

# Catholic Courier

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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 poisoning of my ring, pectoral cross and soutane, in order to support a Catholic newspaper."—Pope Pius X.

## Editorials

### WHAT ABOUT OUR DEBTS?

At a hearing before a Detroit grand jury the other day, it was revealed that when the banks there were closed last February Mr. Alfred P. T. Elyburn, Chief Federal Bank Examiner for the Detroit District, decided "that \$11,000,000.00 in Catholic church loans were no good and should be charged off!" This revelation provoked the Detroit News, secular daily, to a long editorial, in which it was asked:

"When did the Catholic Church ever default on an obligation? It has enormous property in Detroit, most of which was accumulated on credit; and that credit was made possible because Catholic congregations do not default." The News added that while the Catholic Church debt may be called a slow asset, it is certainly not worthless. On the contrary, it is a far safer asset than many another loan backed by apparently good collateral."

"For that defense of Catholic church loans we may all be grateful," says the Church World, Portland, Maine, diocesan weekly, "and we might ask, too, why the Chief Bank Examiner deemed \$11,000,000.00 in Catholic church loans a valuable asset until February, 1933, and then declared them worthless! But there is another angle from which this unhappy subject may be viewed and to our profit. What about our debts?"

The Church World goes on to say: "The building of a Catholic church on credit implies the borrowing of money. The Bishop of the Diocese signs the notes, it is true, and is himself responsible therefore to the bank, the institution for the person who lends the money, for its repayment at a given rate of interest. But every Catholic to whose use and for whose spiritual benefit the building in question is erected is morally obligated to do his or her share toward the repayment of that loan, to put into the hands of the Bishop, through the pastor or rector acting as his agent, funds sufficient wherewith to meet the obligation incurred at times stated and agreed upon, funds sufficient to pay interest and to reduce, little by little, the original loan."

"From time immemorial (for the mind of man runneth not to the contrary) it has been the custom to evade this issue, this obligation, to fall back upon an annual entertainment, theatricals, bazaar, lawn party or what not, and let the pastor or the rector and the Bishop take care of the deficit, whatever the amount; or trust to the uncertain income of a monthly collection; or the often annoying efforts of a group of parish collectors to hold the people to their duty; or the roundly criticized efforts of the pastor or rector and his assistants to collect something like the amount due by house-to-house visitation! And when the annual affair, or the monthly collection, or the parish visitation, have labored like the proverbial mountain and have brought forth a financial mouse, there is a general feeling to the effect that we have done our part, and if there were a blue eagle for this sort of thing we should loudly demand it. The ugly fact is that we have forgotten—or totally ignore—our moral obligation to do our honest best to reduce the debt in question as quickly as we may. We refuse, in practice, to acknowledge that the church debt to which, as parishioners, we subscribe is a personal debt, binding in conscience before God and man. Let the slightest difficulty arise, let there be the smallest need of economy, of tightening the strings of the family purse, of cutting down here and cutting off there, and the first to feel the pressure will be the pastor or the rector, and ultimately, the Bishop. And, mind you, it is not a question of salary or maintenance (for God alone knows the things a Bishop and his clergy can do without), but of meeting without fail, on a given day, an obligation in anything from hundreds to thousands or interest at 6 per cent and so much off the principal."

"Will the banks be disposed to listen politely while the Bishop explains that Father X, for example, hasn't sent the money due? Or will they be patient as he tries to explain that Father X has no money because the people have not met their several obligations? Or will they be disposed to wait longer and to extend further credit if they know that the people do not take their obligations seriously?"

"But let the priest in question, the harassed pastor or rector, adopt high-pressure methods; let him urge the people Sunday after Sunday to do something like their part to meet this honest debt; let the poor man ask for money, and what do we hear? The fact remains, however, that no creditor of the priest in question will suffice to cover this act: that each and every parishioner is bound to do his or her part in the payment of a debt. To ignore that fact is to fail in the discharge of a highly personal obligation to God and man."

"We are unable to do more than... Of such nothing is expected. They are the times when we live, and..."

no fault may be laid at their door. And, be it said to their credit, it is the poor who more faithfully perform their duty of contributing to the support of the Church. The fault lies in the main with those who have, but who have just enough evidently, with which to maintain themselves in what they consider a style proper to their state at the expense of every other obligation. Food, clothing, recreation, spending money for trifles, unnecessary and even extravagant entertainment, the gratification of every whim—all these must come first. The Church, and the local church debt, come last, and often not at all. There seems to be a ridiculous persuasion to the effect that the pastor or rector will find the money somewhere, that he has friends elsewhere from whom he can beg it; that someone will give it to him. And there is a tragic notion prevalent amongst us to the effect that the Bishop (God help him!) is possessed of a last-minute and unlimited income from which, ultimately, he may be trusted to meet every diocesan obligation unfailingly—and on time. Could anything be more unfair, unjust, or cruel, than to cast the sum-total of our financial obligations upon him who cannot possibly bear them without our aid?

"We venture to suggest to the faithful of this Diocese of Portland a Self-Denial Day, when, on one day in each month for the next twelve months, every Catholic man, woman and child in the State of Maine shall offer to the Bishop through his or her pastor or rector the sum of money they would have spent that day for their own use or enjoyment, anything from five cents to five dollars. They would do much to relieve the Diocese of Portland of debt incurred for parish and mission churches; they would remove from this Diocese and its responsible head the slightest fear that our total indebtedness may ever be said to be worthless and fit only to be 'charged off'; they would put the Church in Maine far on the way to being 'in the clear' financially; they would underwrite the stability of the Church in every city, town and village in the State of Maine; they would relieve the fears of many a worried pastor and missionary rector; they would inundate the Bishop's soul with joy; they would hearten the Church and rejoice the angels.

"Couldn't we do this?"

### OUR SEMINARIES

Two of the splendid ecclesiastical institutions that have ever been a source of deep interest to the clergy and laity of our diocese are our seminaries. Both have opened for the Fall semester with good registrations.

St. Andrew's Preparatory this year is accommodating one hundred and seventy boys. It is most satisfying to know the work that has been done and the improvements that have come in this seminary under the direction of a devoted faculty. The school is now under the Regents Board and the well equipped library and laboratory will prove their worth to the students. We feel that under the new system a new era of higher standards of education will begin in the seminary whose history tells so well the great work of preparatory education that has been accomplished within its walls.

The St. Andrew-House, established in 1929 by our late Bishop O'Hern, is this year the home of twenty-five students from outside the city. The success of this Home clearly shows how cognizant Bishop O'Hern was of the needs of his students and we are glad that he was able to give these boys a home, who have left their own home at such an early age to study for the priesthood.

St. Bernard's Seminary, the Alma Mater of practically all of our priests, still holds its own place in the hearts of all in the diocese. It has opened this year with two hundred and twenty young men enrolled to pursue the studies that will fit them to ascend the Altar as priests.

Of this number, one hundred and five students are from diocese outside Rochester. Some of these men have travelled from the Pacific Coast to take their philosophical and theological studies in a seminary whose reputation for the fine training that it gives to its students is world wide.

It is a grand and great work that our seminaries are doing. The noble efforts of the professors who are actually dedicating their lives to the splendid cause of forming and moulding young men into worthy priests, who will unselfishly serve the people in their religious administration, must never go undervalued or unappreciated.

The Spirit of Christ has permeated our seminaries since the day that they were founded. And we know that it shall be that same spirit of Christ that will permeate them as long as they stand.

We are glad that we have such splendid institutions as our seminaries which will surely prove of great interest to our new Archbishop. We trust that the presence of Archbishop Mooney will be an encouragement and an example to our young Levites to prepare themselves more worthily to be the Altar Christ.

### Current Comment

Bargain Hunter

An optimist is one who thinks the fifty-cent shirt advertised for dollar day sale is worth twice that amount.—Western Watchman.

Waiting for Bell

The fires of the bloody strife (the World War) are still more than smoldering. The war to end war has not even ended itself. The war to make the world safe for democracy has scarcely made a man's home a safe place for himself and family. The peace of 1918 was not much more than a willingness to retire to corners for recovery purposes and wait for the bell.—Archbishop Curley.

Cardinal Newman tells us in his very beautiful sermon on "Purity and Love." "If the world has its fascinations, so surely has the Altar of the Living God."—The Catholic Sun.

"I have never seen a compassionate and charitable man die a bad death."—St. Augustine.

Simplicity and humility alone dispose and open hearts for the operations of grace.—St. Vincent de Paul.

### Diocesan Recordings

Sacrifice is necessary for the success of any great enterprise.

Back in 1893 when St. Bernard's Seminary was opened money was no more plentiful than now—but the response to Bishop McQuaid's appeal was most generous. Now that the Seminary has proved its inestimable value the appeal for funds to carry on the great work of training young men for the Holy Priesthood should be met even as generously with the same spirit of sacrifice manifested by diocessans of forty years ago.

In our mail this week we received a clipping of an editorial which appeared in the Citizen-Advertiser, Auburn, N. Y., secular newspaper, calling upon Auburnians to do their part in the Holy Hospital crisis in that city and stressing the moral obligation on the part of those who make pledges to keep them if they are able. Directed to the people in Auburn this editorial, however, furnishes food for thought for all of us who are helmed to sign pledges hurriedly and fulfill them slowly. The editorial says:

"We are living at a time when one of the most precious possessions we have—the power to maintain the sanctity of contract, the fulfillment of a pledge—is endangered as never before. 'With distress and destitution it is reasonable to believe that many will crack under the pressure of poverty, and yield to the easy temptation of repudiating debt or forgetting honor-bound pledges. 'Yet, if we give way to this temptation, then all is lost and it will not be long before anarchy will prevail.

"Nobody in his right mind expects people who are without funds or earning power to keep up payments on pledges made in more prosperous times. But everyone may rightfully expect those who ARE able to pay, in part or in full, to do so. In any event the obligation should be honored, and its payment made as rapidly as circumstances permit.

"One grave situation now faces this community in the failure of many persons to pay their pledges in support of More's Hospital. We are not exaggerating in the slightest degree when we say that this fine institution, which has already rendered valuable service to Auburn, is faced with the alternative of closing its doors, or paying at once a substantial part of the existing debt, a sum of \$213,000.

"Nearly 5,000 pledges remain unpaid, in whole or in part. 'Relatively a small number cannot pay anything at this time, but a very large number of persons can and should pay something NOW to prevent the impending catastrophe, for the closing of such a magnificent institution would be nothing less than that.

"If your pledge is neglected do something NOW, to save the hospital, and to save your most precious possession—your honor!"

The work being done by Father Murphy and his chapel car in North Carolina is being duplicated in E. England by a motor-chapel operated by the Catholic Missionary Society Fathers. The Fathers in England by a motor-chapel tour in Northumberland visiting fishermen, farmers and coal miners. The missionaries have met with indifference and hostility, but mainly friendly interest. Father Murphy has told us that in his work he has not found the people of North Carolina hostile. This work of carrying on missionary endeavor in the fields where the Church is not yet flourishing requires self-sacrifice, courage and endurance.

A motor-chapel might be a good thing for those who cannot get to Mass on time. It could be brought to their door and thus save all the embarrassment for the priest speaking from the pulpit at Gospel time.

We are glad we are not in the position of The Monitor, official organ of the archdiocese of San Francisco which newspaper recently ran a line across the top of the only front page stating: "Certain San Francisco Stores Refuse to Advertise in The Monitor Because it is a Religious Paper." Underneath were these two advertisements to readers: "We ask Catholic people to patronize stores that advertise in The Monitor." "Don't give your financial support to stores opposed to propagation of religious truth." If there are business concerns in this diocese who refuse to advertise in the CATHOLIC COURIER because it is a religious paper we are not aware of them. It is urged, however, that our readers give their business to the firms now advertising in this newspaper in appreciation for their cooperation in spreading religious truth.

Teachers in the parochial schools know what a real sacrifice in salary is.

Planned Catholic reading will be excellent for those receiving more leisure time under the N.R.A.

People glorify all sorts of bravery except the bravery they might show on behalf of their nearest neighbors.—George Eliot.

# STRANGE BUT TRUE

100 1931, by W. C. W. News Service

By M. J. MURRAY

THE CAPUCHIN CEMETERY UNDERNATH THE CHURCH OF OUR LADY OF THE CONCEPTION IN ROME.

CONTAINS THE BONES OF NUMBERLESS FRANKS WHICH HAVE BEEN USED AS DESIGNS ON THE WALLS AND ROOFS. Complete skeletons are also preserved. NO LONGER PRACTISED. THE IDEA WAS TO WARN THE THOUGHTLESS ONES OF ROME, A CENTURY AGO, OF THEIR POORLY FATE.

CONVENT CHAPEL MOVED IN TWO PARTS!

Holy Rood Church, Watford, LONDON. Was built by an architect in gratitude for his conversion brought about by the example of his office boy who used to ask him to leave to attend Mass during office hours.

What nation was the first to form a Republic? ANSWER NEXT WEEK.

LAST YEAR THE CHAPEL OF THE CANDIDATES OF ST. AUGUSTINE JUPILLA, LIEGE (BELGIUM) WAS CUT IN TWO AND MOVED TO A NEW SITE BY ONE MAN WORKING A POWERFUL STEEL JACK AND ROLLERS.

### Catholic Action

The truly apostolic zeal of the Holy Father for the spread of "Catholic Action" has brought this movement more and more into public notice. Many hearing this expression have asked what this "Catholic Action" is. The definition can best be given in the words of the Holy Father himself: "Catholic Action consists not merely in the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united around those centers of social doctrine and multiple social activity legitimately constituted, and as a result, aided and sustained by the bishops."

In other words, "Catholic Action" is nothing more or less than the spreading of a knowledge of the teachings of the Catholic Church, through the efforts of that frequently unrecognized but nonetheless real Lay Apostolate, under the direction of the Bishops. The Lay Apostles, themselves leading lives in accordance with Our Lord's teachings, extend their zeal for His Cause by bringing an understanding of things Catholic to their fellow-men, like the Apostles themselves, who were the first exponents of Catholic Action.

Today, not only our own country but the whole world is in a very dangerous position. It is not alone the economic depression. It is, within the lifetime of one generation, the fell swooping down upon us of war, rumors of more war, depression, unemployment, a low ebb of family life, irreligion, immorality, danger of revolution, blighted hopes, panic and cynicism. There are those who believe it is the greatest crisis the world has known since paganism crashed to the ground. Others compare it to the tyrannies that followed the so-called "reformation" in the sixteenth century when societies turned their backs on God and dreamed of a paradise created by Science and Selfishness. Selfishness is proving its horror. Science is proving that it is a tool that can be employed for murder, open or subtle, as well as for the degradation of morals and of human life. Perhaps bitter experience will help turn the world to Christ today to pick up the path it lost in the sixteenth century. Unless the world definitely turns, there is no lasting hope. Whatever crisis of the past is pointed out as a parallel, certain it is that ours today is one of deep tragedy.

That is why Catholic Action is so imperative. That is why there must be a united organization of the laity, auxiliary to their Church and loyal to their Bishops' leadership. That is why the laity must unflinchingly determine to live as Catholics in all their individual and social life, why they must unflinchingly prepare themselves, why they must unflinchingly act in accord with the re-

### Back Through the Years

November 10, 1894  
O'Rourke Post, G. A. R., presented an American Flag to St. Brigid's School at exercises held in Cathedral Hall.

November 17, 1894  
The Very Rev. J. F. Loughlin, chancellor of the archdiocese of Philadelphia delivered a lecture in St. Mary's Church.

Officers of the Ladies' Aid Society of the Cathedral were elected as follows: President, Mrs. Richard Williamson; Vice-President, Mrs. Frank Whalen; Treasurer, Miss Emily Joyce; Secretary, Mrs. O'Connor.

"The Philosopher" of the Syracuse Catholic Sun after visiting in Rochester wrote the following impression of St. Bernard's Seminary: "Rochester can boast of having a Catholic seminary that St. Charles Borromeo himself could not improve upon. . . . Certainly Bishop McQuaid of Rochester has given reasons to be revered and remembered by the generations of priests to come."

November 24, 1894  
"Out of His Sphere," an entertainment, was presented for the benefit of St. Francis Church, Phelps.

At the annual meeting of the St. Cecilia Society of the Cathedral, the following were named officers: President, Francis J. Ryan; Vice-President, Miss Minnie F. O'Laughlin; Secretary, Dennis Kavanagh; Treasurer, Miss Katherine F. Hogan.

The Rev. Mathias Kuborn, C.S.S.R., was appointed rector of St. Joseph's.

gan's character delineation becomes sharp, keen, skillful as he describes naive, yet disarming Nina, who heroically attempts to create a utopian Dorchester. She fails, her fault is the fault of angels; she is overwhelmingly presumptuous. Creating sensation after sensation, she is loved by many, hated by few, but arresting to all. John O'Shaughnessy, who loves her, forms the bond of unity between all the characters—with him we witness the clash of fiery, artistically temperaments; the heart-rending cruelty and pathos of a murderer, and the gruesomeness of a morgue scene.

Fault of the Angels breathes a continental attitude toward Catholicism; it has a touch of realism; a terse style that is climaxed by the presentation of finely chiselled personalities. With his freshness and originality, Mr. Horan has given something new to the novel.

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### New Books

FAULT OF THE ANGELS, Paul Horan, Harper (\$2.50).

The Fault of Angels, a novel by a young and hitherto virtually unknown Catholic author, Paul Horan of Roswell, New Mexico, which won the Harper Prize Novel Contest for 1933, has just been designated as the September selection of the Catholic Book Club of New York.

The editors of the Book Club have announced that their choice followed but was not inspired by the decision of Sinclair Lewis, Dorothy Canfield, and Harry Hansen, who were the judges for the Harper Contest. They write: "These three critics and novelists would be capable of noting the fine points of the work in the matter of style, construction and power, but they might, just as likely as not, have selected a novel that would outrage our Catholic sense. Happily, they found a novel to which they could give their highest recommendations as secular critics, and on which Catholics could look with favor. . . ."

"In the choice of Fault of the Angels some of the Editors expressed a warning. A story is related dealing with cheese, that does dishonor to the Sacred Name. To this story we object strongly. The desires of illot love are repulsed and overcome from purely natural motives; this is a distortion of Catholic principles, and is deplored as a weakness in the novel. These spots are hardly sufficient to preclude the choice of the book by Catholics. Beyond that, the book is Catholic, contemporary, sparkling, and auspicious, marking the advent of a younger writer of power."

Fault of the Angels is laid in Dorchester, with a musical center endowed by Henry Ganson, industrialist and philanthropist. In the corner of the reverse of the title-page, there is the statement that "the contents of this novel are altogether fictitious." However, knowing the author's life, it is not difficult for Rochesterians to recognize their native city, and such personages as: George Eastman (Henry Ganson), Eugens Gonsens (Vladimir Arenkoff), Albert Coates (Sir Alfred Banner).

A satiric portrayal of society leaders and a musical world is tinged with comedy and tragedy. The calm of Dorchester's operatic circle is interrupted by the arrival of Nina, the Russian wife of Director Arenkoff, of the Dorchester Philharmonic Orchestra. Mr. Hor-

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