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"The Catholic Courier is a necessary and profitable addition to the parsonage and the home."—Pope Pius XI

Editorials

FOR GOD AND THE GLORY

Once more, throughout the broad expanse of our diocese, all Catholics will be reminded that this coming Sunday is dedicated to the cause of Catholic Missions. On this Sunday they will be given the opportunity of hearing the mission work of the Church explained.

That the mission cause remains forgotten in the hearts of our people during all the year but comes to the surface only on this one Sunday is unthinkable. For who could daily reap the consolations of that religion that makes us one with Christ and feel no concern for the men who know not the true God or His Christ?—Who would presume to count the prayers of grateful Catholics that daily rise to God for the conversion of sinners and for the freedom and exaltation of Holy Mother Church?

If Mission Sunday means anything it most certainly means prayers for the success of the Catholic Missions. But also it calls for all Catholics to lend material aid and financial help for those who have dedicated their lives to preaching the Gospel among unbelievers.

Your pastor's encouragement to give to the cause of the propagation of the Faith this year is but the echo of ten thousand pleas raised by as many missionaries in all parts of the world. These missionaries have sacrificed everything that we hold dear in order that men may have the faith in which we were born.—Their appeal is not to relinquish the hardships of their lives but to be given the financial help that will enable them to carry on.

"We cannot turn deaf ears to their request for our alms. We cannot leave their unstretched hands unfiled. We must not refuse to share with them the material blessings with which God has blessed us.

If we have felt the privations of depression, it is not hard to imagine the want of the missionaries who in the best of times had relatively so much less than we. This year, more than ever, they need our help.

We urge a generous support of Mission Sunday. Remember the cause—For God and the Glory!

CATHOLIC THEATRE GUILD

With the advent of the talking movie, the legitimate stage has felt the loss of patronage. In order to meet this competition, directors of plays are being pushed to develop productions that will appeal and pay. They must pay, of course, at all cost.

As a result we find plays that are brilliant and sparkling in wit. The dialogue intrigues and entertains. Settings are gorgeous and pleasing to the eye. The outlay of money is great. Every effort is made to bring a full box office return and a good percentage of profit.

But without there are many plays being produced that cannot harmonize with the principles of Catholicism. They fall miserably to pass censorship of Catholic morality.

All too often the stage is in conflict with the principles of a right philosophy of life. The sacred traditions of Christianity are disregarded. The attack may not be open and bold. Very often it is skillfully veiled beneath the subtleties of the writer and cleverly masked by the producer.

Theatre goers are constantly, perhaps unwittingly, subjected to such plays. And therein lies a danger. Constant exposure to a subtle attack on Catholic principle, or to the veiled preaching of a materialistic philosophy, in time, begets immunity. An attitude of mind is created in the audience whereby it is no longer shocked. It seeks to find a soft and unconvincing excuse and tolerance for the weaknesses of human nature which can find no true defense. And the show goes on.

What can Catholics do about it? Protest seems futile. We criticize easily but offer nothing to replace the things we deprecate. The only remedy left, it seems to us, is for Catholics to form a Theatre Guild and produce their own plays. This Guild could be of such high class and could produce such fine plays that Catholics would be eager to support and patronize it. The new future may demonstrate that such an idea is neither presumptuous nor impossible.

To our mind a Catholic Theatre Guild would offer many advantages. It would prove the means of developing the talents of many a potential Catholic actor. The standards of entertainment for our Catholic people would be elevated and would furnish light entertainment of the type that would be safely moral without being religious—something that coincides with the natural convictions of our lives. It would lift our people socially in a stronger union. It would help to bring them more fully united. They must be united. The reasons are obvious. Their own happiness and their own well-being from the view point of

directing and acting ability so that no audience would feel that its time had been wasted in seeing them.

We feel confident that this diocese has enough talent to warrant the creation of a Catholic Theatre Guild here. And we likewise feel confident that our Catholic people would support such a project if it were created.

Readers of this paper can rest assured that when such a Guild is formed it will have our wholehearted support.

THE VICAR GENERAL

The Catholic Courier wishes to extend congratulations to the Right Reverend William M. Hart, on the occasion of his appointment as Vicar General in the Rochester Diocese by Archbishop Mooney.

The position, with its many responsibilities, is not a new one for Monsignor Hart. Nor will the various duties that fall on one so closely connected with the management of so large a diocese be unknown to this experienced churchman.

For many years Monsignor Hart served the diocese as Vice-Chancellor. In this capacity he became acquainted with the various problems of the diocese and later was selected, because of his ability, by the late Bishop O'Hern, to be his Vicar General. On the Bishop's death it was Monsignor Hart who was elected by the Diocesan Consultors to carry on the management of the diocese as Vicar Capitular. That position automatically ceased, however, when the new Archbishop presented his credentials to the Consultors two weeks ago.

The number that rejoice to hear that the Monsignor is to continue in an official position in the diocese is legion. Those who have come into contact with Monsignor Hart have been won by the kindness of his personality, and his eagerness to serve. Pressed with urgent and numerous affairs, he spared time to give a generous and sympathetic hearing to those who carried their problems to the Chancery Office.

Always beloved by his fellow-priests, Monsignor Hart extended himself in their interest and in their problems. His charity and consideration, his wise and prudent counsels have been the outstanding qualities that have made him invaluable in their lives. In time of sickness especially, there are those who have had every reason to look upon him as a true brother in Christ, so kindly was his interest, so considerate was his care.

Along with the duties of his official position, Monsignor Hart will also carry the obligations of his large and active parish. His parishioners of Corpus Christi know full well that he has never stinted his interest or his labor in their regard, nor will he, we feel sure, in the future. We rejoice with them that this honor has come to their Pastor at the hands of our new Archbishop.

The Catholic Courier has found in Monsignor Hart a true champion. Realizing well the value of the Catholic Press, and the value of an official diocesan newspaper, he has made every effort that this newspaper be a journal of service and interest to every person and group in the entire diocese.

It is our sincere wish that as he has forgotten himself in the service of others, so now God will bless Monsignor Hart with many graces and consolations in the grand work that he will continue to do for God and souls as Vicar General to Archbishop Mooney.

WELCOME N. C. W.

The Catholic Courier wishes to extend a hearty welcome to the members of the National Council of Catholic Women of this diocese who will meet in convention in Rochester next week.

Seventy special delegates from the affiliated societies of the Council will head the hundreds of women who will come from various deaneries to make this third annual convention an outstanding event in the history of this organization sponsored by Catholic Women.

This convention is most opportune. During this past week the national convention of the N. C. W. was held at St. Paul. The work done by the Rochester unit was recognized and its president, Miss Cecilia Yawman, was honored by an appointment to the distinguished office of Director of the New York Province.

We feel sure that our Catholic women will devise ways and means of putting the resolutions of the national convention into practical everyday life. These resolutions touch the various problems that confront society today. Among them are listed efforts to preserve and defend the Christian ideal of family life, opposition to the evil of employment of mothers in industry, an appeal to sponsor youth organizations, and a program for a crusade to eliminate the harmful influences of the modern movie.

This program is a large one. But it should not be beyond the ambitions of a devoted and loyal Catholic womanhood. The Church has always expected much of its women and their response in the past, as well as today, has been most satisfying.

Miss Mary Hawks, speaking at the National Council of Catholic Women session devoted to Catholic Parent-Teacher Associations, called for united action by Catholic women to immortal movies. "World statistics," she said, "show that the movies touch the lives of 250,000,000 people every week. The average weekly attendance in our own country is 77,000,000 (these figures are for 1929) of which number 23,000,000 are young people under twenty-one years of age who spend two hours each week in movie theaters. Twelve million of these are fourteen or younger; 6,000,000 seven or younger. Seven per cent of the pictures reviewed had for a dominant theme crime, sex love, violence or horror; 449 crimes being noted in 115 films taken at random."

Not everything which is better in itself is better for each man in particular.

The most mortified will be the most tenderly caressed by the Heart of Jesus.—St. Margaret Mary.

There are no accidents so unfortunate from which skillful men will not draw some advantage, nor so fortunate that foolish men will not turn them to their hurt.—La Rochefoucauld.

Diocesan Recordings

Pledges to the new Bishop upon the occasion of his installation must now be met by vigorous activity.

A Catholic canvasser, seeking Catholic residents on a new Birmingham housing estate in England, according to the London Universe, upon approaching the house-owner said: "Excuse me but are you R. C. here?"

Tenant: "No, we're A. C."

Canvasser: "Do you mean Anglo-Catholic?"

Tenant: "No, I thought you were selling wireless sets."

It is quite fitting that Father Lally, S. J., director of the North American Martyr Shrine at Fort St. Marie, Midland Ontario, should be emphasizing in his sermons during the novena at St. Mary's Church, the valorous deeds of the missionaries to North America the week before Mission Sunday. Why are we now receiving the consolation of our Holy Faith with such convenience and ease compared to that of our forefathers in this section of North America. It is because those intrepid priests of God left home and ties that bind to go into the dangerous outposts of civilization to spread the Gospel of Christ. That work has been going on since the days of the Apostles. Today there are equally brave, zealous and purposeful missionaries going forth to teach all nations. Mission Sunday is set aside to make all realize their needs. As those in Europe sacrificed to aid the early Jesuits and other missionaries in their work of laying the foundation for the true Faith in strange lands, so too, we should find it a pleasant duty to offer our worldly goods, even at a sacrifice towards the continued spread of Christ's Kingdom on earth.

The Church universal—the same week that Archbishop Mooney, former Apostolic Delegate to India came to the Rochester diocese as its spiritual head, a young priest who received his early training in the diocese, the Rev. Charles Young, C. S. C. of Auburn and who is a graduate of St. Mary's Boys' Academy, called for Bengali, India, as one of six American missionaries of the Congregation of the Holy Cross.

"You have achieved results in maintaining this school that you will never know, but which certainly will be known in the heart of Our Divine Lord for whom you labor and for whom you will labor still," the Very Rev. Dr. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference, told members of the National Council of Catholic Women at their St. Paul Convention, last week. "You have sacrificed, given money to establish and support this great agency for the exposition and extension of Catholic truths and principles in every field of our country's endeavor." This is but one commendatory example of what our national Catholic lay organizations are doing. Frequently we hear members of these organizations that are national in scope expressing the thought that they are getting nothing out of such organizations. Especially is this so if these members are not active in the local units. A little consideration given to these national bodies and what they are doing with the contributions that come from such a great amount of persons belonging to the organizations will show them that the small contribution when added to so many others makes a substantial sum with which to promote Catholic Aetion programs. Strength in unity may become a trite saying but it never fails in application of worthwhile endeavors.

With Catholic writers handling the coverage of the recent nativity ceremonies for the secular newspapers, there was presented a comprehensive and complete coverage of the ceremonies which the diocesan newspaper cannot hope to compete with. It was our pleasure to assist them in every way so that the significance of the occasion might be brought to the greatest number possible.

During these past two weeks, limited as we are to space, it has been necessary to omit news sent into the Catholic Courier for publication, especially that sent in late. We ask those who have been disappointed to bear with us. Again we call attention to the fact that in recording the activities of over 200,000 Catholic people we would need the staff of the New York Times to handle all news adequately if only half of that number were to send in articles.

Catholics paid fitting tribute to Catholic historical greatness last week in honoring Columbus, discoverer of America and Pualak and Kosciuszko, Revolutionary war heroes.

Living up to the N.R.A. rulings and working out a solution of the liquor problem calls for self-control. Legislation cannot substitute for conscience.

O Christ! O Jesus! by that love which urged Thee to redeem by Thy blood, clothe me anew with the purity of Thy holy life.—St. Gertrude.

Let us follow after the things that are of peace.—Rom. 7, 1.

Submit thyself then to Him and be at peace; and thereby thou shalt have the best fruits.—Job, xxii, 21.

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY

The LARGEST PICTURE in the WORLD

It is 24 FEET LONG AND 34 FEET HIGH AND CONTAINS OVER FIVE HUNDRED FIGURES.

is Titorello's "PARADISE" in the Palace of the Doges, Venice

JEWS WERE PROTECTED BY A SPECIAL BULL OF CLEMENT VI DURING THE BLACK DEATH IN THE 14th CENTURY.

The populace in parts of Europe believed the plague was caused by the Jews poisoning water.

POPE CLEMENT GAVE THEM PROTECTION AT AVIGNON AND EXCOMMUNICATED THOSE WHO PERSECUTED THEM.

ANSWER TO LAST WEEK'S QUESTION

The custom of shaking hands is traced to the Israelites and was intended to signify peace or give security.

Jesus said to Jehonadab "Is thine heart right as my heart? It shall be." "Give me thy hand!"

This little wayside oratory of Our Lady of the Rose

AT THE CORNER OF TWO STREETS IN LAMBESC, SOUTH OF FRANCE DATES FROM 1680!

Another Outdoor Rulpt—MAGDALEN COLLEGE, OXFORD

The Origin of the "Salve Regina"

This beautiful hymn, of which the sacred tones are chanted for the greater part of the year throughout the universal Church, dates from the time of the First and Second Crusades. It was composed by Adelmar de Montiel, Bishop of Puy en Velay, a descendant from a noble and illustrious family in the south of France. He had been the first to solicit in the Council of Clermont, permission to proceed on the holy pilgrimage to Jerusalem, and the first to receive, in consequence of that request, the cross as a Crusader, from the hands of the then Pontiff, Urban II. The Pope being unable personally to take part in the Crusade, Adelmar was named as the representative of His Holiness in the army of the Crusaders, and all contemporary historians concur in declaring that no happier choice could possibly have been made. Courageous as the bravest of the warriors, shrinking from no danger in which they participated, he won their respect by his valor, their veneration by his piety, their obedience by the soundness of his judgment and the justice of his views. He moved in the midst of the Crusaders an object of universal love and unceasing admiration. Conscious for every great quality which render their possessor worthy of esteem, he was, beyond all other things, remarkable for his humility and piety. His example, his counsel and his exhortations contributed, at all times and under every variety of circumstances, to maintain order and to preserve discipline in the army as well as to secure harmony of action amongst its various leaders. Adelmar brought with him on the expedition to Jerusalem his own vassals; and previous to his departure for the Holy Land, which took place in October, in the year of Our Lord 1096, he composed a hymn in which he implored the intercession of the Queen of Heaven for himself, his followers and his fellow-crusaders. That hymn still remains a constant prayer with us today, through the care of the Church, and it is repeated by devout Christians in all parts of the world. It is the "Salve Regina." "Fiat, Holy Queen." As it was first written it is still repeated, with the additional words of the great St. Bernard: "O clemens, O pia, O dulcis Virgo Maria!" "Oh clement, O pious, O sweet Virgin Mary!"

Religion in Family Life

Religion being the sum and substance of all the ties that bind man to God ought naturally to find expression in every department of life. It should manifest itself in a positive manner, able to the individual the family and the state. It is a rare thing nowadays, even among those countries that call themselves Christian to find a government in which definite religious teaching is a dominating force. Some are in open opposition to religion, witness Mexico, Spain, Russia; others tolerate all forms of belief, while some few are out spoken in word and act in their national religious profession.

The same is true in regard to the family. There is a tendency to relocate religion to the care of the individual as a purely private concern. Family prayers, family Communions, assistance at Mass in the family pew, the seeking of a father's blessing, joyful birthday reunions are no longer honored in practice in many homes. Some of us well remember the old home-stead of the long ago—where, at the evening hour, our good-parents and their little ones gathered round the hearth and joined with simple fervor in reciting the Rosary.

Alas! We have traveled far from those inspiring scenes. Beautiful religious customs that are the outgrowth and the expression of faith, no longer lend charm to domestic life. Parents do not enjoy that place of honor that should be theirs, the children have not that sense of reverence for parental authority that they would have if they realized its origin. The home in many instances has become a mere boarding house where each member has his own individual interests.

As the ceremonial of the Church is the expression of its Faith, so are religious customs in the home an expression and evidence of the belief that animates it. Do away with the ceremonial of the Church and you weaken Faith; for our composite nature, made up of body and soul, calls for an outward expression of our inward belief. Remove the Catholic atmosphere of the home by banishing the external evidence of Faith from the domestic hearth and you sap religion at its very fountain head.

Symbol of Love

The young poet paused thoughtfully before the statue of the Sacred Heart. He was not a Catholic says a writer in Queen's Work, but his mind, like the mind of so many poets, loved the poetry which the Church crystallized in Sacraments and ritual and the prayerful sweep of Gothic arches.

Above the Altar was the marble figure of Christ opening His side to show the flame-crowned, thorn-encircled Sacred Heart.

The poet stood silently for a moment and then said, "I never before saw so perfect a symbol."

"Why," he exclaimed "from the beginning poetry has thought of the organ of Love and the heart as intertwined and that this physical heart of ours throbs and contracts and expands painfully in the presence of a loved one. The dearest name for a loved one is sweetheart. It is the heart that we lay at the feet of those we love."

"But it remained for you Catholics," he went on "to realize that Christ when He loved man, must have felt the same physical contraction and expansion of His Heart. He must have loved man right from His Heart and longed to lay His Heart at their feet. Why, we cannot think of Christ without thinking of His Heart, and if we did, we would deny Him that sweet human quality which makes Him so particularly attractive."

He paused and looked at the Heart attentively.

"The flame, the symbol of His white-love; thorns, the symbol of the contracting pain when His love was rejected."

He turned to me half wistfully. "I envy you," he said, "you live so close to poetry. You made, you Catholics, a visible symbol more nearly perfect than any other symbol of love. A rose would not have represented His love, nor would a flame, the Sacred Heart with its thorns, its fire and its cross is the perfect visible sign. You seem to have all the beauty of religion."

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