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MEMBER CATHOLIC PRESS ASSOCIATION

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"I would make any sacrifice, even to the pouring of my blood, for the cross and sustenance, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

CRY 'HAVOC'

The vicious brutality of a lynching mob is immoral, but understandable; Governor Rolph's unabashed refusal to bring the recent California lynchers to justice is immoral and difficult to understand. When sentiment becomes the guiding principle of either private action or public administration, "Judgment is fled to British beasts, and men have lost their reason." Constitutional liberty and security are not based on plastic and shifting sentiment, but on the firm foundations of sound judgment and reason.

Murder is murder, whether it be done by one man, or by five men in a gang, or by five hundred men in a mob. There are only two cases when the direct killing of a human being is not murder, and they are justifiable self-defense by a private citizen at the moment of mortal danger, and capital punishment by the duly-constituted public authority after the legal and just conviction of a criminal. Around both of these ethical rights is a whole hedge of rational restrictions which are demanded by prudent conscience to keep these justifiable means of protection from going to excess.

Now lynching cannot be classified as justifiable self-defense, because in that case it is the lynchers who are the guilty aggressors after the actual and imminent danger from the criminal has ceased, whereas in self-defense it is the criminal who is the guilty aggressor, and against whom desperate action may be taken only during the time that, and as long as, the grave threat persists, and even then, only to that degree which is necessary to ward off the danger (e. g. not killing when wounding would suffice for protection).

Neither can lynching be classified as capital punishment, since a mob of lynchers may never be invested with authority which belongs to lawfully constituted governments alone.

If, therefore, lynch-law cannot be classified either as justifiable self-defense or as duly executed capital punishment, it is murder; and any governor of a sovereign state who gainsays that patent fact of conscience exposes his mental integrity to grave suspicion.

Those who have gone on record as condoning the lynching of kidnapers as a means of securing domestic and social security are really looking for the curtailment of one danger by another equally vicious. Lynching is a Frankenstein monster that can turn against its own advocates. Let loose the violence of lynching as a remedy to protect your home from kidnapers, and what is to stop a false train of evidence from leading a lynching mob to that same house of yours to snatch away one of your family before his innocence can be proved?

Trial by jury for the sake of arriving at an unbiased verdict is one of the proud achievements of human enlightenment. But the complexity and unwieldiness of modern affairs, and the undeniable inadequacy and corruption of so much criminal court procedure with its red-tape and insufferable delays, with its shifty criminal lawyers and widespread perjury, have paralyzed only too frequently the arteries of justice. The fury of the California mob was promoted by the law's delay and frustration, but it chose a bad means for a good purpose. And while we cannot condone that means, nor agree to the fallacy that a good purpose can justify a bad means, nevertheless we ought not to forget the significance of their misguided zeal.

The accumulated wrath of the entire nation should be concentrated in irresistible and unmistakable protest against the decay of the law and against the maintenance of jugglers and charlatans in the courts of justice. That would be a struggle worthy of a humane and civilized people.

FORBIDDEN BOOKS

Priests are often asked whether such and such a book is on the Church's Index of forbidden books, and if the answer happens to be in the affirmative, the next question is, Why is it forbidden? It is the mission of the Church to promote the spiritual welfare of her children and to safeguard their eternal interests.

It is her sacred duty to avert by every right means whatever might injure the spiritual welfare of those committed to her care. If a book should be published attacking the Constitution of the United States, our government would step in and forbid its circulation. That is the meaning of the Index as it is employed by the Church.

It is certain that nothing affects more the well-being of individuals and of the community than the quality of our reading. Our reading is the food which we eat, and as such it must be the product of thought, and must be the product of a healthy and sane mind.

Life takes its quality from our reading. An unwholesome food injures health and destroys life, unwholesome reading enfeebles the mind and kills the moral life.

Never was the importance of this truth greater than now. The number of readers was never so large; and the quantity of reading matter was never so abundant as at present. Dailies, weeklies, monthlies, quarterlies, pamphlets and books are poured forth unceasingly from the printing presses, which are kept going night and day. These publications become the mind food of the millions who devour them. What is the quality of that reading which is in greatest demand? The present tastes and moral tone of "the public" fully answer this question.

Witness the amazing exposures of unsuspected men and women who are leading a "double life." Witness the dishonor of men in positions of trust—public and private. The abomination of divorce no longer excludes men and women from "respectability." This is pagan morality; and from it we easily infer what is the sort of reading that pleases and is in demand. It is for this reason among others that the Church turns aside the stream of polluted and false literature from her subjects. She condemns the vile stuff and puts the "danger" signal over it no matter how attractive it may appear.

The Index is not an attempt to stifle intellectual liberty; it is a safeguard thrown up to preserve society in soundness of mind and body. She knows only too well that all this deplorable corruption which we behold on all sides arises from the loss of Christian faith. Christian purity and Christian faith are inseparable. Whatever destroys one, destroys the other. Many, even good Christians, are not careful enough about what they read. They often rely too much upon the steadfastness of their own faith and virtue, and do not hesitate to read works which treat lightly of both. The poison is imbibed without being suspected.

Hence those who are unwilling to be paganezed, who wish to cling to Christian faith and morals, and to keep a healthy mind, must rigorously avoid all such reading. Parents who would not be disappointed in their children, should keep close watch on what they read. Wholesome books, clean newspapers, moral magazines only should find admittance into their houses. The reading matter found in the home should at all times reflect the Christian character of the household. Truly the world is perverted and needs penance. The Catholic press—Catholic literature—will prove a wholesome antidote.

INDECENT MOVIES

The latest voice to be raised in denunciation of movies which they characterize as "immoral and in bad taste" comes from the New York Publishers' Association. Such a protest was hardly to be expected from a liberal group like that, yet they have drawn up a strong condemnation and forwarded it to the movie industry. This is to be taken as an indication of the degradation into which the moving picture entertainment has fallen. Commercialism, which the Holy Father has named as the root of modern evils, practically controls the drama of today, both the legitimate stage and the screen.

With the exception of a very small number of worthy plays and moving pictures, the stage and the movie have abandoned all reserve, mocked every finer human feeling, every higher taste, and have pandered to the tastes of the depraved. Their posters are often an outrage on public decency. In the name of "art" they present in detail libertinism, suicide, murder, nightly to admiring audiences. To quote His Excellency Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, speaking of the forces of evil at work ceaselessly to restrict the Church in her divine mission of saving souls: "An example in our day is the moving picture, with its incalculable influence for evil. What a massacre of the innocence of youth is taking place hour by hour! How shall the crimes that have their direct sources in immoral motion pictures be measured? Catholics are called by God, the Pope, the Bishops and the priests to a united and vigorous campaign for the purification of the cinema, which has become a deadly menace to morals."

The moving picture producers have no regard for the morals of the public, they pay no attention to protests, they have only one center of sensitivity—their purse. Catholics make up a large percentage of the theater-going public. It is in your power to make a protest against this vile entertainment, a protest—the only one—that will be effective. Don't attend questionable movies. Don't let your children attend them. Then as the box-office receipts fall off, the producers will begin to realize that a sizeable portion of their patrons have had more than their fill of filth and they will get a lesson they have long needed.

An old theatrical man commenting on the decadence of the movies had this to say: "The men who are making that type of picture have not learned one significant and important fact; they have not learned that every type of entertainment that goes bad, goes out of business. The short road to theatrical ruin is the muddy road of filth."

Let us Catholics teach them that lesson. Do you parents realize that the movies are a powerful instrument in shaping the character of youth? Do you realize that very often, by their bold frontonery, they dull the sense of modesty and shame, inculcate disobedience to parents, irreverence for elders, disrespect for law and authority, teach crime, make light of the moral law, and enkindle in the sanctuary of the heart unholly passions?

If the legitimate plays are corrupt and the movies are immoral, it is because thousands of individuals want them that way—and are paying good money to keep them as they are. It is another case of the demand creating the supply. If you and I and all those who resent this debauched type of entertainment being presented to us, will withhold our support by refusing to patronize such, it will be a powerful factor in correcting this great evil. Remember that "actions speak louder than words."

Diocesan Recordings

In national controversies it is principles that should be emphasized and not principals states a staff writer of The Providence Visitor.

It was not alone that a substantial sum was placed in the Nazareth College Building Fund as a result of a football game staged Thanksgiving Day between Notre Dame B team and St. Bonaventure College in which the latter was victorious, 12 to 0, but that attention was drawn by the unique event to Nazareth College for women and its need for expansion. There was a stable crowd of some 5,000 persons turned out for the game which might have provided more action had the field been dry but which, all in all, was a better football game than usually seen in these parts. The event itself was a decided success, but the significance of the generous amount of publicity given to the only women's Catholic college in the diocese, establishes firmly in the public consciousness the college conducted by the Sisters of St. Joseph and prepares the way for future activities planned to increase the fund now well started.

Stamp collectors will be interested to know that the priest who designed the much-praised new set of 12 Wilberforce Centenary stamps recently issued by Sierra Leone, West Africa, will never possess a set of the desired stamps. As a missionary of the Congregation of the Holy Ghost he has taken the vow of poverty and cannot therefore own any property. Father Welch, C.S.S., designer of the stamps has received praise from the philatelic press saying they are among the finest ever issued.

Another example of Catholic news reporting by big news agencies in which errors appear came to light this week. When the Rt. Rev. Msgr. Bernard Kevenhoefer, Apostolic Prefect of the Bahamas, was announced as honored by the Holy Father with elevation to the titular Bishopric of Camuliana, the agencies released an article stating that Bishop-elect Kevenhoefer had been appointed Auxiliary Bishop of New York to succeed the late Bishop Dunn. The correct story was that Bishop-elect Kevenhoefer had been appointed to the same titular See as Bishop Dunn but not as Auxiliary Bishop of New York. Such an error while not vitally important gives wrong impressions, and for that reason we depend upon our own National Catholic Welfare Conference News Service in preference to the large daily anecdotes for accurate Catholic news.

In conducting Family Night Tuesday evening, of last week, Rochester Council, Knights of Columbus inaugurated a form of entertainment that could be emulated by all organizations. Under the direction of District Deput, John A. Doyle, the knights planned an evening's program of particular interest to boys and girls and one to which parents could safely bring their children. To make the evening's program attractive the knights brought two boys from New York who are nationally known for their radio plays based on Booth Tarkington's two heroes, "Penrod and Sam." The youthful celebrities proved to be well-mannered boys, intelligent and perfectly willing to join in with the spirit of the occasion. It was a grand night for fathers, mothers, son, and daughters. Such program if conducted often would assure parents that their children are being entertained in proper surroundings and under the right auspices. The affair was just another proof of the value of such a structure as Columbus Civic Center, the auditorium of which, was "just right" for the occasion.

Add to unimportant headlines: "Paul Whiteman 'Just Right,' Wife Thinks."

Thirty-five years administering to a parish is a record given few pastors to make in their life-times. Monsignor Brophy, this week, completes thirty-five years as pastor of St. Monica's parish and the church building, convent, school and rectory stand as evidences of work done, not to mention the school children who have been trained under his guidance. Graduates of St. Monica's School have taken their places in varied walks of life down through the years and have been a credit to those who labored in training them under Monsignor Brophy's guidance.

All who can should attend the Charity football game at Red Wing Stadium, Sunday, December 10. Proceeds go to the worthy cause of making somebody's Christmas more cheerful. If your football season closed with the Notre Dame-Army game, buy a ticket for the Charity game anyway.

Every member of a Catholic fraternal society should be able to say: "I subscribe for my diocesan paper." What do you say?

Fire and sword are but slow engines of destruction in comparison with the babdler.

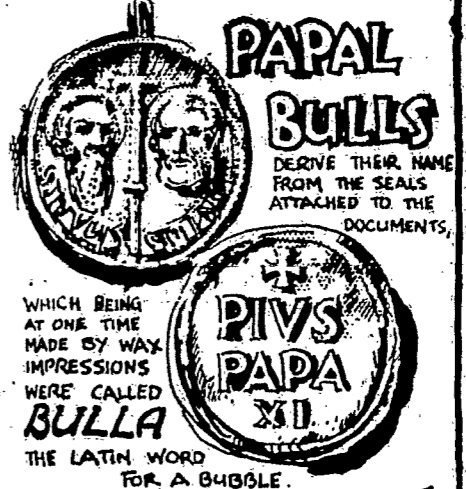
Expediency is man's wisdom; doing right is God's.—Meredith.

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY



Many of the FISHERMENS HOUSES in Marseilles possess truly magnificent decorations; the original of the Crucifixion painting shown here would be fit for any Art Gallery.



WHICH BEING AT ONE TIME MADE BY WAY IMPRESSIONS WERE CALLED BULLA THE LATIN WORD FOR A BUBBLE.



The LOG CHURCH of St. Andrew's, Greenstead, Essex dates back to the early part of the eighth century!



The UNIVERSITY OF BOLOGNA, THE OLDEST IN EUROPE, WAS FOUNDED A.D. 425. IN THE 13th CENTURY IT ASSEMBLED AS MANY AS 10,000 STUDENTS. 5 WOMEN HAVE BEEN NUMBERED AMONGST ITS PROFESSORS FROM THE 14th CENTURY.

SUNDAY is not the SABBATH, which is the seventh day of the week, Saturday, called the Sabbath (Sabbatum) in Latin liturgical books. The Christian observance of Sunday as the Lord's Day is quite distinct from the Jewish Sabbath.

Sursum Corda!

Lift up your hearts. Fix the eyes of your soul upon eternal and imperishable goods. Project your thoughts beyond the passing moment of time, which men call "life" and drawing aside the veil that hides from you the bright and glorious future, contemplate its beauty and its worth. That, and that alone, is the end worth struggling for; the crown of imperishable glory beyond all price. How can men waste their time on the trifles of earth, which endure but for a day! However great, however marked may be our success here and in the opinion of men, what is it really worth? Even could we take possession of and enjoy the whole earth, what would it avail? Where are those now who once cut the greatest figure, where are those who have been most successful, and who have won every prize that the world could offer them, such as fortune, high position, influence, power and fame? Where now are the great, the mighty, the powerful, before whom the world trembles, at whose voices nations stood still and held their breath? They once exercised great sway, and were powerful and influential; yes, for a time. They had it all their own way for a time. They could assert their own authority and dictate their own terms, and seemed almost to be "gods" rather than men. But for how long? Oh! for an instant. For the brief span of life. But their opportunity passed away as the lightning's flash. Already death has extinguished their glory, has blown out their light and left them in utter darkness. Then the world went on as before and troubled itself no more, and thought no more about them than if they had never been. For them the dream is over. The illusion is at an end. Their dignities and their renown have been stripped from them, crown and scepter have tumbled down. They who judged others and sacrificed thousands for lust or greed are now themselves judged, yes, judged and—perchance—condemned.

Let us at least be wise in time, and make our aim, above all things, to love, honor, serve and obey Him, who alone holds with His Hands the keys of life and death, of heaven and hell, and who alone will determine our lot for eternity. Sursum Corda!

From the Holy Ghost flows through all ages the wonderful doctrinal and mystical strength personified in the Cenacle by the Blessed Virgin and St. Peter.—St. Bressaneus.

A Tercentenary Of Historic Interest

Grown to a city of 35,450 inhabitants, Three Rivers, in the Province of Quebec, is preparing for the celebration of its tercentenary in the coming year. The occasion is of considerable interest to the people of our country, and especially to Catholics. It was from Three Rivers, or Trois Rivières, that Joliet, Father Marquette, Chevalier de la Salle, Radisson, and other explorers and missionaries, left for their voyage of discovery to the Upper Lakes, the Mississippi, and the vast country bordering on it, now constituting a number of great commonwealths—Michigan, Wisconsin, Minnesota, Iowa and Illinois. Three Rivers, situated on the River St. Lawrence, halfway between Quebec and Montreal, was founded in 1634 by Chevalier de LaViolette, but even before 1634 Three Rivers was the point of importance to the fur trade and was regarded as a barrier against incursions by the Indians bent upon attacking Quebec, the center of France's new colony in the New World. After two-and-one-half centuries Three Rivers had become a town of only a few thousand population. It was incorporated as a city on June 10, 1857. Regarding the origin of the name Three Rivers, a recent issue of the "News Letter of Canadian Events", issued by the Canadian Government Information Bureau at Ottawa, supplies this information with a writer in 1635: "The French called this spot Trois-Rivières because a beautiful river here enters the great St. Lawrence River by three main branches, caused by several small islands which form the delta of this river, and called Metaderouth by the Indians. Cartier refers to this river as De Fouez, while it was also known as the River of the Three Rivers under the French Regime." The river which enters the St. Lawrence at this point was named the St. Maurice after Maurice Foulon, the first owner of the St. Maurice Forges.

For more than a hundred years the settlement at Three Rivers was the most important trading post in Canada. It was the meeting place for all the Indians of the district, not only for trading in furs, but also for the making of treaties regarding peace and war. All the great discoverers and missionaries who ascended the St. Lawrence River to join their missions or to explore the country, made it a custom to stop at Three Rivers before taking up their perilous journey. The coming celebration has, therefore, a meaning transcending by far that local color alone would lend it.—C. V. Service.

A gift that will be remembered fifty-two times during the year, a subscription to the CATHOLIC COURIER.

Back Through the Years

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

March 30, 1895 Clerical transfers announced by Bishop McQuaid were as follows: The Rev. John J. Hickey of Waterloo to pastory Holy Family Church, Auburn; the Rev. W. H. Harrington, from Catholic Chaplains, State Industrial School to St. Mary's Church, Waterloo; The Rev. Thomas F. Hickey from Moravia to Chaptain, State Industrial School; the Rev. John J. McGrath, from St. Mary's Church to Moravia; the Rev. John Quinn from Holy Family Church, Auburn, to assistant pastor, St. Mary's Church, Rochester.

April 6, 1895 Young people of Charlotte formed a Catholic Literary Society with the following officers: President, P. E. Donnelly; Vice-President, Miss S. Kinsella; Secretary, James McLean; Treasurer, Mrs. E. Fortier; Executive Committee, the Messrs. Freeman, Wren, Robinson and Keenan and Messrs. F. Farnan, Tiernan, Fleming and C. Farnan.

April 13, 1895 Father Pringi celebrated his 25th anniversary at St. Mary's Church, Buffalo. Stationed at St. Joseph's Church in Rochester several years, he had many friends here who extended him congratulations on his silver jubilee.

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If the return of manuscripts or pictures is desired, they must be accompanied by a stamped, self-addressed envelope, but the Editor does not hold himself responsible for such communications.

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