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

MEMBER CATHOLIC PRESS ASSOCIATION

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

Editorials

BUY N. R. A.

From every corner of the United States the names of business firms and industrial organizations are being sent to Washington to be added to the honor roll of supporters of the National Recovery Act.

Daily the poster bearing the Blue Eagle is appearing in more and more of the windows of our merchants. More and more products are likewise bearing the N. R. A. symbol. It is also coming to have its own place in the newspaper advertisements of the business houses that have signed the Codes.

News from Washington tells of the feverish activities of those appointed by the President to examine Codes that will insure economic recovery for the nation.

Every individual in this country has his own important part to play in this grand effort to lift America out of the clutches of this depression. For the vast majority the part to be played is a conscious distribution of purchases among those firms who have signed the recovery Codes.

These firms, by signing their respective Codes, are pledged to the following progressive measures:

- 1.—To adopt the short-work week and to raise employees wages.
 - 2.—To employ no children under sixteen years of age.
 - 3.—To maintain the proper wage scale according to population and to make absolutely no wage cuts.
 - 4.—To observe a non-profit retail price.
 - 5.—To help raise the purchasing power of the consumer.
- The firms that are complying with the Codes created by the Recovery Act deserve the support of our people. They realize that to put an end to depression, the wheels of industry must start to turn, men must be put back to work, and purchasing power put again into the hands of the people. To accomplish this these firms have signed a truce on commercial and personal selfishness.
- We urge our Catholic people to support industrial organizations and merchants who are doing their part to bring back prosperity. We offer the slogan "Buy N. R. A."

MODERN SLAVERY

With the newspaper headlines carrying the grand news of the advance and progress of the Recovery Act, the thousands that have returned to work, the increase of payrolls and the general return of confidence to the American people, our enthusiasm is somewhat dampened by a report filed by Mr. Roy Wilkins.

This gentleman is Assistant Secretary of the National Association for the Advancement of Colored People. The report that he makes deals with conditions that exist in the Mississippi Valley. After the last flood the Government determined to take precautions against a similar tragedy in the future. Work was started and jobs were given to five thousand negro laborers.

These men were put to work on the levees. Their hours would hardly comply with the N. R. A. regulations. These poor fellows have to labor twelve hours a day and some days longer. They work seven days a week. At noon the temperature registers one hundred and twenty degrees—yet the work must go on, so on the negroes labor despite the heat.

Added to the long hours and the heat, the swamp land where the work is going on, is the breeding place of swarms of mosquitoes. These form a real menace to these men as well as causing them untold discomfort. The climax of the story comes when Mr. Wilkins reports that these men are paid ten cents an hour—and less.

The Mississippi Flood Control is a work undertaken, authorized and supported by the War Department of the United States. The complaints against the virtual slavery in which this Department is holding these Negro laborers have, to date, been completely ignored, according to reports we have seen.

Far be it for us to belittle the heroic efforts that the Administration is making to clear up rank industrial conditions that have held thousands of our citizens in the slavery of the sweat shop. We favor every effort and urge fullest co-operation with the Recovery Plan. But we believe that the Government should clean up its own house as well as clean up the houses of industry.

It has been said that not since the Civil War has our Government been so free from politics, selfish motives in pushing a project like the Mississippi Flood Control. But at the same time the Department is holding these Negro laborers in the condition in which they are reported to be in the children of the

SECURITY IN FAITH

If the feast of the Assumption, which was celebrated this week, proves anything to the Catholic mind it proves that Catholics can have an unequalled security in their faith. Here is a teaching of the Church that Catholics accept only on the divine authority of their Church.

There is no direct basis for a belief in the Assumption of the Blessed Virgin in the Sacred Scriptures as there is for her Immaculate Conception or the Divinity of her Son. Yet Catholics with no hesitation accept the teaching of the Church and keep this solemn feast as a Holyday of Obligation.

The sense of security the Catholic feels in accepting the teachings of the Church cannot be experienced by any member of any other religious body. In fact, the Catholic Church and she alone, is the only Church that has claimed for herself infallibility in the formation of its Creed.

When, with the Reformation, came the tenet of private interpretation of the Bible, that sense of security in belief could not long remain in Protestant minds. For after all security can be founded only on something solid and in the realm of faith, no security could be as solid as that offered by the Rock of Peter.

Recently a questionnaire on doctrine was sent out to five hundred ministers and two hundred students of Protestant denominations. To the Catholic mind, accustomed to accept the teaching of the Church on her mere word, the answers are startling because of their denials of what Catholics consider fundamental Christian beliefs.

We will do well to list a few of the denials. Twenty per cent denied the Blessed Trinity; forty per cent did not believe in the devil; forty-five per cent denied that the Bible was inspired; forty-eight per cent did not believe in the resurrection of the body and fifty-six per cent denied that Baptism was necessary for salvation!

The students denied nearly everything that Catholics hold as solid dogma. In fact only three per cent of them would acknowledge faith in the Virgin Birth of Christ.

That sad report certainly tells of no security in faith. It is hard to see what claim some of these representatives of non-Catholic denominations have on Christianity. On the other hand, the Catholic can rest easily in the knowledge that the Creed he recites has been formed by a Church founded on a rock—the Rock of Peter. We can well be thankful for the feeling of security we have in clinging to that rock against which the Gates of Hell will never prevail.

Current Comment

ONE IN TEN GAVE THANKS

A priest in announcing the Masses for the week in a local church the other Sunday adverted to the comparatively few Masses of thanksgiving offered for favors received. His point is illustrated by the Mass announcements in almost any church. People offer Masses to obtain favors, temporal or spiritual, but how few have Masses of thanksgiving read when God grants their requests!

It reminds one of the gospel story about the ten lepers who were healed by Our Divine Lord. Only one returned to give public thanks to the Savior.

Now that economic conditions are improving and employment is increasing we may well be on our guard lest we be classed with the ungrateful former lepers instead of with the one who gave thanks to Christ. — *Michigan Catholic-Detroit.*

BAD BARGAINS

The sale of the Isle of Manhattan by the Indians for a mere bagatelle stands out as the poorest exchange on record. Its disproportion increases as the passing of time discloses the unique value inherent in the narrow strip of rock at the mouth of the Hudson.

However, there is another exchange that outranks that of the Indians with the Whites. We still hear of it occasionally. It is the bartering of Faith—for various trinkets, such as supposed social advantages, business advances or the like.

Unlike the Indians, the barterers of Faith do not make a clean-cut proposition of it. They still claim title to the Faith—at least for a while. They are always going to return to its possession and practice. In this they are deluding themselves. There is a third Party in the transaction. It is His Present they have sold. It rarely happens that by their own efforts they are ever able to recover it. They have put a price on a Gift beyond price for all time. They are to be pitied—and prayed for. — *The Evangelist (Albany).*

THE PRESS AND SCHOOL

Ever since its weak and humble beginnings in the United States the Catholic Press has been always the indefatigable champion of Catholic education and the unflinching defender of the Catholic school.

It is our schools that our papers should find their strongest supporters. It is in the classroom that a taste for Catholic reading should be developed. It is there that children should be interested in our press and trained in appreciation of its educational and religious value. — *The Tidings.*

HAVE NO STANDING

We have not felt called upon to take part in advertising a certain anti-Catholic "lecturer" whose radio "talks" are disturbing several of our contemporaries. The fact is that we believe the "lecturer" is quite harmless. He has no standing even among Protestants and his "addresses" are so extremely fanatical that they require no refutation. The "lecturer" in question calls for some Catholic prelate or priest to meet him in debate. As far as we know, no prelate or priest has accepted his challenge—precisely because it would only advertise his mountebank and dignify his senseless tirades against the Church. We can well afford to ignore such "lecturers" and permit the self-respecting non-Catholic element of our population to deal with them according to their own lights. We must never become an advertising medium for them. — *The True Voice (Ozark).*

Diocesan Recordings

If children today are not taught their ABCs, how will they know their N.R.A.s and R.F.C.s, etc., when they grow up; to say nothing of numbers such as 3.2 and 4%.

With little advance publicity, the New York State Board, Ancient Order of Hibernians and Ladies' Auxiliary came to Rochester this week for their yearly session. The Hibernians as a national organization have among other achievements contributed the following: a chair of Celtic languages at Catholic University of America, Washington, D. C.; an estimated contribution of \$20,000 to the Catholic Church Extension Society, a sum of \$50,000 for the Irish College at Rome, and the erection of a marble altar in honor of St. Brigid in the National Shrine of the Immaculate Conception at Washington. The last three contributions having been made by the Auxiliary.

The Hibernians have been flourishing in Rochester for over forty years. In 1894 the State convention was held in Rochester and it was at that time that the Hibernians in this diocese received the impetus that has carried them along as a strong Catholic lay society. Prior to the convention, the late Bishop McQuaid was under the impression that the Hibernians in this country were controlled by the Board of Erin, a secret governing body, with headquarters somewhere in Scotland. He was under the impression that the society required its members to take a binding and dangerous oath. With a State Convention coming in June of 1894, the members desired to have a Mass in one of the churches to open the proceedings. A committee called upon Bishop McQuaid, fully acquainted him with the nature of the Order, and submitted to him a copy of the constitution, ritual and by-laws. The Bishop was assured that there was no connection with the Board of Erin and it was explained to His Excellency that the reported oath taken by the members was but a simple obligation, unquestionable in character and merely requiring business secrecy. Upon his study of the constitution and ritual showing that the workings of the order are at all times open to the inspection of the Catholic clergy, the Bishop withdrew his objections and offered the Cathedral for use on the day of the Convention and consented to address the delegates at Mass. It was expected by the present members of the A. O. H. that they would have the pleasure of being addressed at the convention this week by the great Third Bishop of Rochester whose untimely death lost for the Hibernians a warm friend.

Because of the Hibernians' convention opening on Thursday, the report to be carried by this newspaper will have to go over until next week. We wish for them a successful gathering and extend a hearty welcome to delegates and members from outside.

"To my mind it is the best Catholic paper on the market," writes a loyal subscriber. For which we offer a deepfelt thanks. It is easy enough to find out that we are not producing the "best" Catholic paper; but to get a word of encouragement from our readers saying that we are going in the right direction makes us think that all this ink isn't going on all this newspaper in vain.

Finding out who is interested in the CATHOLIC COURIER is a source of never ending surprises. This past week we picked up a copy of the Catholic Union and Times of Buffalo and read of one of their subscribers who has been taking that well-edited paper for 50 years. His name is John V. McDade, 244 Smith Street, Rochester, and he told our friends in Buffalo that he also is a regular subscriber to the CATHOLIC COURIER. More power to you Mr. McDade and give this newspaper a call. A reader of Catholic newspapers for fifty years must have a wealth of knowledge from which we may want to borrow.

We should like to meet personally all of the new and old subscribers to the CATHOLIC COURIER and learn just what they care to have published. There are 212,000 Catholic people in the five dioceses of this diocese. Not all take the official paper, but all are possible makers of news, to say nothing of the 20 million or so in the country and the 300 million in the world. It is our task to see that the most important of this news and the views that are occasioned by the happenings of all the people in the world reach you each week. If this week's issue doesn't quite please you look for next week's. We are trying to insert news and editorials of interest to all and "all" represents a wide variety of tastes and interests.

We should try to understand that the most productive work in the whole day, both for time and eternally, is that involved in bearing Mass.

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY

CHRIST WAS ELECTED KING OF FLORENCE BY THE PEOPLE IN 1529, WHICH DECLARATION MAY STILL BE SEEN OVER THE MAIN ENTRANCE TO THE PALAZZO VECCHIO.

THE TALLEST ISOLATED COLUMN IN THE WORLD IS THE MONUMENT OF LONDON, 202 FEET HIGH, commemorating the great fire. The inscription cut in 1681, that the burning of his Protestant City was begun and carried on by the treachery and malice of the Popish faction, was finally erased in 1831!

A BISHOP ON A POSTAGE STAMP - IN MEXICO!

The anti-Catholic government of Mexico have just issued a postage stamp commemorating Fray Bartolome de Lascasas, a Dominican Missionary & Bishop in Mexico in the 16th century.

BLACK IS NOT CHRISTIAN! CHRISTIANITY HAS ALWAYS BEEN AND IS ALWAYS BEING PERSECUTED BY THE SPINELESS AND UNBELIEVING.

THE PALLIUM the emblem of authority sent by the Pope to Archbishops still appears in the coats of arms of the Archbishops of Canterbury and York.

Opposition To The Spirit of The World

Not a few Catholics reveal a pronounced weakness to fit into the world as it is. Anxious to be on the side that is popular, they are apt to pay greater heed to accidentals than to essentials. A mere reference to "Quadragesimo anno" by a prominent industrialist or politician fills them with satisfaction, possibly less motivated by a conviction that the person in question acknowledges the correctness of the papal pronouncement than by a feeling that after all Catholic teaching is not quite as other worldly and unpopular as they fear. A certain Catholic radio lecturer is greatly admired by Catholics; but this admiration is unquestionably due in part to the knowledge that he is known to have a following among non-Catholics. In both instances the determining influence is, in part at least, approval by non-Catholics rather than strong convictions regarding the truth and goodness of Catholic principles. Catholic Action is popular, at least in name, with many, partly because they believe it to be so with many others. A militant attitude against what Christ calls "the world" is, on the other hand, the burden of numerous pronouncements of Pius XI, notably of His first Encyclical, "The Peace of Christ in the Reign of Christ." They constitute a challenge to Catholics and men in general to accept in all things the law of Christ the King as against that of the world. No less emphatically is Catholic opposition to prevailing opinions, standards and conditions commended in "Casti Connubii" ("On Chaste Wedlock") and "Quadragesimo anno", both insisting on a radical reform of morals, while the latter demands in addition not merely the reformation, but also the reconstruction of society. In which process Catholics are to be the reformers.

"The Pope Dared"

But reformers must be in conscious opposition to the evil conditions they are to reform. Two remarkable passages in the latest, and last, volume (XVI, 3) of Ludwig von Pastor's History of the Popes Since the End of the Middle Ages illustrate this spirit of non-compromise, coupled with aggressive antagonism to evil as characteristic of heroic Catholicism. Treating of the reign of Pope Pius VI (1775-1799) the distinguished historian declares in a self-explanatory paragraph: "The Pope placed himself in sharpest contrast to his time. The refined and cultured world of the day knelt before a Voltaire and a Rousseau, and the Pope dared, as though by way of challenge, to set up individualism, based in the habit of St. Francis as exemplars in contrast with these defiled personages. He also frequently declared in the Bulls of Beatification that pre-

dicts because of the secularism and softness of the age renewed emphasis on the eternal ideas of Christianity, capable of preserving the world, of humility, virginity, sacerdotal zeal for souls, was appropriate. Thus he writes in the brief regarding Catalina Tomas, errors, disturbances, dissensions had in his days raged with special violence against the bark of Peter, and had God not granted the assurance, the gates of hell should not prevail against it, one would be filled with the fear of its being engulfed by the waves. Again, heretics long condemned were being resurrected, the ideals of Christianity were being dragged down into the dust. Precisely for that reason Providence willed it that the picture of virgin purity should again be presented to the gaze of men. He points to the humility and charity revealing themselves in the simple Cuzcubun lay brother of Bernardo de Olvida, especially because of the corruption of the age. In which a proud philosophy was having its wild fling. The Pope desires to place the great figures of a John Joseph of the Cross or a Juan Ribera, who despised all the advantages of their noble birth for the sake of the Gospel, where their lights may shine, precisely as an admonition to a time when so many false prophets come unto us."

Truly Imposing Figure

"Throughout his life Alphonse had been a strong, manly soul. Though the price of nobility caused others of his estate to stand aloof from the poor, he, on his part, set himself against these prejudices in order to serve the poorest and the most forsaken. While precisely the educated classes and scholars, like a lot of reeds, bowed before the wind blowing from the camp of Voltaire, Rousseau, Giannone (heistrian, hostile to the Church), Febronius (J. N. Bonthelm, auxiliary bishop of Treves, author of a violently controverted State-Church system), he stood firmly by the Church and the Pope. While probabilistic moral teaching was so vehemently decried that anyone adhering to it was considered a simpleton, he had the independence of spirit to discern the truth in the teachings of the older moralists and to defend it. Scarcely any age was less favorable to the fostering of holiness than the 18th century. Nevertheless Alphonse acquired this

Back Through the Years

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

August 18, 1804
The Rev. Father Clancy, teacher in rhetoric at Maynooth College, Dublin, celebrated Mass and preached in St. Mary's Church, Canandaigua.

A successful lawn party was held by Corpus Christi parish. Committees were headed by Frank Ward and M. J. Legler.

The Rev. Father Chester of the Catholic University of Washington preached in St. Mary's Church.

August 25, 1804
The twenty-sixth anniversary of the founding of St. Mary's Church, Auburn, was observed with solemn high Mass celebrated by the Rev. John McGrath, assisted by the Rev. James Dougherty of Dansville, deacon; the Rev. John McMahon, Holy Family church, sub-deacon; and the Rev. William Mulhern, pastor of St. Mary's, as master of ceremonies. Father Dougherty delivered the sermon.

A sum of \$500 was realized from a picnic conducted by the parish-lancers of St. Patrick's Church, Dansville.

September 1, 1804
Dr. P. G. Gullmar of Rochester was elected a trustee for the year of the fourth annual convention of the Supreme Council, Catholic Relief and Beneficiary Association held in Syracuse.

A beautiful piece of statuary representing the Last Supper, the work of Frank Pederrilla, local sculptor, was placed in the niche under the high altar in St. Michael's Church.

He who will preserve himself quite pure and spotless must fly occasions of evil; for no one can touch pitch and not be soiled.

lottiest crown; he is the greatest, and a truly imposing figure of the 18th century.

The truth emphasized by the late Ludwig von Pastor in the references to Pius VI and St. Alphonse seems to require insistent repetition at present. Specifically Catholics should realize far more will be required for a "reconstruction of society and morals" than outbursts of acclaim over an occasional accidental similarity between some popular demands and plans on the one hand, and on the other of a few passages from "Quadragesimo anno." Catholic Action presupposes realization of the necessity of active opposition to the spirit of the age and of thoroughly converting a neo-pagan world, in which we must live but of which we may not be part. — C. V. Service.