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With the Approbation of the
Most Reverend John Francis O'Horn, D.D.,
Bishop of Rochester

MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the pouring of my blood, for the sake of a Catholic newspaper."—Pope Pius X.

Editorials

AFTER TEN YEARS

It was just ten years ago that Archbishop Hickey made the first announcement that Rochester was to have a new Catholic high school for boys. This announcement was most fittingly made on the 60th anniversary of the solemn canonization of St. Thomas Aquinas to whom the new Institute was dedicated.

The ideals that inspired the great undertaking were deeply religious. The Archbishop realized only too well that Catholic education was God's own work and that under the blessing of God the new institution would be built. He knew that this new high school would form another link in the great system of parochial schools founded by his great predecessor, Bishop McQuaid, and which was a source of pride to the Catholics of the Rochester diocese.

With the appeal for funds for the building of Aquinas went the pledge that, in the new Institute, there would be maintained a standard of education that would be worthy of the Church and the community.

After ten years, the Catholics of Monroe County can look on Aquinas Institute and the fine work of education it has done and feel a just thrill of pride. For to our Catholic laypeople must thanks be given not only for making the splendid building possible but also for maintaining it for the past ten years.

We trust that when Aquinas reopens in September, there will be evident the continued interest of our Catholic people. There should be no need to stress the point that funds are still necessary to maintain this great project of Catholic education.

We are also sure that the faculty of Aquinas will appreciate the interest and help of the many younger professional and business men who are glad to claim Aquinas as their Alma Mater. With their moral and material aid will come the inspiration to carry on the educational work that has proved so valuable in their own lives.

ARE YOU AN APOSTLE?

Every Catholic can be of great help in the magnificent work of spreading the True Faith. That was the conviction of the Holy Father when he instituted the Apostolate of Catholic Action. Every Catholic who has been confirmed is supposed to be ready to defend his Faith and prove himself a true soldier of Jesus Christ. More valuable than a defense of the Faith, it seems to us, is the active spreading of that Faith by lay Catholics.

The Catholic layman holds a unique point of vantage in making the dogmas and teachings of the Church known to his non-Catholic fellowman. His daily contacts with those who are interested in seeking the Church's teaching on different subjects break down the barrier of prejudice and reserve that keeps these people from going to a priest for information.

But talking religion easily and with the assurance that one is correctly informed presupposes a thorough knowledge of religion. This is the one big factor that keeps our people tongue-tied when religious issues are raised for discussion; they do not know their religion. They believe without having the rational basis for their faith that St. Paul warns us to have. As the result, their lack of knowledge often makes them appear ridiculous in the eyes of those whom they might convert if they could talk intelligently about their religious beliefs.

Catholic adults need an education in religion to suit their years of intelligence. The vague ideas of doctrine grasped by their minds as children can hardly be expected to fit them for an Apostolate among people who are filled with erroneous ideas of what the Church teaches.

It has been said that if America does not take to Catholic standards of Christianity, then the American people are not going to have any Christianity. Under the program of Catholic Action, much of the work in making these Catholic standards known rests upon our lay people. What success they are going to have remains to be seen. A greater knowledge of Catholic truth seems to be the only starting point toward success.

CHURCHMAN AND STATESMAN

It is agreed among Catholics that Pope Pius XI will go down in history as one of the great Church rulers of all time. Hence it is gratifying to note that a recent non-Catholic poll nominated him among the ten outstanding men of the age. There is, indeed, sound basis for the belief expressed by many non-Catholic observers that, even another ten years of rule—he was crowned in 1922—Pope Pius XI will have established himself in the same place as one of the outstanding personalities of the twentieth century. So far as

pre-eminence would be secure if for no other reason than for his part in the solution of the vexed Vatican question.

However, the proof of his statesmanship does not rest exclusively on the settlement of that question; it has been amply demonstrated in his attack on the many trying problems of his turbulent reign. In the face of anti-religious movements in many lands, he has asserted and upheld the Catholic doctrine that the state is not an end in itself; that it is rather an agency for the well-being of individuals; that there are certain natural and inalienable rights which governments cannot infringe. Likewise, he has taken a forward stand in the movement for world peace. But, probably, the most striking of his pronouncements have been concerned with the economic conditions of the world. Early in his pontificate he incanted the principle that "it is our right and duty to deal authoritatively with social and economic problems," and he has dealt with them in that way. He has condemned those who look to charity as the sole means of making amends for what he terms "the open violation of justice" in our present industrial order.

He pointed out "the immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other" as proof that the immense resources now available to man "were far from rightly distributed and equally shared among the various classes." And he has suggested the remedies, which go beyond profit-sharing, which he approves—and extend to what the Holy Father calls "the re-establishment of vocational groups," that is, to an economic order based, somewhat, on the guild system of organization. In this system, to be sure, the final authority would rest with the state. For, as the Pope declares, "private control of economic processes carried with it an opportunity of domination too great to be left to private individuals without injury to the community at large."

To some observers all this seems too far ahead of the times, but Catholics do not think so. On the contrary, during recent months, there have been conferences of leading Catholic clergy and laity for the purpose of discovering some practical steps that might give effect to these economic considerations. The Farm Plan, submitted to the Pope by the American Bishops, is one result of these efforts. This plan contains a practical program evolved for the economic salvation of the farmer and concludes with the declaration that "a farm population that is God-fearing and truly religious is the best safeguard for the peace of the world and the most effective guarantee of popular liberty." Meanwhile the world in general has reason to be grateful that, for times like these, a man of the stature of Pope Pius XI stands at the head of the Catholic Church.

CHICAGO'S "C. Y. O."

The crime wave that swept the great city of Chicago is notorious throughout the nation. What the Catholic Church has done to save the youth of Chicago from the evil effects of this contaminating influence is not so well-known, although the program that was adopted is of such a constructive nature that it is worthy of being a model for all other cities.

Under the direction of Cardinal Mundelein and following his order to "adopt a program of recreation so adequate, interesting and attractive that our youth will have a desire to partake of none other," the Catholic Youth Organization, the now famous "C. Y. O." of Chicago, was formed. The cardinal knew that youth must and will be served, hence the program adopted served more than the spiritual needs of the young people. It enveloped social activities that would keep them under the supervision of interested directors, in closer contact with the priests and thereby closer to the Church. How could they be less better Catholics and less noble citizens as the result?

The first aim of the C. Y. O. was to form Catholic Boy Scout troops. The boys responded readily and thousands of them have been formed into troops that are specifically Catholic troops. Their religion is being safeguarded and they are kept away from the temptations of the street and the corner.

An inter-parish athletic program was next attempted. Teams in baseball, basketball, boxing, track and field, swimming and golf were formed. This was a program of great magnitude and scope. It was supported by the Catholic and secular press and given great publicity. Needless to say, it worked well and has been proclaimed a grand success, winning the interest of 200,000 Chicagoans.

The Cardinal's program likewise featured social service activities. Summer play schools, dedicated to the Holy Spirit, were organized and accommodated over 300,000 children. Many of these schools are located in slum districts. The children of these districts, who knew only the evils of destitution, are now given healthful recreation, nourishing food for both body and soul. Besides these vacation schools, five hundred young men are now housed and educated in Vocational Training Schools.

Those who formed the program of the C. Y. O. kept in mind the fundamental principles of child psychology and social service. As the result they have a working plan that is producing great results. The C. Y. O. has come to fill a very definite place in the lives of Chicago's Catholic Youth and so beloved has become Bishop Sheil, who was appointed to direct the new organization, that he is now known to the children as "The Bishop of Youth."

READER INTEREST

The "reader interest" of the average Catholic is focused on politics, finance, industry, sports, etc. This interest is legitimate,—if we exclude the hankering for the sensational and the salacious. In order to develop among our people the desired "reader interest," editors of Catholic publications ought not begin by attempting to force Catholics into giving up what actually does interest them; in this they could never succeed. But the "reader interest" of our Catholic people can be developed and directed towards higher interests—towards the cause of Christ, Church, and religion. There is perhaps no subject on which the secular press is so shy as upon the cause of Jesus Christ—the most important of all; the secular press sinks into an easy neutrality on this subject.

Diocesan Recordings

Word comes to us that hospital associations throughout the country will draft a National Recovery Act Code. Patients in the hospitals are interested only in the "Recovery" part.

Fra Juniper's jottings in "The Universe" recently carried the following beautiful pen-picture of the ideal parochial pastor which originally appeared in the "Clergy Review": "A man of real learning, sane and skilled in judgment, kindly and companionable to his fellow-priests; devoted to his charge, but not short-sighted in his interests, realizing that the Church has claims on his cooperation beyond the bounds of his own parish, diocese and country; unobtrusive, tactful, and sympathetic; energetic, too, and manly; a leader to his people; pious without show and without sentimentalism, having in the strength, simplicity and sincerity of his devotion the secret of his ascendancy with souls."

Bringing back the sheep lost from the fold has been the concern of the Most Rev. Thomas J. Toole, Bishop of Mobile. In a recent "drive among the fallen-away" conducted under the direction of the Bishop of Mobile, persons who had not received the Sacraments for from 50 to 60 years were among those brought back to the practice of their Faith. Incomplete reports show that 1,481 families with a total of 5,745 members were visited in the course of the work. These visits resulted in 279 baptisms and the return of more than 800 to the Sacraments. Among these more than 800 were those who have been away for a half-century or more. Twenty-seven had been away from the Sacraments for more than 25 years. More than 100 marriages were validated. Statistics of this kind are apt to be read casually, but stop and think what an effort of this kind means to one individual brought back to the consolation of his or her Faith. It is an effort worthwhile and beyond-bring blessings upon those who engage in the skillfully handled work necessary to bring results.

This heat that we have been experiencing will not last long and the "long winter evenings" as they quaintly termed them in the gay nineties will soon be upon us. No longer is it necessary to find amusements for those evenings, but many serious-minded laypeople throughout the country are planning to set aside time for more worthwhile endeavors. In Wichita, Kansas, the establishment of a wide-spread study club movement modeled after the program of the Catholic Action committee of the women of the diocese has just been decided upon by the Knights of Columbus Catholic Action Committee of Wichita Council, No. 691. Knights of Columbus Councils in the diocese and other Catholic lay organizations who have not yet undertaken this work will find it not only increasing the knowledge of members but increasing their interest in the organization's activities. The Catholic women in the Rochester diocese are showing the way with countless study-clubs formed and active. The Catholic Men's Federation of Monroe County has seriously considered and discussed matters of moment to the Catholic Church and her children as such and as American citizens for years. Perhaps there are other organizations who have carried on the work or intend to carry it on during the coming fall and winter. If so, let us hear of them that their activities may be published for the encouragement and inspiration of other groups. Catholic Action has become a living, vital term to many of our Catholic laypeople. Let it be more than a passing phrase to all.

Naturally great publicity has been given to Balbo and his flyers of dauntless spirit who came to America in the modern way and are again returning to Italy. A piece, written by James O'Donnell Bennett in the Chicago Tribune following their arrival in Chicago and phrased as only this master reporter whose writings on the Eucharistic Congress were so widely quoted, can place words together to make beautiful thoughts worthy of repetition. He wrote of their attendance at Mass as follows: "On Sunday they stood before the altars of their ancient faith like children and like children they humbly followed a ritual that in identical words was being said and sung by their compatriots in ten thousand sanctuaries from Monte Corno to Seylla and Charybdis." Commenting upon this act of faith, The Columbian, Knights of Columbus paper published in Chicago said: "The significance of this act of faith is doubly impressive because these same illustrious men were but repeating what they had done upon their arrival in Ireland, where there were no cheering thousands, no great pomp and display, and where there were no throngs to impress."

To perform our actions in Christ is to unite ourselves with Him, so that, for the sake of Him, they may be acceptable on high.

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY

A retable of MONASTIC CHARITY survives to this day at the Hospital of St. Cross, Winchester where a DOLE of Ale and bread is given to every visitor.

WOMEN ARE FORBIDDEN TO ENTER THE CHAPEL OF ST. JOHN THE BAPTIST, EXCEPT ON ONE DAY A YEAR, IN THE CATHEDRAL OF GEORGIA, AS A REMINDER THAT THE PRECURSOR'S DEATH WAS CAUSED BY A WOMAN, THE DAUGHTER OF HERODIAS.

The Reliquary of St. Rose carried through Viterbo on September 3rd, every year, is 59 feet high and weighs about 3 tons. IT TAKES 62 MEN TO CARRY IT.

CHRISTIANPET WHICH MEANS "LAND OF CHRIST" IS THE NAME OF THE LITTLE VILLAGE NEAR MADRAS, INDIA, WHERE ALL THE 472 INHABITANTS ARE CATHOLICS.

The Pre-Reformation title of the Blessed Virgin, that of OUR LADY, is still preserved in the Prayer-book Calendar of the Anglican Church.

The President's Plan, One of Christian Social Justice

Widely quoted by the New York daily press, the following editorial entitled "The President Leads" which appeared on Page one of the July 29 issue of The Brooklyn Tablet, official weekly of the diocese of Brooklyn bears repeating in print and body of our faith. It sums up succinctly what is being done, guided by right principles, to bring back a condition of living under which all will benefit at the expense of none.

THE PRESIDENT LEADS

"President Roosevelt's endeavors to lead the country out of the morass of the depression have been prompted quite generally by Christian principles. He has cast aside the so-called 'rugged individualism' which was an outcome of the philosophy of laissez-faire and which has made possible selfish tactics enriching a few and impoverishing the many, and in its stead has preached a social outlook. He has set human rights above property rights; the wage above the dividend. Following this up he has iterated and reiterated that the spirit of co-operation must supplant, as far as possible, the cut-throat competition which has destroyed the economic structure, exploited millions and filled the streets with the unemployed. These principles were strikingly set forth in the Encyclicals of Pope Leo XIII and Pope Pius XI. The issue is the golden rule against the rule of gold.

"President Roosevelt's whole program since he went into office has followed these fundamental principles. His magnificent address over the radio on Monday, excellently conceived, superbly delivered and pitched in a tone of Christian idealism, captivated the nation. The President is interested in ALL the people and not a certain group or class. And for ALL the people he is particularly concerned that they be put to work, at reasonable wages, with decent hours and amidst conditions that make for health and happiness.

"Behind the President's entire concept is this: he has a plan, a program. The flood of words, words, words of the past few years has been supplanted with a definite proposal. The policy of procrastination, the panicky dash to this temporary ameliorative and then to that, always hoping that something favorable might result, has been cast aside. And what is the heart of that program? Far beyond the balancing of the budget, agreement on war debts, re-establishment of credit, reopening of banks, is the dire need of getting the millions of unemployed back to work and of restoring purchasing power. At the present time nothing else matters. As long as twelve millions of our fellow citizens are without gainful employment and

they and their families unable to purchase even the necessities of life, then there is no chance for recovery.

"Yes, the President has a plan and the plan is directly concerned with abolishing unemployment. It turns restoring purchasing power, thereby helping business and bringing economic progress. The plan is not the haphazard 'share your job' proposal, frequently made by wealthy corporation executives who cut the wages of \$20.00 a week employes in half in order to employ more men at \$15.00 per week while they themselves carried on at the same wages. It is not a plan that calls for the curbing of hunger by starvation. It is a practical proposal which aims at a blanket shorter work-day and a minimum wage, a planned production and a co-operative carrying on of business, in order to put back on the payrolls the millions who are jobless.

"The entire proposal is one of Christian social justice. It is set forth in such idealistic fashion that many cannot grasp it. They think it is too much for the weakness of man and too ethereal for corporations to accept. The dollar being selfish man's god, they argue, the President wastes his time in preaching ideals. Others weakly assert 'if it falls, look out,' or 'it will mean chaos if it does not pan out.' That is nonsense. The moment we stopped drifting and offered something concrete was the moment we started to avoid chaos. And no matter how the present project works out America will be more courageous, more determined, more confident to conquer economic factors which deprive millions of people of a living. Already, the owners of sweat shops and the exploiters of childhood have come under the heel of the 'new deal' and if this is a sign of the chaos which might result, let us have more of it.

"Every American will do his and her part to make the national economic program a success. All will be just as interested in vanquishing the depression as they were united in winning the war. We bespeak the hearty co-operation, along the lines suggested by President Roosevelt, in the National Recovery Act."—The Brooklyn Tablet.

God cannot fall in His words to those to whom He has promised His friendship, and He forgets all their offences, provided they repent of having offended Him.

Perform each of your actions as if it were to be the last one of your life.—St. Vincent de Paul.

It is very agreeable to God to leave our exercises of piety which are not of obligation when duty calls us elsewhere.—St. Teresa.

Back Through the Years

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

July 28, 1894
The new pipe organ in St. Columba's Church was dedicated.

The Rev. Father John G. Ege of Wright, Mich., a former boy of St. Michael's parish returned home for a visit and preached a sermon at the Sunday high Mass.

Madame Norah Flannery of the Religious of the Sacred Heart came to the Rochester convent from France.

August 4, 1894
The Ancient Order of Hibernians of Dansville elected officers at their regular meeting as follows: President, John W. O'Connor; Vice-President, Nicholas J. Welch; Secretary, William Rowan; Financial Secretary, William Dowling; Treasurer, Peter J. Maloney.

Archbishop Williams of Boston was the guest of Bishop McQuaid at the Bishop's cottage, Hemlock Lake.

The Rev. Mark S. Gross, a brother of the Archbishop of Oregon visited with the Rev. T. A. Hendrick of Rochester. His impressions of the Diocese of Rochester were given in a lengthy letter to the Boston PILOT. Tribute was paid to Bishop McQuaid and the parochial schools. "Education," the letter stated, "has been the secret of Bishop McQuaid's unparalleled success as Bishop of Rochester."

The silver anniversary of Rev. Mother Agnes, superior of the Sisters of St. Joseph was celebrated at Nazareth Convent. Bishop McQuaid celebrated Mass assisted by the Rev. J. P. Kiernan.

August 11, 1894
A number of Catholic young women met the home of the Rev. J. Gleason in Clyde to organize a reading circle and elected the following: President, Miss Kittie Winters; Vice-President, Miss Sarah McCullough; Secretary, Miss Anna Moran; Treasurer, Miss Rose Noon; Critic, Miss Mary Powers; Program committee, Misses Kittie Winters, Rose Noon and Maria Walsh.

A retreat for the Sisters was conducted by the Rev. Raphael Fuhr, O.S.F., at Holy Redeemer convent.

It is impossible for a Christian who practices spiritual exercises not to come forth from them better than he went in.

Exercise thyself daily in the love of God, and rejoice that the will of God should be done in thee, although that which happens should be contrary to thy will.