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

Editorials

THE SCHOOL REPORT

It was with a great degree of satisfaction that we read the annual report of the Diocesan Educational Department on our Catholic schools.

This report stresses the purpose of Catholic school training for "that Christ may dwell in their hearts." That has been and always will be the reason for the existence of our Catholic school system. It has been the inspiration that has enabled our Catholic people to make untold sacrifice to support their schools.

The statistics given by the report are really a revelation. In this diocese we have 72 elementary schools educating 26,742 children. We also have 9 high schools attended by 2,676 pupils. It is only when we know these figures that we can fully realize in a concrete way the strength of our Catholic school system. All of these pupils are receiving a thorough instruction in the faith of their fathers. What a bulwark of strength they will prove to be for the Church in future years!

We are glad that the report has devoted space to inform its readers on the work done by the Sisters to fit themselves for their teaching position. All too often the Catholic school system has been attacked on the ground that it does not rank as high in standards as the public school. This, of course, is an indirect attack on the teaching ability of our Sisters. Any defense of their ability in teaching is always timely.

From time to time, the courses of studies must be changed to meet state requirements. The report proves that Catholic teachers and supervisors are ever vigilant to keep abreast of the times and make the necessary changes that will be of benefit to the pupil.

It is most pleasing to know that the hopes of Pope Pius X for a Catholic Music program is being fostered in our schools and that definite steps have been taken to assure its success. We hope that these wholehearted efforts will bear an early fruit and that the beautiful Gregorian Chant will come to hold the place in our liturgical services that rightly belongs to it. It seems that education is the only way that an appreciation for proper church music can be developed. It should have its start in the Catholic school and in the earliest grades possible.

We earnestly recommend that this report be read in full by every Catholic in the diocese. It should instill in every heart a greater appreciation for the results that the Church is producing by her educational system.

THE OXFORD MOVEMENT

One hundred years ago, a sermon preached by John Keble, launched what came to be known as The Oxford Movement. This was a movement on the part of several professors at the Oxford University and clergymen of the Established Church of England to make their church more Catholic.

These men sought to bring back to Episcopalian teaching more of the devotional Catholic doctrines and to regain some of the warmth and richness which Protestantism had lost. There was no idea, however, in the minds of these men to enter the Catholic Church or to submit to the authority of the Pope in Rome, whom they considered anti-Christ.

The more study that the leaders of the Oxford Movement put on the Catholic doctrines and ceremonies that had attracted them, the more they became convinced that, despite their dislike for the Church as a whole, it was the One, True and Apostolic Church.

The result of the movement was the conversion to the Catholic Faith of many of the greatest men and the most brilliant scholars in England. Newman, Allies, Faber and Manning were among the new converts. Their conversion and the writings they put forth in defense of their conversion had an enlightening effect on the public mind. Especially after Newman's conversion in 1845, thousands of Englishmen followed him into the true fold of the Catholic Church.

It was the hope of these new converts that the Oxford Movement would result in a reunion of the Anglican and Catholic Church and a mass conversion of the English people to the Catholic Faith. This hope, unfortunately, has never been realized.

Nor did all the leaders of the movement find their way into the Church. They did, however, bring much to their Anglican faith. In their efforts to establish a National Catholicism within their own church, they aided the development of a truly sacerdotal and devotional life within the Established Church. Their efforts have proved most beneficial to the Anglican Church. It has meant that the barrenness and emptiness of Calvinistic forms of devotion and the harshness of Puritanical morality have given way to an elevation of the realm of the supernatural.

ford Movement, should not be deceived. These accounts tell of "Mass" being celebrated and "Holy Communion" received, of "Bishops" taking part in ceremonies and "religious" being represented.

No matter how "Catholic" the High Church claims to be, there are deficiencies that are essentially fundamental. This religious group does not recognize the authority of the Holy See. They have no valid priesthood, hence their term "bishop" is a misnomer. Consequently they have no real Mass nor is Christ truly present in their Eucharist. When an Anglican goes to confession he does not receive a valid absolution because his minister has received no power to absolve sins. Their religious orders of monks and sisters, although they develop truly pious souls, are not sanctioned by the Canon Law of Rome.

We do not question the sincerity of the members of the High Church in the religious convictions nor in their celebration of this centenary. We do hope, however, that the grace of God that enlightened the minds of so many of the men who initiated the Oxford Movement and caused them to seek admission to the True Catholic Church will again work its blessing in the souls of the Anglicans of today and lead them into the True Fold of Christ—the Roman Catholic Church.

MOVIES AND EXPLOITATION

We sincerely wish that someone could devise a way to stop the movie industry from using the downright suggestive advertisements that are now employed by them.

It seems too bad that movie publicity men feel the necessity of selecting titles for pictures that entice attendance on the sole appeal of sensuality. It is beyond our comprehension why movie advertisements should portray what a common sense of decency should eliminate in the picture itself. It is a well known fact that the morality of a picture today cannot be judged adequately from its title or its advertising.

What has been said here in regard to the exploitation policy of the movie industry cannot be interpreted as a defense of the movies themselves. Rochester recently has been treated to several productions that can hardly be classed as ideal. In our opinion they would be placed in a category much lower than this.

We wonder if it is too much to hope that no positive evil has resulted from the showing of these pictures. We feel quite sure, however, that no positive good can come from them. We have heard them classed as "fair entertainment." It seems to us that a better judgment would be that they are cheap amusement very cheap.

The suggestion that has been recently made to a group of Catholic women of our diocese that they flood the management of a theatre with individual protests against risqué and immoral pictures should bring desired results. We suggest that they include a protest against rotten advertising of movies.

Unless the movie industry gives us better pictures and pictures that at least are not immoral they may find their productions boycotted entirely by our Catholic people.

Cutting the box office receipts may prove a more effective means to accomplish the end that continuing to make appeals to a sense of decency in movie producers, who so far have turned deaf ears to all protests.

Current Comment

COMPETITION IN DIVORCE BUSINESS

In view of the entanglements that have arisen because of excessive competition in the divorce business, an effort may be made in the forthcoming session of Congress to enact a federal divorce law. The supremacy of Reno as a divorce market is being challenged by the "mail-order" divorces of Mexico. The latter can be obtained without the expense of a long railroad journey, within two weeks.

The question of a federal marriage law has been raised many times in Congress but bills to that end have not progressed very far. Because of the wide diversity of views on the subject Congress has left the highly controversial question to the States, with the result that laxity in State marriage laws has grown apace. The only places in which Congress has direct jurisdiction are the Panama Canal Zone and the District of Columbia. —The Catholic News (New York).

THE MODERN DOCTORATE

We now have a new deal in our universities. It is a new world of ideals. The oldest American university, one of the richest and most conservative, conferred the degree of Doctor of Laws on Governor Al Smith. The governor occasionally may make a slip in grammar and not know the proper pronunciation of radio. The conception of law has changed in theory if not in practice. It is now something more than social custom enacted into statutory rule. On the new basis a man without any technical school training may be a better Doctor of Laws than a man with years of training in a law school. —Catholic Messenger.

NOT NEW

This newspaper talk about science creating matter in the laboratory is very interesting—but it is not really new. It is based on the theory that matter and force or energy are only two phases of the same thing. The dynamic theory of matter is at least two hundred years old. There have been Catholic philosophers and scientists who accepted dynamism as the explanation of matter as opposed to the old atomic theory. But transforming force or energy into matter in the laboratory is not creating matter at all. It is merely transforming what already exists. When coal is burned in a steam engine the coal is to a certain extent transformed into energy. But no one would speak of that as creating force. Similarly, it may be possible to transform energy into matter in the laboratory. But that is not creating matter. The use of the term is improper. —The True Voice (Omaha).

Diocesan Recordings

Father Lord, S. J. interprets N.R.A. as meaning also, "National Religious Activity."

Typographical errors are constantly being sought by us and we naturally regret seeing them get by, but our faces probably do not get as red as those of the directors of a spelling bee in Hornell who when they were about to present a trophy to Miss Mildred Saxton, as the town's champion speller found a mistake in spelling of Canisteo on the trophy? (Note to printer watch that word Canisteo.)

That the persons who step up to the box office and purchase tickets for current theatrical or motion picture attractions are partly responsible for the type of entertainment presented may be gained from the following quotation included in an interview given this week to the secular press by one of the prominent producers. He is quoted as saying: "Maybe it's because people have been knocked about so these last few years. At any rate, they go seeking the salacious. Of course, they can be entertained even when they don't find what they anticipate. But they do seem to pick their stage and screen shows with the suggestive in mind."

The Apostolic work of the Church does not change much during the years. Today we hear of missionaries going forth into strange lands, instructing the natives and getting natives to carry on the work where it is physically impossible for the missionary to do so. This system was evidently in vogue among the Indians in North America 200 years ago for the Iroquois Indian Jesuit priest, the Rev. Michael K. Jacobs, S. J. In opening his address, Sunday at the unveiling ceremonies of the monument perpetuating the missionaries at Dann's Corners, using his Indian tongue paid a glowing tribute to James Alonzo and Francis Tehoronhongo, two Huron prisoners of war and the first Indian preachers to spread Christianity among the Senecas. Those of us present could not understand Father Jacobs preliminary talk but if there were Indians of his tribe present they would have understood as did the pagan Indians who listened to the catechists of an early period and were instructed.

Thanks Miss Julia MacDonald, Quid, N. Y. for a most encouraging letter to this newspaper. Miss MacDonald writes "I am an enthusiastic reader of the CATHOLIC COURIER when it comes to our own diocese. It is sold every Sunday after Mass and the circulation is growing. I feel that the Courier fills a most urgent need in our 'rural' Catholic community; such a paper is most gratifying and refreshing in this day of cheap literature of all types. The Courier is instructive and entertaining and the splendid articles on 'Our Lady of Perpetual Help' with their kindly words of spiritual comfort and encouragement in these days of trial, will cause many souls to renew their efforts in unceasing prayer and place unending confidence in God and His Blessed Mother."

Those of us who have not yet fully realized the importance to us of national lay organizations may well ponder over the following paragraph from an address of the Very Rev. Dr. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference and read by the Rev. Michael J. Reedy, Assistant General Secretary at the recent convention in Chicago of the National Council of Catholic Men. Father Burke in the course of his address stated:

"No man is alone. He is one of a family; he is a citizen of a country; he is a member of the Church. Family, State and Church will as a whole be better or worse according to what he gives to family, country and Church, or what he withholds. The individual is a person with his own soul. That soul is his first care. No one will say that he may rightly care for it and exclude his social relations—the father and mother who gave him life; the country that gives him living; the Church that bestows upon him supernatural and eternal gifts. The center to which he must bring all these things—the center from which must radiate his influence—is his own inner self. Not to labor this truth—it is sufficient to say that everyone wishes to know the meaning of life—to himself and for himself. What does all his work; his care; his sacrifice; his disappointments; his tragedies; his sorrows; his joys; his hopes and his failures; what of his sacred love and his bonded friendship—what do all amount to—not only in terms of this life, but also in terms of the life to come. On the individual's answer to that question will depend in reality his willingness to give his time, his study and his labor, so that social justice may be extended to every one of his fellows."

All members of the family may benefit from Columbus Civic Center membership. Investigate what it offers and join.

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY

254 PRIEST-VICTIMS
of the French Revolution
are interred together
on Madame Island
outside PARIS.

The feast of **SAINTS PETER & PAUL** has been kept on June 29th since the 4th century but the exact date of their martyrdom is unknown.

The world-renowned **CATHOLIC COMPOSER GIOVANNI PALESTRINA** had the honor to be a close friend of two priests who were later to be canonized: **CHARLES BORROMEO** and **PHILIP NERI**.

WHEN A PENITENT IS ENGAGING A CONFESSORIAL IN THE CHURCH OF THE ASSUMPTION, NORTHFLEET, KENT, A RED LIGHT INDICATES THE FACT. A GREEN LIGHT FLASHES IN ITS PLACE WHEN THE PENITENT RISES AND CONTINUES UNTIL ANOTHER KNEELS ON THE PRIEST-DIEM WHEN THE RED LIGHT RETURNS.

Although she never became a Catholic **FLORENCE NIGHTINGALE** is reported to have declared her desire in these poignant words: "What a home the Catholic Church would be to me! All that I want should find in her. She would give me Daily Bread. The Daughters of St. Vincent would open their arms to me."

Dependence On Government Aid

When the initial recovery plans of the present Administration were in the making, Central Blatt and Social Justice quoted a comment on the subject made by Senator George of Oklahoma in the Congressional Record, telling of a man named Edwards who provided with a home and a patch of ground by a Mr. Watson, failed utterly to avail himself of the opportunity for self-help but had offered him "Mr. Watson" the communication read, "put up 500 quarts of fruit and vegetables."

But Mr. Edwards could not find a market for his produce, so he let it rot. He made no effort to can or dry his fruit. Lacking receipts for canning, he could nevertheless have dried a quantity and could have had "several bushels of beans. He could have saved some of his corn and had it ground into corn meal. The fact is that he did nothing to provide himself and family with food until the next crops could be raised. He moved into town and made the remark that the Government and the Red Cross had to feed him and he would see to it that they did."

Commenting on the communication, Central Blatt and Social Justice declared: "Hitherto, both tramps and individuals and families of the Edwards type would, shiftless though they might be, try to get along as well as they could, expecting at times assistance from individuals, unaccustomed to turn to the State for help. It is to be feared that henceforth the characteristically proletarian attitude of dependence on public authority for subsistence will remain with us and plague us for no one knows how long."

This unfortunate development—an increase in the number of Edwardses, avowedly dependent individuals and families—has lately been added cultivation of a similar attitude of reliance on State and Federal aid on the part even of entire communities and States. Somehow, political corporations, large and small, seem to have lost the old self-reliance and willingness for self-help. So notorious is this weakness that President Roosevelt has repeatedly felt impelled to rebuke it. He recently criticized "areas coming hat in hand" to the Federal Government without having done their share towards relieving local needs. "There have been states," he said, "where the problems of relief have gotten mixed up with politics; legislatures that are thinking in political and not in human terms. There are municipalities which are going ahead with the spending of taxes for political purposes and then find they have no money left for relief purposes." The people, he added—rather sanguinely, it seems—"are telling their government bodies, local or state, that they have got to play ball and not shirk." He looked upon govern-

mental, corporate and governmental forces to labor jointly for rehabilitation.

If our country, in passing through the present ordeal, should suffer a loss of self-reliance and become dependent upon governmental aid on every possible occasion, the effects of the present catastrophe would be deplorable indeed. It is however the people succeed in returning to the attitude and the determination to put forth every possible effort at self-help and mutual help before turning to public authority for aid, the depression will not have been barren of blessings.—C. V. Service.

Back Through the Years

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

February 2, 1895

Thirty-five members of Division No. 1 of Ancient Order of Hibernians were organized into a drill company known as the Hibernian Knights by James E. Burke. This was the second company formed, the first being known as the Hibernian Rifles.

February 9, 1895

The Rev. Felix O'Hanlon of St. Mary's Church was appointed pastor of the parishes of Clifton Springs and Shortsville.

February 10, 1895

The Rev. Owen Farron of Seneca Falls was appointed assistant pastor at St. Mary's Church to succeed Father O'Hanlon.

February 23, 1895

Word was received by the Rev. A. A. Notebaert of the death of his brother, Colonel A. Notebaert in Antwerp, Belgium.

March 2, 1895

The Chapel and Assembly Room of the Young Ladies' Sodality and Children of Mary of St. Mary's Church, Auburn was renovated and remodeled. The Rev. F. Mulheon, pastor, was in charge of the work.

An editorial in this issue deplored the passing of owners of homes and cited figures from the San Francisco Monitor to show the increasing number of families living as tenants as compared with those who owned their own homes outright.

If Jesus Christ has testified His love for us by works and such cruel sufferings, how can we think to satisfy and correspond to this love by words alone?

Charity is precious—that charity which strongly impels us to help our neighbor, and which is willing to endure a thousand deaths that our neighbor may advance in virtue.