

Catholic Courier

VOL. V. SEPTEMBER 28, 1933 No. 89

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

MEMBER CATHOLIC PRESS ASSOCIATION

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

SUBSCRIBER TO N. C. W. C. NEWS SERVICE

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

Published by CATHOLIC COURIER and JOURNAL, Inc., 50 Chestnut St., Stone 1402, Rochester, N. Y. Courier Established 1920—Journal Established 1889

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

Editorials

CUI BONO?

Father Coughlin, the Detroit "Radio Priest," has succeeded in placing before the people at large a knowledge of two of the most remarkable and important documents of modern times. He has preached the Popes' Encyclicals on Capital and Labor week in and week out over a national radio hookup.

That Father Coughlin has accomplished a great end by using the radio for the exposition of Catholic principles of Social Justice no one can doubt. That he has done a great good for the people at large by expounding these principles is our sincere belief.

However, we fail to understand why the same Father Coughlin recently found it necessary in his praise of the Roosevelt Policy to enact laws calling for social justice to belittle, according to news reports, "90 per cent of the priests of this country" and to place a suspicious motive behind Alfred E. Smith's efforts to obtain his party's nomination for the presidency.

Such an attack, and it can hardly be called less, can, as far as we see it, serve no good purpose. Coming, as it did, from a man like Father Coughlin, it was bound to create a doubt in the minds of a multitude of people, since all of them believe him to be a man speaking with authority.

Surely the Catholic people of this land who have enjoyed all the blessings of their Catholic faith because God has raised up priests who have had the courage to become the Alter Christus will be little affected by Father Coughlin's statement regarding their lack of courage. The position of the priests will hardly be weakened in this quarter, but Father Coughlin's own position will be.

There are, however, thousands of non-Catholics who readily admit their admiration for the Radio Priest. What effect has his statement concerning his fellow-priests had on these people who have to go unestimated. Yet we are inclined to believe an injustice in this quarter has been done and that the position of the priesthood has suffered in the estimation of these thousands as a result.

Although we have been staunch supporters of President Roosevelt's Program for Recovery, as our readers well know, we can find no fault with Mr. Smith for having run as a candidate for presidential nomination by the Democrat Party. That he may or may not agree with all that the President now does is not in the question here.

We would like Father Coughlin to know, and we have the courage of our conviction, that it was not "Catholic Smith" trying to stop "Protestant Roosevelt," but Smith, backed by four terms as governor of the Empire State and supported by thousands of voters of this country who believed him the man for the Presidency in 1928, running fairly and squarely against all opponents who, as a matter of fact, had seemingly less to offer the Nation than he.

The people of New York State, at least, will hardly tolerate even Father Coughlin to insinuate any motive of bigotry behind the aspirations or attempt of Al Smith for presidential nomination, because they know the character and the work of their former governor from first hand sources. They have never found smallness in him.

Father Coughlin is coming back on the air. We welcome him for the potential good he surely can do. We urge him to make the most of this opportunity—which perhaps many a priest in lonely country town or in the solitude of a monastery cell, or in the rush of heavy pastoral duties of a large city parish wish was theirs to bring the Gospel of Christ to the children of this world but to whom it is denied. We want him, in his fine dynamic way, since that is his way, to drive home the principles of right. But we do want him, too, to put the old test to a few of his statements: "Is it true; is it necessary; is it kind?" After all, prudence is the better part of valor!

RECOGNITION FOR PROFIT?

News reports during the past few weeks have stated that the United States is soon to recognize Russia. It has been said that an early recognition is inevitable inasmuch as the President wants recognition without any opposition from the next Congress on the subject.

One reason for recognition as given by those who favor it is that the United States will benefit from trade relations thereby. Profit from Russian trade will help fill the coffers of our treasury.

Before our government, either through the President or Congress, proceeds to give recognition to Russia for the sake of increase of foreign trade, Russia's ability to co-operate in agreeable trade relations must be the subject of considerable examination.

Our query is this: If, despite the tyrannic rule of the U. S. S. R., with their communistic system of forced collectivization, with all their inhuman methods of outlawing Christian prin-

ciples of faith and morality, with their inhuman persecution of all who were in a position to oppose their evil negation of inborn human rights—in a word, despite the fact that Russia is communistic and, therefore, opposed to all of our fundamental concepts and principles of democracy—can we, as a nation, be safe in recognizing Russia and entering trade relations with her without knowing the actual conditions that exist in Russia today?

We are not alone in our belief that conditions in Russia today are badly misrepresented by those who favor recognition. For example, we have reports that famine is sweeping North Caucasus, the Ukraine and the Lower Volga. The death rate there has increased four times. Four million people in these regions have died from starvation. Yet in vain have these reports been denied.

Now here is a situation that should be the concern of any government, even the U. S. S. R. But has Russia done anything to avert this calamity? Has she supplied the food necessary to keep the bodies and souls of her subjects together? Not that we can find out. And from her negligence the United States should draw a warning. Before recognizing Russia for trade gains, we better find out if Russian trade will mean profitable trade. We can hardly afford any non-profitable trade as we stand financially now.

To determine this, let us learn why, if Russia has money, she has not bought food for her starving millions. If she has no money, she would be a mighty poor risk for trade relations with the United States.

It seems to us that enough American money has already been invested in Europe on which America will fail to get a return even of principal to say nothing of interest. Why repeat the folly in unprofitable trade relations with a country like Russia, which, if it can afford it, is letting millions of citizens starve rather than invest in the necessities of life for them!

SHUN FEDERALIZED SCHOOLS

There has been a record of unsuccessful attempts in our country to federalize our educational system. Federal control of schools means that the present educational bureau at Washington would be abolished and in its place would be established a federal department of education with its head sitting as a member of the President's Cabinet.

To date, prominent schoolmen have succeeded in defeating the efforts of those seeking to federalize our schools. However, a new factor has entered into the struggle that may help those favoring federalization to gain their end.

The new factor is the attitude of mind, created by the depression, to turn to our national government as the source of relief in all financial difficulties. State educational programs are hampered because of lack of money. The tendency is to cast responsibility upon the national government to support the educational institutions of the country.

Such a change in school control is rife with dangers. Paramount would be the absolute control of the educational system by political forces. Such control, changing as political parties were in or out of power, would soon destroy our present school system. Many opposing federalization also contend that such a change in control would bring an unwanted and destructive standardization of scholastic standings and ratings. Schools of every state could easily be subject to the dictates of politicians posing as educators at Washington.

Another argument used against the advocates of federalization is that it would hardly be wise to put the distribution of the immense sum of money needed for education in the various states in the hands of the few members that would constitute the Department of Education.

Twelve thousand Catholic Indian children will soon be affected by an order of the Indian Bureau to suspend the non-reservation boarding schools. These children are to be changed, on the word of this Bureau, to public or Federal day schools.

Catholics must realize that such a change means the end of religious training of these children because priests and sisters cannot reach them in the scattered locations to which they are to be sent. Parochial schools, maintained on the reservations for Catholic Indian children, will not be tolerated. Hence our government is scrapping the present constructive policy of the Church for these children. Their spiritual welfare seems to be of no concern to the Indian Bureau.

This is only one example to what drastic changes can be enforced by government agents who see only their side of the question and consider only their own viewpoint. It does not take an overly active imagination to picture what could result to our school system if it found itself under federal or political control. We want none of it.

Current Comment

NOT PLEASANT NEWS

It may be pleasant news for the birth controlists that there are 300,000 less children in the New York schools than there were five years ago. However, the news might not be so pleasant to the merchants of that city.—The New World (Chicago).

"Almighty God Himself made this country and hid it behind a veil for centuries until civilization was able to take advantage of its natural resources, and He allowed the proud Santa Maria to pierce the veil that the United States may be open to the world as a haven of refuge and a harbor of repose to the downtrodden, the poor and the oppressed of every land. It is in that way that we view this country. It is because of that that we give it our allegiance and it is because of that that we give it our devotion."—The Hon. Alfred E. Smith.

We seldom meet with joy and delight by appointment, but unexpectedly they smile on us their sudden welcome round some old corner of life.—Palmer.

Love is an infinite compassion for the sorrows of others; happiness is a great love and much serving; and goodness is to take all the little things of life, and walk truly among them.

Diocesan Recordings

Following too closely one form in answering correspondence does not always pay, a young priest-secretary in the office of Father Sylvester Schmittz, O. S. B., dean of studies at St. Benedict's College, Atchison, Kansas, has just discovered. A former St. Benedict's student wrote in asking that his transcript of credits be sent to an unobtainable college which he intends to enter. In notifying the young man that his request had been granted, the secretary told him that his former professors and friends at St. Benedict's would miss him but that they wished him success in his undertaking. Father Sylvester checked the letter before it was mailed and was the young priest-secretary's face red?

There will be much interest throughout the diocese in next week's highly important National Conference of Catholic Charities to be held in New York City in conjunction with the centenary meeting of the Society of St. Vincent de Paul at the Waldorf-Astoria. Taking a prominent part in the discussions will be the Most Rev. Joseph F. Rummel, Bishop of Omaha, Nebraska, whom many know here from the time His Excellency was pastor of the Church of St. Joseph of the Holy Family in New York. Bishop Rummel is also remembered for his scholarly address given here a few years ago at the National Council of Catholic Men's Convention. Since his succession to the See of Omaha five years ago, he has made remarkable strides, particularly in the field of social welfare and charitable fields. The Cottage Plan, organized under his direction and financed by the diocesan drive held in Omaha three years ago, for charitable institutions, has come to be regarded by experts in this field as a model in the care of children in institutions. Bishop Rummel also organized the Fraternity of the Luty, a group which actively co-operates with the clergy in social welfare activities. His address at the Conference will be "St. Vincent de Paul Society's Century of Progress," and will be delivered at the luncheon meeting of the Committee on Families.

An observant parishoner of Our Lady of Lourdes Church in New York City writing in Parish Interests, a small bulletin issued by the parish while on vacation, witnessed a practice of praying for the dead that is worthy of emulation in all churches. The parishoner wrote that in attending church the following rule was carried out at Mass.

"After the sermon the pastor spoke to the congregation and said for the benefit of summer visitors. He wished every one to observe the rule he has enforced in his church. After the last prayers, when the priest is about to leave the altar, everyone will stand and no one will leave the church. When the priest has entered the sacristy, all will kneel for a second and say a short prayer for their own departed souls.

"The effect was beautiful to behold. I was deeply impressed as I know was my husband who is not a Catholic. He, indeed, suggested that I write to you about it as we consider it very discrediting to see the way in which Catholics rush out of church before the priest even finished the prayers after Mass.

"Happily offenders of this sort are very few in our own church. Some ignorant people do offer a contrast now and then, but little by little, they are shamed into propriety by the behavior of the great majority."

It might be well for the priest to announce that all who have no departed relatives or friends may not observe the rule.

Chinese newspapers say that Eu Yang Sang, one of the wealthiest men in China, would trade all his wealth for a brand new set of nerves. An apple a day but away would have been better than a dollar or more.

Constructive suggestions regarding the contents of the Catholic Courier are being received almost daily and we welcome them. They are helping us in our effort to make the diocesan newspaper the medium all want it to be. With our limited staff and resources we doubt if any, who think the matter over carefully, will expect us to turn out a combined Ecclesiastical Review, Catholic Worker, Brooklyn Tablet, America and all the other capable edited and publications that are in existence, but we do hope to combine what is possible of the best material—that these publications offer and at the same time, and this is most important, impart through our pages, the Catholic viewpoint based on information procurable in the diocese. Newspapers published elsewhere cannot be expected to have the diocesan information that is available to your own diocesan newspaper. They are fine for supplementary reading, but a knowledge of those things which affect you in your home surroundings makes a wonderful groundwork for building by supplementary reading. It is this groundwork we seek to furnish our readers.

Subscribe to the Catholic Courier

STRANGE BUT TRUE Catholic Facts But Little Known By M. J. MURRAY. A TOWN WITHIN A TOWN. BLESSED DON BOSCO'S FOUNDATION AT TURIN, ITALY, THE MOTHER HOUSE OF THE SALESIAN ORDER, IS ALMOST A TOWNSHIP—COVERING HUNDREDS OF ACRES. IN ADDITION TO THE DIRECTION OF SALESIAN SOCIETIES AND MISSIONS THE WORLD OVER, THERE ARE HOUSES FOR PRINTING, FURNITURE MAKING, TAILORING, BOOT MAKING AND OTHER TRADES TAUGHT TO BOYS. THERE IS A SEMINARY, A HOSPITAL, AND A LAUNDRY AND THE CHURCH FOUNDED BY DON BOSCO IS THE CENTRE OF THE COMMUNITY. WIDOWS are only received in the most orders of nuns in the VISITATION ORDER IS HOWEVER FORMALLY OPENED TO THEM. The STAR INN at AFFRISTON, SUSSEX, WAS ONCE THE REFECTORY OF A Religious House a Rest for Pilgrims on their way to the Shrine of ST THOMAS & BECKET, at Canterbury. Carvings of religious interest may still be seen on the oak beams of the inn. The Basilica of St Mary Major in Rome HAS SERVED AS A FORTRESS AND BEEN BESIEGED, POPE GREGORY VIII WAS DRAGGED FROM THE HIGH ALTAR, WHILE SAYING MASS, BY REVOLUTIONARIES.

Sacramentals and Superstition

The question has been asked: "Does not the Church sanction many superstitions, such as the promises of the First Fridays and the promises made to the Brown Scapular? Would it not be wiser for her to abolish such things as medals, scapulars, stationery, veneration of relics and the like?" Superstition is a sin against religion through fear, and is thus defined: a vicious worship of the true God or of a false god. This worship may be vicious, either by reason of the object, as when something is worshipped as God, which is not God; or by reason of the mode, as when the true God is worshipped in an undue manner. The Church can never tolerate or encourage superstition of any kind. Her very office as Teacher and Guardian of religious truths prevents her from doing that. The promises made for the proper observance of the nine First Fridays were revealed by Christ Himself to St. Margaret Mary. Such is the belief of Catholics. The confidence of the faithful in the promises believed to have been made to St. Simon Stock in regard to the devout use of the Brown Scapular is also approved by the Church, though the Church has never had occasion to decide authoritatively as to the authenticity of the revelation. Medals, Agnus Dei's, etc. are called sacramentals, through the proper use of which by the faithful spiritual graces are obtained, and some-times temporal blessings. The use of these blessed objects is directed to the exaltation of religious acts, and is thoroughly in accord with the valid principles of psychology. Man is not all body, nor all spirit, but a union of the two. To employ concrete holy things to stir up the spirit of devotion is surely not contrary to, but in strict accord with, the dual nature of man.

you conclude from his (almost) idolatrous act that the bell ought to be removed from the recent sight of our citizens? The Church, in her book of Canon Law, tells us that "sacramentals are objects or actions made use of by the Church, some-what in imitation of the Sacraments, for the purpose of obtaining, especially, spiritual effects through her intercession." The sacramentals are therefore a vast spiritual storehouse, the blessings of which surround our lives with holiness and happiness, since they are destined to secure for us both temporal and spiritual favors. It is only necessary, on our part, to use them with deep faith, a good intention, a contrite heart, devotion and resignation to the will of God.

Sacramentals are necessary in the supernatural life of every Christian; for, though they are "the minor elements of religion," we need them greatly as spiritual stimulants and aids in our daily life. We might possibly do without them, and for this reason the Church does not oblige us to make use of them; but without them our spiritual health will surely become starved, and for this reason Holy Mother Church earnestly exhorts us to make frequent and devout use of them.

New Books

Musica Divina—Choral Improvisations For the Organ—Book Two. By Philip Kreckel. Op. 41. Published by J. Fischer & Bro., New York.

By Nicola Montani, Editor, Catholic Choralmaster. It was inevitable—the second volume of Musica Divina was bound to appear. Scarcity of material such as Mr. Kreckel has provided in this welcome series of organ pieces warranted the demand on the part of organists for additional compositions of the worthwhile type contained in Volume One. The success of the first volume was immediate and reflected creditably on the taste of the present generation of organists both in Catholic and Non-Catholic circles. While Gregorian melodies have served as motives or as "cantus firmus" in many of the pieces contained in the new volume, there is happily no tiresome reiteration of the generative themes. All the pieces are admirably constructed and show the author's full command of the materials of composition. He is truly an organist-composer and there is ample proof of his intimate knowledge of the modern organ and its possibilities.

Mr. Kreckel has wisely refrained from making his compositions too difficult. He writes for the virtuoso and the church organist but the pieces do not require the technique of the virtuoso or concert organ-

ist for their successful rendition.

At the same time he has not limited or circumscribed the flights of his imagination. He gives free play to his creative fancy and there are many inspired phrases to be found throughout the fascinating collection. The compositions consist of Preludes, Postludes and Intruders suited to various functions and seasons of the Liturgical Year. It does not follow, however, that they are not elaborate enough to be played in recital or concert.

These consist of a Magnificat (based on the melody of the "St. Tom") suitable for postlude or prelude, an improvisation on the melody of the "Kyrie"—"Hos. Gentile" (using soft stops throughout); "Gloria in Excelsis Deo," a stirring paraphrase on the intonation of the "Gloria" (included in this issue of the Choralmaster as a portion of the musical supplement); "Salve Mater," based on the well-known Chant and which is given to the left hand in the second portion of the work; "De Profundis," an impressive funeral Chant of inspired simplicity; "In Paradisum," based on the Gregorian melody with interpolations of other sections of the same composition, intended for the softer stops of the organ; "Vesper Meditation," in which the various palm tones are artfully combined; "Veni Sancte Spiritus," also based on the Gregorian melody, but treated with complete freedom in the development; "Ave Maria," melody from a German choral. The canon style is here adopted with considerable success for there is no impression of stilted mechanical adjustment. The remaining numbers are mostly founded on melodies familiar to German congregations and include improvisations on revered hymn-tunes such as "Wunderschone Prachtige" (incidentally one of the most spontaneous works of the entire collection); "Lo! now a Rose appeareth"; "Sleep, Holy Babe" (also included in this issue as a musical supplement); "I love Thee, Lord most high"; "My Refuge alone"; "Salve Regina Coelstum," containing many surprises and harmonic changes; "Omni Die," a march-like theme suitable for Processional or Recessional and developed in a manner befitting its majestic character; "Lauda Sion," in which the Choral melody is utilized in place of the Gregorian Chant; "Chorus of the Seraphim"; "Postlude on Paschal Hymn themes," in which the composer cleverly combines Easter hymn-tunes with the "Alleluia" (Gregorian); "Deo Gratias," a postlude based on the solemn "Missa est" Chant. This appropriately closes a volume that calls only for unstinted praise. The publishers are also to be congratulated not only in making such a useful collection available to the public, but because of the excellent make-up of the Folio volume. The engraving is especially noteworthy.