
- 2) In the large cities the clergy as well as the laity were far from what they represented to be.
- 3) Political differences among the Catholics were instrumental in bringing about disunion and weakening the Church.
- 4) The government subvention of the Church and the clergy made the latter unduly subservient to State.
- 5) The many infidel periodicals read by the people at large were not counterbalanced by good literature.
- 6) There was a scarcity of Catholic parochial schools.

Radicals Organized The radicals for many years previous to the revolution were well organized, and when the time came, took advantage of the apathy of the Catholic masses and thus easily secured the upper hand.

Since that time the radical and anticlerical rulers are subjugating the religious minority by one decree after another.

Perhaps the recent humiliating defeat suffered by the Catholics in Spain will give them new courage to recover the distinction of being a Catholic nation. In order to accomplish this, let them do penance, increase their parochial schools,

Back Through the Years

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

June 30, 1894

Rochester Commanderies won the honors at the State Convention of the Knights of St. John held in Buffalo. The first prize of five \$20 gold pieces went to the drill company of St. Eustace Commandery No. 39 in command of Captain Jacob J. Nunold. The second prize of five \$10 gold pieces was awarded to St. Boniface Commandery No. 25 in charge of Captain August Pappert.

Opening with solemn high Mass celebrated by the Very Rev. Dr. J. F. O'Hare, vicar-general of the diocese, the annual state convention of the Ancient Order of Hibernians was held in Rochester. Bishop McQuaid presided at the throne and addressed the delegates following the Mass. Convention sessions were held in the City Hall. A street parade featured the convention program. Officers elected were: State President, Thomas H. Farley of Elmira; Vice-President, T. W. Sherlock of Brooklyn; Secretary, P. H. Nolan, Port Jarvis; Treasurer, J. J. Kelly, Buffalo; Board of Directors, W. H. Murphy, Hornellsville; J. P. Day, Utica; John Lenthall, New York; P. Enright, Syracuse; State Chaplain, the Rev. John T. Slattery of Albany. Among the distinguished guests present was National President, J. P. O'Connor of Savannah, Ga. A vote of thanks was extended to Mother Hieronymo for her kindness in presenting Division No. 2 with a handsome silk banner. (The state convention of the Ancient Order of Hibernians will again be held in Rochester in August.)

The Rev. Christostom Schreiner, O.S.B., Superior Missionary of the Bahama Islands visited St. Peter and Paul's Rectory.

A lecture on "Ireland" was delivered by the Rev. Dr. E. J. Hanna at Corpus Christi Church.

The Rev. Owen Fallon celebrated his first solemn high Mass in St. Patrick's Church, Seneca Falls.

The Rev. Father English celebrated his 36th anniversary in the priesthood.

establish a strong Catholic press, and, in accordance with the directions of Pope Leo XIII and Pius XI, unite for Catholic action.

Only after these things have been accomplished can a good government be formed that will guarantee civil and religious liberty to all. Then Spain, which has the distinction of having brought Christian civilization to so many nations, will not be eclipsed by the present disturbance.