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MEMBER CATHOLIC PRESS ASSOCIATION

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

Editorials

ST. VINCENT DE PAUL SOCIETY

This year marks the one-hundredth anniversary of the founding of the St. Vincent de Paul Society by the renowned Frederic Ozanam. From the one small but efficient society, established among the university students in Paris for the relief of the poor, by this young intellectual, the St. Vincent de Paul Society has grown until our day sees a branch of it in almost every city and town where stands a Catholic Church.

The St. Vincent de Paul Society was the answer of Frederic Ozanam to a condition created by the French Revolution. This bloody upheaval in France literally tore up the small religious charitable institutions that had been established by the Church. Not alone in the large cities but every hamlet in France had its little hospice, located usually in the priest's house, where the physical ills of men were cared for.

The large clinic, of course, was a thing unknown. Likewise all large subscriptions and appeals for funds to the community at large to alleviate the ravages of poverty and disease were things unthought of. Charity then was on a smaller scale. Townsfolk were willing enough to save the local situation by contributing their share to keep the medicine chest in the cure's hospice filled and to meet his demands for food and clothing for his poor.

When the Revolution swept over France, it destroyed these charitable institutions and left nothing in their place; in the cities they were confiscated or burned; in the country they were so crippled that they could not function.

The mental slant of the people too changed with the times. Formerly, the French heart was sympathetic, generous to appeals to help the poor. After the Revolution, it became hard. The "rugged individualism" settled over everybody and men were cautious to keep their minds on their own business and let the other fellow take care of himself.

Charity, under such conditions, became dormant. Had the Church been destroyed utterly, charity too most likely would have died. Fortunately for France the Church and charity lived on. But it was the saintly Frederic Ozanam who conceived the idea that brought the beautiful virtue of charity back into activity in France.

The St. Vincent de Paul Society was established among his own companions who, like him, desired to do something to help the poor. This society had no pretentious plan, no highly organized force. It sought no reform on a grand scale but was modest enough to work through the personal contact of its individual members. It was not long before Frederic Ozanam saw his society springing up all over France and even beyond the borders of France in the neighboring countries.

This Vincentian movement first came to be established in America eighty-eight years ago. A St. Vincent de Paul Society was set up in St. Louis in 1845 to aid the immigrants in the settlement of the great West.

Great as has been this expression of Catholic Action throughout the world, the Vincentian movement has nowhere attained greater heights of constructive achievement than in these United States.

It is good for Catholics to know that the Society's application of the Spirit of Christ as interpreted in the life and works of Frederic Ozanam has played an important part in every great social advance in America since its foundation here. It is the first Catholic lay organization to bring Catholics together in a national program of charity. It was the influence that eliminated active proselytizing of Catholic children in charitable and social welfare work. It was the organization that has developed many special services which have grown into independent units of great importance in Catholic welfare work.

We Catholics of today can look back over the accomplishments of this Society during the past one hundred years and review its work of bringing into the homes of the poor, the sick and the neglected the realization of God's love for man, with feelings of gratitude to Almighty God for the blessings He has given His poor through the medium of the St. Vincent de Paul Society.

WARNING: KEEP FAITH.

There are those who look with disfavor on the method the Administration is using to dispel the depression. There is not so much the rankle of political animosity behind their dislike of the N.R.A., as a mistrust of the emotionalism that different factions are putting into the war against depression. Along with this there is a typical American over-enthusiasm following in the wake of the promises produced by the N.R.A. of the "New Deal".

We can hardly reconcile a denunciation of the Recovery Program because of its "unrealism" with the fact that we can see where such a program can do a lot of harm as far as the poor are concerned.

as gaining the desired end is concerned if not checked.

Evidently the leaders in Washington have anticipated a collapse of faith and a decline of hope in the stability of the Recovery Program when the winter months bring their usual decline in employment.

Just at present there are many hats being thrown in the air over the report of the increased numbers that have gone back to work. Warning has come in time to avoid setting hopes too high for a too speedy return to normalcy. If the winter decline in business raises the numbers of our army of unemployed, our hope, if supported only by an unreasonable emotionalism, is most apt to crash and our faith in the N.R.A. to be blasted.

This must not be. Washington, through the Secretary of Labor, has warned us against the danger of shattered hopes built on a flimsy emotionalism. Although the depression hit us as suddenly as it hit as hard, the return to prosperity is going to be a slow process, if we can judge reports aright.

The people of our country have shown an unlimited degree of patience under the crushing wheels of poverty and hardship. Recently, their faith in their government's ability to pull the country back to normal times has increased in country back to normal times has increased in suits. However, fluctuations in the progress of recovery must not weaken this hope. Faith must be strong and continue strong. No false emotionalism must be allowed to raise the hopes of our people to dangerous heights from which it can so easily fall into the depths and terrors of a withering despair when winter brings its usual unfavorable reports of increased unemployment. Let us heed the warning from Washington and keep our faith in the government at all costs in its effort to bring back prosperity while being constantly alert to do our part for this great cause.

CHARITIES CONVENTION

The first of the month will bring to the city of New York the greatest convention of the National Conference of Catholic Charities ever held. The convention is being fittingly held in conjunction with the centenary celebration of the St. Vincent de Paul Society.

This convention will, if we judge aright, bring more than the outstanding work of social service accomplished by the Catholic Charities before the mind of the nation. It will do more than portray the essential relationship of the Charity Organization to work of social reconstruction underway in America today. Not alone will this well equipped and organized department devoted to the alleviation of human woe as a part of the program of the Church be set up as a shining light before the eyes of all our citizens.

The whole Church, with the Truth of her principles, the Wisdom of her action, the Beauty of her services, the Power of her Divine authority, yes, all that goes to make her the Church of God, with all her power for good amid a world of evil, will be brought into the foreground and indelibly stamped on the attention of the people of this country.

Receiving the program of the Convention, it is easy to foresee that every community that sends its delegates will reap a benefit. It will share in the knowledge of a well balanced and comprehensive Catholic Charity program that has been built on a study of the problems of every sector of the country.

It will be made familiar with a new program for the future that will include a solution of the ills that must be remedied in order to arrive at the recovery toward which the nation is struggling.

Authority of Divine revelation will be applied and seem to have exhausted all effort at solution will be scrutinized in their ultimate and varied causes. Catholic principles, founded in the Truth Problems that have nearly wrecked the world to correct the wrong and foster the right.

What community can fail to derive a great measure of benefit from such a program that is "as broad as the far flung organized social activities of the Church" and whose discussion are "aimed with an eye to effective Catholic cooperation in an orderly social and economic recovery which is the hope of the world."

America will do well to watch the results of the National Conference of Catholic Charities Convention in New York. Delegates to the convention will do well to fully realize the opportunity that is theirs to put the Truth of Catholic doctrine before their fellow citizens. All Catholics can make this event an occasion to become fully informed on what potentialities lie in the teachings of their Church to make America what it should be and to bring it back to a same level of social relationships.

Current Comment

THE CHURCH IS NOT A SECT

Every once in a while—the other day, for instance—a local newspaper refers to the Catholic Church as a sect. The Church is no such thing.

Some dictionaries derive the word "sect" from "secare," to cut or to cut off, so that a sect would be a religious group cut off from another. Others say the word comes from "sequi," to follow, so that a sect would comprise the followers of some particular religious leader. In neither sense is the Catholic Church a sect: it was not cut off from any group; it had no human founder.

The plain, prosaic, historical fact is that the Catholic Church is the only institution of its kind in the world. "The Catholic Church," remarks Chesterton, "is unique. Whatever it is, it is unique. It can be denied; it can be derided; it can be blasphemed or slandered or ignored or persecuted with fire and sword but it cannot be classified."—Catholic Sentinel, Portland.

We note that our Catholic exchanges has been mentioned in somebody's will. The occurrence is so unusual that it will probably serve to convince some jury that the testator was not in his right mind while testating.—Southern Messengers San Antonio.

We have not heard that there is any exhibit in the Chicago Century of Progress showing that people are any happier now than they were a hundred years ago.—The Catholic Sentinel.

Diocesan Recordings

How many cases of "sleeping sickness" will develop when the collection plate for the seminaries is passed next Sunday?

When you read those widely-known columns in the daily newspapers you probably think that the columnists are extraordinarily well-informed men. They are, but the information is not all gathered by the writer of the column. Talking with a man this week who happened to be in the vicinity of one of the New York columnists it was learned that this particular writer of newspaper columns has a secretary who digs up the material for the "pillar" as it is sometimes quaintly called. It is not the writer who always has at his finger tips the information that you enjoy reading. Cooperation of friends who run across such information and mail it in to the newspaper often results in the newspaper being considered "on the job." This newspaper has many such friends and we welcome their thoughtfulness and effort.

Salacious movies and suggestive advertising have been scored by His Excellency, Bishop Gallagher of Detroit within the past week. In an interview in the Michigan Catholic, diocesan newspaper, Bishop Gallagher cited the popularity of sexy and salacious motion pictures as an example of the loose modern morality that should be combated by Catholics, especially girls and women, as the female sex is prominent among the audiences at theaters. "Here we have an illustration of how people seek sensual thrills to the detriment of their moral welfare," Bishop Gallagher is quoted as saying. "The salacious movies are causing great spiritual havoc. Catholic organizations such as the Holy Name Society, the League of Catholic Women, the Knights of Columbus, Catholic Foresters, Knights of St. John, International Federation of Catholic Alumnae, etc., should exemplify their Catholic principles by joining in a great crusade against vicious and harmful theatricals. Their memberships are sufficiently large to make their influence felt in this community. Such a campaign would receive the support of large numbers of non-Catholics and it would be a real service to the commonwealth because it would promote the temporal and spiritual welfare of the people, especially boys and girls, the citizens of tomorrow."

Being familiar with the doings of Rochester Council, Knights of Columbus, we naturally mention this particular Council more often than other Councils in the diocese. There has been inaugurated in Rochester Council, a House Committee whose objective is to create activities to attract new members, to conduct activities to keep present members, and to take about these activities to bring lapsed members back. The chairman of the committee, Warden Leo Romhaut and his assistant, Angelo DiNeri do not propose to have only activities of a lighter nature. The committee will develop meetings of a serious nature calculated to interest members in subjects of Catholic Action. With such a program Rochester Council should accomplish great things during the winter. Other Councils in the diocese perhaps have similar plans of which we would like to know.

When the bands start to play and the line forms for the big N. R. A. demonstration in your community, do not lag behind but step right out with the right foot. Although the movement embodied in the National Recovery Act may not be perfect, it stands for a trend toward the use of Christian principles in business. If Catholics do not make a showing in a demonstration of wholehearted sympathy with the movement, they will be acting contrary to the concerted effort that has been made since the days of Pope Leo XIII toward the injection of moral right, and social justice into industry. ATTENTION!

With so many young men now associated with the Catholic Courier, a start has been made in interesting Catholic youth in the diocesan paper. This week we are starting a column for boys headed "Your Boy, His Interests." It will not be long before the children today are the grown-ups of tomorrow. Speaking of children's interest in things, Dorothy Day, editor of the Catholic Worker, a new publication started to combat Communism said that young people play an important part in the Communist scheme. She said that it is the children, not the grown-ups who are the militant atheists. She pointed to the fact that Communist youth works ceaselessly to gain converts to their program, and said that "our young Catholic people should imitate their zeal." "Catholic children and young people too, can be taught to glory in the work they have before them." It is our purpose to enable the children to see the glory in all of the Church's activities. Urge them to read their own Diocesan newspaper.

The Catholic Courier is the official organ of the Rochester Diocese.

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

Illustration of St. Peter's Basilica with various text boxes containing interesting facts. Text includes: 'There is a post-office on the roof of St. Peter's', 'During the Holy Year, visitors to St. Peter's can purchase cards and stamps in addition to souvenirs at a shop on the roof. Letters and cards can be posted in the Vatican City Post-Box at the same place.', 'The Israelites (1205-1224 B.C.) were said to have had the first Republic when they had no king nor any heavenly appointed ruler like Moses or Joshua.', 'Local tradition asserts that near to this tree at Holywell, Wales, Saint Winifred was martyred. The tree has been stripped of its bark by pilgrims.', 'Answer to last week's question: Reverend Pius Hanley, recently ordained as a priest at Chicago has two brothers in the same order, another brother who is a teacher and four sisters who are nuns. Two aunts who are nuns were present at the ceremony. He is a native of Co. Tipperary where his mother still resides.', 'To Saint John de la Salle is attributed the first normal school for teacher-training, the first boarding school, and the first simultaneously taught elementary and high schools.'

Mother of Sorrows

The month of September is rich in Mary's feasts—her Nativity on the 8th day, her Holy Name on the 12th day, her Seven Dolours on the 15th day and her feast "In Mercy" on the 21st day. The piety of Mary's children has caused many of them to dedicate the whole month to a special remembrance of her Seven Dolours. The "Mother Dolours" is an annual feast to the sorrowing hearts of many poor sufferers in this vale of tears. We are exiles in a land of sorrow—physical pain and anguish of spirit are the inheritance of every child of Adam. It is true that, mingled with the sorrows, there are many joys to cheer the pathway of life, but the predominant note in most lives is one of sadness. We must not, however, infer from this universality of suffering that our lives must necessarily be gloomy affairs. Our Divine Lord and His Blessed Mother have shown us the way in which suffering should be borne, have made of sorrow something sacred by which are engendered the virtues of humility, patience and resignation to the holy will of God, combined with a sweet sympathy for our fellow sufferers. Out of this union of an afflicted soul with Jesus Crucified and the Mother of Sorrows there is begotten a tranquillity of heart, entirely excluding the idea of gloom and moroseness.

Mary, the most perfect of God's creatures, did not reach her incomparable throne in Heaven except through suffering greater than was ever endured by anyone, save her Divine Son. Because she was nearest to the Heart of Jesus, it was her lot to suffer most. This thought may serve to console us when the cross seems too heavy to bear, for God chastises those whom He loves. How beautiful a model is ours from which to learn how we should bear the minor crosses of life, and even those greater trials which we sometimes deem almost insupportable.

Not only is suffering salutary for our souls, but it is necessary for our salvation. Our Divine Lord has said: "If thou wilt be my disciple, deny thyself, take up thy cross and follow Me." Had there been an easier way to Heaven than that of the Cross, Our Saviour, loving us so much, would have shown it to us. But He has gone ahead and first traveled the rough and narrow road to His Kingdom, and if we would join Him there, we must follow Him along the same road. We are debtors to Divine Justice because of our iniquities and we should be anxious, ere it is too late, to liquidate our debt. In sufferings of this life, when united with those of Jesus and Mary, are a precious treasure which will go far towards atoning for all our guilty self-indulgence.

What great honor to stand near the Mother of Sorrows at the foot of the Cross! From her we are prone to seek sympathy and it will not be denied us. Pupils in the school of sorrow, we learn from Mary, our teacher, to be patient, unselfish and gentle towards our neighbor, whose burden of hidden suffering, we may lighten unaware by a kindly word or deed. The Mother of Sorrows experienced every kind of sorrow, that falls to the lot of any human being. She was afflicted from any ordeal, but with the calmness of her superior soul she received all as coming from the hands of her Creator. So all who are suffering, all who are sorrowing may gain consolation, strength and courage by prayerful meditation upon the Dolours of Our Lady of Sorrows, which the Church presents to us for our edification during this golden month of September.

CREDIT UNIONS

Another many important resolutions adopted at the recent convention of the Catholic Central Verein of America in Pittsburgh was the following on Parish Credit Unions.

"The prompt reopening of practically all the Credit Unions of our country after the enforced Banking Holiday of last March, and the continued functioning even of those whose funds were tied up in closed banks, is a most remarkable proof of the solidity of these co-operative thrift and loan associations. Their recognition, moreover, in a Presidential proclamation and in several pieces of federal banking legislation, as well as their growth should be increased with the aid of the Enabling Act lately passed by the Legislature of the Commonwealth of Pennsylvania.

"While we have consistently, at least during the past decade, urged upon our members study and promotion of Parish Credit Unions particularly, we cannot fail to observe the comparative lack of appreciation of the value for savings and loan purposes, of these associations. And this in spite of the fact that, to go no further, even the Parish Credit Unions established within the sphere of influence of the Central Verein are a striking proof of this value. Moreover, the needs of the people at present, their enforced reacquaintances with the value of money, and the proven stability and helpfulness of true co-operative societies underscore in advance the plea we now repeat.

"Thousands of individuals and families are compelled by the emergencies of life to seek small loans. Finding themselves in straightened circumstances as a result of sickness, unemployment, or some other unfortunate condition, many have recourse to money-lenders who grant loans at usurious, though perhaps legal rates of interest. Like the Industrial Credit Unions Parish Credit Unions are a

boon to persons and families in need of financial aid for remedial and provident purposes. They have successfully assisted thousands back to freedom from indebtedness and to financial recovery. They are an asset of unquestionable value to the parishes in which they operate and contribute greatly to the solidarity of the parish members.

"Therefore the Central Verein invites and urges priests and lay men and women to seriously approach the question of founding Credit Unions in their parishes. And we further earnestly recommend that Parish Credit Unions form Catholic conferences for the study and discussion of the ethical principles and practical problems involved in their transactions."

Back Through the Years

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

November 21, 1894
The death of Madame Teresa Duffy of the Sacred Heart convent at Manhattanville was announced. Madame Duffy was a native of Rochester, a daughter of the late Edward Duffy, and a sister of Walter B. Duffy.

William C. Barry presided at a dinner given at the Hotel Savoy in New York in honor of the Very Rev. S. Reynolds Hotel by a party of prominent American horticulturalists.

December 1, 1894
The festival in honor of the manifestation of the Miraculous Medal was appropriately observed in the chapel of St. Mary's Hospital.

Officers elected by the Cathedral Aid Society for 1894 and 1895 were: President, Mrs. M. Williamson; Vice President, Mrs. B. Whalen; Secretary, Mrs. John B. O'Connor; Treasurer, Miss Joyce; purchasing committee, Mrs. F. A. LeBlanc, Mrs. W. Trimble; cutters, Mrs. J. Fleckenstein and Miss McManis; visiting committee, Mrs. R. Whalen, Miss Casey, Miss Mahon, Miss Moran, Miss McIntire, Mrs. M. Walters, Mrs. Butler, Mrs. R. Curran, Mrs. W. Trimble, Mrs. Brock, Misses Hanna, Cox, McManis, Whalen and Angent.

December 8, 1894
The "Vincent de Paul Aid," a new society having for its object, systematic charity, was organized in St. Patrick's Church, Danville, with the following officers: President, Patrick Morgan; Vice President, Mary Rowan; Secretary, Bridget Burke; Assistant Secretary, Will Dowling; Treasurer, Anna Welch; Advisory Board, Thomas Earls, Mrs. T. E. Gallagher and Mrs. D. Foley.

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