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MEMBER CATHOLIC PRESS ASSOCIATION

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

Editorials

LABORATORY VERSUS PULPIT

Two interesting and significant news accounts have come under our observation recently. One is the account of the conversion to the Catholic Faith of Dr. Herbert E. Cory, scientist and educator. The other, a sermon, delivered in a Protestant church by a boy preacher that tells only too plainly the reason why the Protestant church today has need to decry its loss in membership.

Dr. Cory was at one time a member of the Congregationalist Church. As he himself relates, he lost serious interest in this religion of his youth and tried to rebuild his lost faith. Strange as it may seem to some, the faith in God that he lost in his own church began to revive, slowly and vaguely, in "that den of iniquity" which is denominated the scientific laboratory.

"I was studying the mystery of life," Dr. Cory writes, "in the biological laboratory, under the microscope and in other ways, when I began to realize that life could not be accounted for as the orthodox biologists do, in terms of pure chance and mechanism; that there must be at work a benevolent purpose which not only effects us, but which reaches out to the one-cell yeast plant or to the little one-cell amoeba."

Dr. Cory deduced from his scientific investigations that "nothing in nature remains alone, that it cannot remain alone. Reading the Gospel, the scientist learned that 'God is love.' This teaching found a parallel with his own deduction from science and he concluded that science is really only describing a world that we cannot believe unless it is saturated with divinity."

When Dr. Cory made a study of the Catholic dogma, he found out that science itself teaches precisely what the Church teaches. He then became a Catholic.

That is the account of faith coming from a laboratory. The sermon, sophomoric and vain, is the account of unbelief coming from a pulpit. And again, strange as it may seem, it was taken as a sign that the young preacher is intending to enter the "Christian ministry."

That sermon, pregnant with its theories of atheistic evolution, its reduction of the account of Creation in Genesis to a "naive story," its illogical attributions of a greater effect to a lesser cause, its confidence in a finite and fallen nature which can forge its own soul and develop immortality from inertness, proves only too well that when dogma is cast aside rationalism will follow with chaotic results.

If the sermon can be taken as significant of the faith of the "Christian ministry" then the "Christian ministry" needs to retract itself. If beliefs, unbeliefs more correctly, like these are to be the food for a Christian people, then starvation stares them in the face. If they are taught that God is but man's noblest concept (instead of man being God's noblest creature) what a very little and insignificant God He is at best! Faith from a laboratory! Unbelief out of a pulpit! How the fall is wagging the dog!

RELIGION NECESSARY TO EDUCATION

Within the past two years there seems to be a decided change in the attitude of the exponents of secular education toward the value of religion in the formation of character.

These teachers have at last begun to see a new light. They are becoming convinced of the fact that education without religion falls short of obtaining the desired results. They are beginning to realize that the tenets of a supernatural faith, sanctioned by religion, are the best inspirations that will lift man above the commonplace and make him the nobleman that education intends him to be.

With this change of mind, there has come a frank and open change of expression of opinion. Listen to Lord Irwin, British Minister of Education and a non-Catholic: "Every training college," he said in an address at the opening of a training college for women teachers, "in my judgment needs a religious background if it is to do its work; for more and more is it realized that religion is the essence and condition of character."

"In these days I do not hesitate to assert my conviction that no system of State education can afford to ignore this vital element."

It is true that we want character-training to be real and that it is true as I believe, that the real quality of training can only come from religion. The formal religious instruction is not sufficient and you need the influence that is only possible by the example of personal conviction and personal enthusiasm.

We have long enough memories to remember how these matters have been handled in the past; but I am greatly interested in one England's great teacher on this matter arising from the fact that the same has come when the same nomination has been made in the past.

to save this country and the world from real dangers."

If, a few years back, a Catholic had voiced such an expression of opinion, he would have been charged with Popery.

But it is a long road that has no turning. Religious education must go hand in hand with secular education or else the task is left incomplete. Now that the fact is realized, we wonder what system for religious instruction for the vast majority of our public school children will be installed.

WHAT DO THEY SEE?

The President selected A. Lawrence Lowell, President-Emeritus of Harvard University, to serve on the moving picture code authority. Mr. Lowell declined absolutely to serve. His reasons have recently been made public and are worthy of study and consideration by every Catholic parent in the country.

One of his reasons is that the government is giving the producers power to carry on the code over the objection of code authorities who may be in opposition to the production of immoral pictures.

We wonder if our Catholic people, and especially our Catholic parents, realize the extent that immorality and crime are displayed on the silver screen. Scientific research and investigation have disclosed much startling information on that subject.

Something like 1,500 feature pictures were made the object of dispassionate study by a group of trained scientific investigators. These men found that between 75 and 80 percent of these features dealt with love, sex and crime. In 115 pictures, studied as they came along, it was discovered that in them 406 crimes were actually committed and 43 more attempted. Every person seeing one of these movies saw almost four crimes per picture committed in the name of "harmless entertainment."

It is known that virtually our entire population of young people between the ages of 15 and 20 are movie goers. We know that our Catholic children are numbered among this group. What we would like to know is "Do Catholic parents know what their children see when they go to the movies?"

In movies where life is so distorted, even adults react to their sinister effect. And if Catholic parents believe that their children can see pictures that center their names around sex and crime and go unaffected, they are deluding themselves.

We are told that the youngest movie goer will remember 50 and 60 percent of the picture remembered by his parent. From the age of 9 a child that is normal will respond to erotic and love scenes. If the child is in adolescent age life reaction will be much more noticeable. Children absorb correct and incorrect information alike and retain from 70 to 100 percent of it according to the vividness of the imagining on the screen.

With the knowledge of these scientific facts in mind, it is to be hoped that Catholic parents will cease to be indifferent to the types of movies frequented by their children. Let every Catholic parent adopt the principle that their children will not be allowed to see a movie that the parent has not already seen or whose title does not appear on the white list of some reliable review.

Current Comment

INSOLENTLY IMPERTINENT

The New York Times carries weekly a special Book Review supplement that is generally of very able content. Of course, it doesn't come near the infallibility that its sponsors pretend in.

Recently it reviewed a book that has caused a lawsuit to be filed by its author in England against certain Catholics who took exception to the volume in no uncertain tones. The reviewer might have gleaned from this that he was handling dynamite; evidently, though, he didn't.

The author calls her book a life of Mary, the Mother of Christ. Of course, this is a pitiful misnomer since it depicts the Immaculate Virgin as the mother of several children of whom Jesus is the eldest and as an unbeliever in the mission of her Son.

With a stroke of the pen, the "Virgin of all Virgins blest" is swept away. With another she who is termed "the Seat of Wisdom" is transformed into a dillard who cannot glimpse the radiance of the "Light of Lights" and the "Flaming Sun of Justice." Who is at the same time her only Son.

Catholics will simply regard the book as heretical and have nothing to do with it. A son takes no delight in a travesty of his mother.

When the Times reviewer invites his readers, of whom many thousands are Catholics, to peruse the book it is insolently impertinent.

In carrying the invitation, above all at this season of the year when the miraculous virginal maternity of Mary thrills the clean of heart, the New York Times is incredibly crude.—Catholic Universe—Bulletin (Cleveland).

SUBMIT IT!

If the critics of our President have a better plan or a more secure program than the President's "New Deal" why in the name of our starving millions don't they step forward and submit it to Franklin D. Roosevelt. He will be the first man to consider it and if better than his own plan, he will adopt it.—The Western Catholic.

CATHOLICS AND INTOLERANCE

We pride ourselves that the spirit of intolerance is infinitely weaker in the United States than in Northern Ireland, and it is. On the other hand, there are numerous communities in the United States where Catholics constitute a sizeable proportion of the population and pay a substantial part of the school taxes, and where it is impossible for a Catholic to get a post as public school teacher. But we can safely challenge anti-Catholics to cite an instance of similar intolerance on the part of Catholics against Protestants in communities where the proportions are reversed.—The Bulletin—Georgia.

There is nothing so absurd as not to have been said by some philosopher.

Diocesan Recordings

An experiment has been reported to the American Association for the Advancement of Science which claims that United States Senators have brains two ounces heavier than Representatives. When Congress gets under full swing we'll be able to judge of the relative weight of Senators' and Representatives' brains.

Out in Seattle an employee of the postoffice of that city has been arrested by postal inspectors on a charge of stealing hundreds of letters addressed to foreign missionaries. His own name Douglas J. Christenson should have reminded him that he was bringing added hardships to those noble workers spreading the Gospel of Christ.

Although he was stunned by the fire which ruined greatly his beloved Aljo Club, Father Albert J. Geiger told us the other night that it had been a blessing in disguise. Because of the fire, many prominent citizens have been attracted to the work done in the Club for boys and girls of all creeds and have rallied to see that the Club's loss is covered by voluntary contributions. Then, too, the success of the Club has been told and retold and will give others encouragement in their endeavors to provide proper recreational activities for boys and girls of today. All who are able should contribute to the Aljo Club and assure its continued successful operation.

Getting the other fellow's viewpoint often aids us in getting the right perspective. In an article entitled "One Family Meets the Depression" in the current number of Survey Graphic, V. Gordon Byron, a member of the Methodist church tells of the comfort he derives from attending the Sacrifice of the Mass in a Catholic Church. He writes: "I would place the development of appreciation of things spiritual at the top of my list of the sweeter uses of adversity. It should not surprise anyone to learn that those who are weary and heavy laden have turned to the Great Comforter for solace. I speak only for myself but I suspect that this feeling is widespread. Until the depression I had not entered a church since my marriage 12 years ago. While I was brought up a strict Methodist, I find comfort today in the Sacrifice of the Mass of the Catholic Church, of which I am not a member. There is a wonderful stability, a sense of permanence about the Catholic Church which contrasts dramatically with the ever shifting, crazy world around us. It offers a quiet haven to those of us who are weary of the storm. After church on Sunday the winning of material success or the present lack of it, seems entirely unimportant to one who has been an humble witness of the Supreme Sacrifice."

Do we Catholics feel the way he does or are we anxious to get out of Mass as quickly as we can on Sunday? One of our friends recently asked us about the reported apparitions in Belgium. The Belghem Hierarchy in a joint pastoral recently issued a warning against rash credence of reported "apparitions" there with the following general counsels: "1. The 'apparitions,' or whatever you under that name, are not to be considered approved or recommended by the Church; "2. Priests are requested to emphasize to their people the rules of prudence and discretion which guide the Church in such matters particularly that principle by which the reported happenings as 'apparitions' are not to be affirmed so long as sufficient guarantees of such a supernatural nature are lacking; "3. Priests are instructed not to conduct pilgrimages to such places of 'apparitions' without the express consent of their Bishops; "4. All writings on the subject of the 'apparitions' must first be passed on by the Church authorities and such commentaries, even when permitted by the Church, are to be regarded as expressing only the opinion of the author. It is further urged that any information relating to 'apparitions' be first communicated to the proper church authorities, rather than to the public at large.

DeWitt's Federation of Labor has asked the Civil Works Administration to give emergency maintenance aid to parochial as well as public schools. It is beginning to dawn on our American people that in a sense the parochial school is a public school and that all assistance given to maintain the parochial school aids the public school system for to close the demand upon the public schools would be so great that the problems now presented would be greatly intensified.

The Bronx, a section of New York City gets into the newspapers for many activities, but here is one item that is filled with spiritual possibilities for the men living in that particular part of the metropolis: On the night of December 2, 1000 men met at the Church of Our Lady of Mercy to adore the Blessed Sacrament beginning the "Bronx Nocturnal Adoration Society." In the Diocese of Rochester the value of this Society has been demonstrated by the branches in the various

STRANGE BUT TRUE Catholic Facts But Little Known By M. J. MURRAY

Illustration of a temple complex with text: KIOTO in JAPAN is called the CITY OF TEMPLES. There are not only great numbers of temples but each contains hundreds of idols & one of them is reputed to contain no less than THIRTY THOUSAND of these GODS. A Babylonian account of the DELUGE is inscribed on baked clay tablets preserved in the British Museum. ANSWER TO LAST WEEK'S QUESTION: IT IS MOST PROBABLE THAT OUR LORD'S COMPARISON WAS BASED UPON THE CURRENT JEWISH PROVERB FOR AN IMPOSSIBILITY. LORD NUGENT IN HIS 'LANDS SACRED AND CLASSICAL' DESCRIBES HIMSELF AS 'ABOUT TO WALK OUT OF HEBRON THROUGH THE LARGE GATE WHEN HIS COMPANIONS SEEING A TEAM OF CAMELS, APPROACHING DESIRED HIM TO GO THROUGH THE EYE OF THE NEEDLE, IN OTHER WORDS THE SMALL SIDE OF THE GATE.' THROUGH THIS GATE THE CAMEL CANNOT PASS WITHOUT GREAT DIFFICULTY AND STRIPPED OF HIS LOAD OF TRAPPINGS AND MERCHANDISE. There is today a chapel notable for its simplicity on the traditional site of SAINT JOSEPH'S WORKSHOP at NAZARETH. (10)

Editorial Suggests a Way Out

The horrors that stained the length of days in the year 1933 were outweighed by the good accomplished. A recent editorial in the Brooklyn Tablet stated in commenting upon the passing of the old year:

"For instance, the editorial states, 'struggling Catholics all parts of the country who have their boys and girls in the religious public schools, have continued intent amid depression alike on being officers of high standing and on providing their offspring with the type of schooling which their conscience holds imperative. These citizens have taken heart from the action during 1933 of two States, Washington and New Mexico. Both have proudly enacted laws that rest upon fair play. The former, last March, declared all schools, churches and charitable institutions free from taxation. Not to be outdone, New Mexico voted free textbooks to school children irrespective of the school attended. The Catholic citizens of New York State have acclaimed both these instances of civic justice. They, too, are feeling very much the sharp pinch on their religious public schools at the greatest financial sacrifice. They don't intend ever to shut up these schools. But they do hope and they do pray for the New Deal in the distribution of the public funds gathered for the education of the growing generations."

"Our public officials are now concerned with schemes for keeping the budget balanced. It is a difficult task. They are greatly helped by private organizations and public-spirited men and women, while thus weighing expenses and reaching out for added revenues, all of them should remember to look squarely at facts. Our religious public schools are part and parcel of our American common school system. Their very stability, due to the genuineness of the Catholic's belief in religious education, is one of the best hopes of the nation. The spirit of peace among citizens is one of the achievements of these schools. They are parents' schools. They represent under law parents' rights and decisions. Thousands of American fathers and mothers regard them as their very life blood. Such schools are true nurseries of a fine and active patriotism. American citizens have founded them, are financing them and are dedicated eternally to them. They stand for a heavy burden of building construction and annual operation. The figures for New York State run far into millions. That load, always heavy, is at present most trying. It should be lifted in part, in the interest of fair play. This is no request for State money for religion. It is a citizen's petition for State money for

state education. Understood in these terms, the claim is highly reasonable and will finally be allowed by the good sense of the Empire State.

"Up in our neighboring county, Canada, a Protestant member of the Ontario Legislature, the Hon. Frank W. Wilson, had this very pertinent observation to make the other day: 'The school tax question will never be properly considered in an atmosphere of hate and abuse and bigotry.' Catholic citizens do not find fault with their fellow-citizens who choose to send their boys and girls to the type of public school now functioning. The same spirit of tolerance is sought by Catholics from Protestants, Jews and non-believers. If an awkward provision of our State Constitution, drafted by our forefathers who never dreamt of present day conditions, stands in the way of immediate fair play on the school question, let us consider how to do the right thing and yet be within the law. The money allotted by the Child Welfare Boards is given directly to parents for their prudent use in the rearing of the children. Why not also award a specified part of the State educational funds to such parents as desire to have their children in the religious public schools? Let there be the closest supervision of these outlays.—Withdraw them from parents who violate their trust. In this matter a plan of fair play in the school tax matters would be introduced. It would go into immediate effect. It would be a good way out."

A SOVIET FLAG PRESENTED TO THE HOLY FATHER

A group of Chinese pilgrims are granted an audience by the Holy Father... His Holiness, gazing upon the gathering, suddenly espies a red banner, bearing the symbols of Sovietism, a sickle, a hammer, and a five pointed star. What does it mean? A bolshevik demonstration? No, a thoughtful tribute of the Christians.

As the 'Kath. Kirchenzeitung' of Munich reports, the flag had been the standard of a small troop of communists who had held the Spanish missioner Father Avila prisoner. It had been confiscated, and Christians suggested it be presented to the Holy Father. The Pontiff realized the intention of the donors, but gazed with saddened eyes upon the blood-red banner, stained with so much sorrow, crime and persecution of the Church in China. However, His Holiness also saw it was flanked by the brilliant white banners of Chinese Catholic Action, indicating joyous faith and vigorous hope. A smile brightened his countenance as he gazed upon the representatives of a great people, who shall find the way through storm and distress, to the harbor of truth.—C. V. Service.

Back Through the Years

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

May 1, 1895 A very altar was dedicated to the Blessed Virgin in St. Michael's Church by Bishop McQuaid. The altar cost \$500 was the gift of the children of the parish.

Officers elected in the Cardinal Newman Reading Circle were: President Miss Bertie O'Rourke, First Vice-President, Mrs. K. J. Dowling, Second Vice-President, Miss Louise McQuinnery, Recording Secretary, Miss Ignatia Moriand, Corresponding Secretary, Miss Ella Ostrachy, Treasurer, Miss Mary Drury, Librarians, Misses Eliza and Walter.

Sister Mary Conrada died at St. Joseph's Orphan Asylum.

An editorial comment in the May 4, 1895 issue stated: "Capital and labor would get along very well together if there were not so many men trying to get capital without labor."

May 14, 1895 The Holy Family Temperance Society Dramatic Club of Auburn elected Frank Shields manager and planned to present "Rody the Rover" in surrounding towns.

Those who love the poor in life shall have no fear of death.—St. Vincent de Paul.

He who continues in anger, strife and a bitter spirit, has a taste of the air of hell.

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