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With the Approbation of the
Most Reverend Archbishop Edward Mooney,
Bishop of Rochester.

MEMBER CATHOLIC PRESS ASSOCIATION

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

Editorials

YOUTH CONTROL AMENDMENT

In the early part of 1924 the Congress of the United States passed a joint resolution proposing an amendment to the constitution of the United States in relation to the labor of persons under eighteen years of age.

This proposed amendment has been termed by its proponents the Child Labor Amendment. Opponents of the amendment have correctly called it the Youth Control Amendment.

This proposed amendment provides that "the Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age." No qualifying words are added to limit the power of Congress to occupations that are gainful or dangerous nor to occupations that are paid, or unpaid, seasonal, full-time or part time; in the factory, on the farm or in the home. Every attempt to qualify the power sought to be given under the proposed amendment was voted down.

Adoption of the amendment would, as Archbishop Glennon of St. Louis said a few weeks ago, result in turning our young people over to the Federal Government until they have completed their eighteenth year. It would substitute the authority of the Federal Government for the authority of parents over their children during that time.

When the proposed amendment was submitted to the states in 1924 it was overwhelmingly voted down. There is however no limitation on the time within which ratification must take place. Consequently those who favor the amendment are taking advantage of the present unsettled condition of affairs in the country to secure ratification of the proposed amendment and by miscalling it the Child Labor Amendment.

Every reasonable person is or should be opposed to child labor and should do all that he can to see that it is stamped out. We maintain however that the proper way and the only effective way to stamp it out is by arousing public opinion in the various states of the country. Most of the states already have effective child labor laws. Those who oppose child labor should unite in securing the rigid enforcement of these laws.

Regulation of child labor is properly a function of the states. It is no part of the function of the Federal Government. To grant to the Federal Government the power "to limit, regulate, and prohibit the labor of persons under eighteen years of age" would result in the use of that power by the Federal Government. Experience has shown that Congress always uses power granted to it. Experience has also shown the evils that have resulted from granting to the Federal Government powers which belong properly to the people themselves or to the several states.

Those who oppose granting to Congress the amazing power given by the proposed amendment should use every reasonable effort to induce the Legislature of the State of New York to go on record in opposition to ratification of said amendment. The time to act is now, and the way to act is by getting in touch with the members of the Legislature and impressing upon them the reasons, as herein given, why the amendment should not be ratified.

MEDICINE FOR GOD

It seems to us that during this very inclement weather, when our contacts with the family physician are multiplied, it is a most opportune time to make an appeal for supplies for the Medical Missions.

You may not believe it, but it is the custom of medical manufacturers to distribute free each year tons and tons of valuable samples of medicines and medical preparations to the doctors and nurses whom you know and to the drug stores which you patronize. The manufacturers do this to get their goods on the market.

It is true that only a small percentage of these medical samples are used. Most of them lie about gathering dust until they are thrown away by the maid.

Here is a suggestion we are passing along to those who are willing to help in the Mission Cause of the Church. Ask your doctor or nurse or druggist to save these samples for you. If you ask them why you want them, they too may catch the spirit and save their samples with enthusiasm. When you have made your collection, send it to the Catholic Medical Mission Board or to your representative at the Faith Office in Columbus Center.

These supplies will be sorted by experienced hands and can be used will be sent to the sick and suffering to play a unique part in winning the souls of the sick.

These medical kits of the Church are often the best, if not the best, of their kind. The confidence of the sick and suffering is often won by the few doctors who use them. Most of the

sick natives resort to the tribal witch doctor whose methods are crude and cruel to the last degree. The result is that when epidemic comes, the poor natives die like flies.

Once the natives realize, however, that the stranger who has come among them, is equipped to care for their infected eyes and skin diseases they take him to their heart and the path to conversion to Christ is at once easily opened.

Medicine on the mission field proves to be the salvation for body and soul. When we think of all the good the little sample packages of medicine that are discarded here at home could do if they were placed at the disposal of a missionary abroad, we can't resist the temptation to enlist you to salvage it.

We urge you to make your appeal to your druggist, your doctor and your nurse for their sample supplies. Start in today and be a home medical missionary. If you need a slogan to buoy up your enthusiasm, here is one: "Medicine for God."

A PAMPHLET A DAY

The American public is a very busy public. Speed has become a distinctive and predominant feature of American life. The average American today, employed or unemployed, reads as he runs.

Publishers have had to keep up with the trend of the times. As a result we find our book stalls, literally flooded with the short story, the digest and the review.

The Catholic Press has not been out-done by the secular in serving its busy readers. It has realized the necessity of filling a part of the brief spare moments of Catholics with reading that would turn their minds to truths essential to Catholic life.

The religious pamphlet has proven to be this means and is furnishing the Catholic mind with small but solid bits of religious material that is food for thought even during hours crowded with activity. The religious pamphlet holds its own important place in the work of Catholic Evidence today.

There is no doubt that the pamphlet can serve its purpose well. It brings correct information, simply but carefully and briefly written, on almost every question that concerns Catholic faith and morals.

The pamphlet is often a brief, concise and conclusive summary of theological arguments for the busy layman on Catholic teaching that actually is contained in volumes for the theologian. Without the pamphlet, the layman would have to depend on the pulpit for the desired information, for he would ordinarily not have the time nor the opportunity to read the tomes for himself.

The results of long hours of study, laborious research among the writings of the Fathers of the Church, and even long years in following the discoveries of science are often, in brief form, summarized for the layman within the few pages of a pamphlet by a Catholic scholar who has won his degree of doctorate.

It is no wonder then, that we find the pamphlet rack located in a conspicuous place in the vestibules of our churches and in the meeting halls of our sodalities. It is right that the distribution of religious pamphlets among our Catholic people and our non-Catholic neighbors should form one of the activities of those interested in Catholic Evidence work.

We would like to induce every reader of our paper to acquire the pamphlet habit. Read a pamphlet a day and you will be surprised how the knowledge of your religion will grow.

Current Comment

TOO MUCH RUSSIA

With our characteristic American way of overdoing things, we have, in the past few weeks rushed from an attitude of holding aloof from Russia to one of taking that country to our closest bosom. Over-enthusiastic orators are assuring us that "we should have recognized the Soviet years ago"; leaders of the business and industrial world, to whom the very word "Communism" has been a nightmare, crowd to attend a dinner at which the guest of honor is the official representative of a Communist state; Russian art monopolizes our galleries, articles on Russia fill the columns of our press. We have become "Russia-conscious" with a vengeance.

But the fact remains that formal recognition does not mean that we approve of Russia's social, economic and political philosophy; we do not. Nor does recognition now mean that it was a mistake for us not to recognize Russia years ago; it is a different, a chastened Russia to which we are sending an ambassador; not the arrogant, anti-God Soviet of a few years ago. Recognition has been accorded by President Roosevelt only after definite engagements were entered into by the Russian representative; it still remains to be seen if these engagements will be honestly carried out.

We have established formal relations with Russia after a lapse of sixteen years. The very fact that there was such a lapse and the unusual circumstances that attended the eventual granting of recognition teach their own lesson. This country must be on its guard to make sure that Russia is now entitled to be treated as a respectable nation.—The Pittsburgh Catholic.

WHAT ABOUT DIVORCE?

Some time ago, in a source we can no longer identify, we read a remark to the effect that every right-minded American must envy the vindication that has come to the Catholic Church as the result of her prudent and consistent aloofness on the question of national prohibition. But if the Church is worthy of envy on that score, to what supreme tribute is she entitled because of her unswerving opposition to one of the greatest and most far-reaching evils with which modern society is afflicted—Divorce? The answer to that question would be far from unanimous today, even as the answer to the question of prohibition was far from unanimous only a few years ago; but the time will come—not tomorrow, or next year, but sooner, perhaps, than most people expect when the nation will acknowledge that the Catholic Church, and she alone, has had the correct conception of the problem of divorce.—The Southern Messenger.

Diocesan Recordings

Some crooners sing of love undying, over the air, and in their private lives get all mixed up in divorce tangles.

Worship laws in Germany will undoubtedly fill the Churches as did prohibition laws, the speak-easies, over here.

One of the bright spots in the news items received this week was the announcement that St. Peter and Paul Sodality of Rochester is going to follow up its distribution of Christmas baskets with friendly visits and material aid. Real charity does not end with the Christmas season and these young women are setting a good example in carrying on the work throughout the year.

Capable lay leaders in the future is the aim of those sponsoring the Columbian Squires, junior organization of the Knights of Columbus in Rochester, Elmira, Auburn and Ithaca. High ideals and principles are incorporated in the ritual of this organization which was founded three years ago by the Supreme Officers of the K. of C. to perpetuate their membership and at the same time to train young Catholic men for Catholic action in the future. Each Circle, as a unit of the Columbian Squires is known, has competent members of the Knights of Columbus aiding, and advising it. The membership is made up of Catholic young men between the ages of 14 and 18. The boys are being put entirely on their own in the matter of conducting their meetings, arranging for their religious and educational activities and for their athletics. Interest in this work is increasing and all support and cooperation possible should be given those directing the Columbian Squires. Young Catholic men should be encouraged to join.

The priest at such and such a Church told the people not to go to that certain movie; we heard a friend say recently, "Another in the group said that such an announcement will cause those who heard it to go to the movie out of curiosity and that the priest's announcement would do more harm than good. If such a thing takes place when a priest through his knowledge of what is good for his people, or what is bad, takes place, the matter rests entirely with the conscience of those who do not follow his advice. When a child is told not to stick its hand in a fire because it will get burnt, and the child does that very thing, who feels hurt, the child or the one telling the child what is good for it? This same thing obtains in any of the admonitions given by the priests. When they have made their announcements, their consciences are clear and those who act contrary are not hurting their advisers, they are hurting themselves.

When Archbishop Mooney visits Rochester Council, Knights of Columbus, of which he is now a member, on Thursday evening, January 18, it will not mean that the Bishop is interested solely in that Council, but that he is interested in the Order as a strong Catholic lay body in his diocese. Every member of Rochester Council will attend to show his Bishop that he is loyal to the head of the Diocese and ready to do the Bishop's bidding in whatever asked.

Consideration for the feelings of others in dispensing charity may be brought about in many ways. Here is a little incident we heard of this week which did not occur in this locality but is, however, to the point. In maintaining a Catholic school in another city, the Sisters in charge found that it was necessary to charge the pupils \$1.00 per month to keep expenses going. Not all of the pupils were of well-to-do parents, many of them were actually in need. The Sisters, knowing the necessity for income and not wanting any of the children to feel that they were not paying their way, decided to send envelopes to the parents of each child, once a month. In the envelopes going to those who were known to be able to pay their way, the Sisters placed a statement for \$1.00 for tuition. In the envelopes sent to the parents unable to meet the tuition, the Sisters sent a holy card together with a note that in returning the envelope, sealed a piece of paper be inserted. Thus the child of the parents who could not afford to pay believed that they were bringing back to the Sisters, the same envelope as every other child in the school. The idea we have learned was conceived by a Sister of Charity.

Tribute was recently paid to Frederick Burr Oppen, creator of the "Happy Hooligan," comics in the newspapers on his 77th birthday. Having been a comic artist since he was 14 years of age his fellow-artists gathered to honor him on his birthday, January 3. The finest tribute, we think, paid to him was written by Martin Few in Editor and Publisher who said of Mr. Oppen: "He knows how to point a good story and wit. A definite line runs between the comic and the vulgar in newspaper funerals and Oppen has, always respected it. He has given the world much joy and in old age still hold up a self-respecting head."

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY



GOLF was introduced into Scotland—its supposed land of origin—from HOLLAND ABOUT THE END OF THE 16th CENTURY WHERE IT BECAME SO POPULAR THAT IT WAS FORBIDDEN BY LAW AT ABERDEEN AS "A POPISSH GAME!"

ISAIAH, THE GREATEST OF THE HEBREW PROPHETS, WAS MARTYRED BY HIS WICKED SON-IN-LAW, KING MANASSES, BEING SAWED IN TWO FOR DARING TO REPROVE THE KING.

PAX POTIOR BELLO

The title "FATHER" given to priests in English-speaking countries is an innovation; in Rome and Europe generally only priests of certain religious orders are called "FATHER" while the secular clergy are addressed by titles equivalent to our "ME"

This Privet Hedge at Sordley, BIRMINGHAM proclaims in Latin: "PEACE IS MORE POWERFUL THAN WAR"

Do you know the Diocese of the Angels and Saint Didacus? ANSWER NEXT WEEK

Great and All But Forgotten

The love of everything new is very strong in modern man. In fact, the new is over-estimated to the detriment of both institution and things we have inherited from our forebears. This tendency is carried even into the realm of charity and philanthropy. Thus, for instance, social workers are apt to lay great stress on recent innovations of a philanthropic nature, while little is said regarding charitable activities engaged in by former generations which may have outgrown their usefulness because of changed conditions.

How many Catholics even know of the Orders of former centuries engaged in ransoming Christian slaves in the hands of Mohammedans. Whose activity did not cease until the power for evil in the Mediterranean Sea of the Turks and the Barbary States had been broken? There is an article on this subject, "The Orders of Ransom," by Rev. D. Murray, in a recent edition of "The Irish Ecclesiastical Record." For 500 years these Orders toiled for the release of countless captives from the horrors of a living death—from utter wretchedness of soul and body. Even the history of our country attests to the power and ruthlessness of the Moorish or Saracen corsairs who considered the landlocked sea, on whose shores so much of the history of Christian nations was enacted, their own.

The first religious institute, devoted exclusively to the noble enterprise of ransoming Christian prisoners in the hands of the Mohammedans, was established in the year 1198, just a century after the beginning of the Crusades. This was the Order of the Holy Trinity founded by St. John of Matha, a native of Provence. Their rule, of great austerity, was well fitted to mold men for a life of sublime sacrifice. Fr. Murray quotes from Chateaubriand's "Genius of Christianity" the following opinion: "By their original constitutions the Trinitarians were restricted to a diet of vegetables and milk. But why did they live so austere? Because the more these Fathers denied themselves the necessities of life the larger was the sum reserved for the barbarians; because, if the wrath of Heaven required victims, it was hoped that the Almighty would receive the expiation of these religious in exchange for the sufferings from which they might deliver the prisoners."

There must have been a great need for an Order of this kind at the time; in the year 1200, two of its members, John the Englishman, and William the Scotman, were sent to Morocco, where they negotiated the ransom of 136 Christian captives. In the following year St. John of Matha went in person to Tunis and purchased the liberty of 110 more. He then proceeded to Provence, where he collected large alms, which he brought into Spain and ransomed many

who were in captivity under the Moors. "Nor did he cease from his ministry of mercy," Fr. Murray writes, "until he was completely broken down by his heroic and exhausting labors."

But there was never lack of men for this great work. "Supported by Popes and temporal rulers, and backed by the enthusiasm and generosity of the faithful," says the author of the article on "The Orders of Ransom," "the Order spread very rapidly and widely. . . . In fact, within forty years of its foundation, it counted 600 houses throughout Christendom where its beneficent action was manifested by the return of so many liberated captives to their homeland and friends."

Alms and gifts of various kind came in abundantly, and the apostolate of mercy went on decade after decade, and century after century. By the year 1787, "the Trinitarians could count to their credit the redemption of 900,000 Christian captives." Among them, let us add, there were also Protestants as we know from German sources.

Not long after the foundation of the Trinitarians, the Order of the Blessed Virgin of Ransom (de la Mercede), generally called Mercedarians came into being. Founded by St. Peter Nolasco, in the year 1223, it too possesses a remarkable record of charitable activity. "History records no grander example of heroic charity than these valiant knights of God," who freely gave themselves up as hostages, submitting to the chains and lashes of their Mohammedan taskmasters that men with families (or in danger of apostasy) might be allowed to return to their wives and children." At the instance of their founder the Mercedarians in fact took a fourth vow which obliged them to render captives the remarkable service just referred to. During the five centuries of their activity among the Moslems, the Mercedarians must have rescued three-quarters of a million captives. From the foundation of the Order till the year 1832 they ransomed 480,736 Christians. By what means and sacrifices, the life of St. Peter Paschal reveals.

Vincennes, Too

While he was in the hands of the Mohammedans, he was suffering slow martyrdom. The clergy and people of his Diocese sent him a sum of money for his ransom, but, instead of purchasing his own liberty, he redeemed a number of women and children whose weakness placed them in some danger of forsaking the Faith. So he remained with his jailors, who procured for him the martyr's crown in the year 1300. A Protestant historian does not hesitate to declare that none of the expeditions sent against the Barbary States by the European powers or by America "equalled the moral effect produced by the ministry of consolation, peace and abnegation, going

even to the sacrifice of life and liberty, which was exercised by the humble sons of St. John of Matha, St. Peter Nolasco and St. Vincent de Paul." For the Congregation of the Missions too took part in ransom work between 1612-60, and redeemed about 1200 captives.

Both the Order of the Holy Trinity and that of Our Lady of Ransom survive, though greatly diminished in numbers. The Trinitarians conduct four flourishing foundations in the U. S.; 3 in New Jersey and 1 in Pennsylvania. The Mercedarians, who participated in the voyage of Columbus in 1492, at present have 8 provinces and 4 vice-provinces in Latin America. Nuns and Tertiaries have always been attached to both Orders, for attendance in the hospitals and for the quest of alms.

Alms were essential to their work. The Moslems always demanded a price for freeing a captive, and in many cases the amount demanded was considerable. In 1738, for instance, the Mercedarians assisted in bringing about the liberation of a Swiss nobleman, a Baron Arregger, Colonel in the Spanish Army. No less than 19,809 1-3 piaster of Algerian currency were paid through an English merchant, Edward Holden, for his release. Arregger left Algeria five years and four days after his arrival there, a slave in the hands of his cruel captors.

—C. V. Service.

If the unfortified movements of nature make us speak or act in opposition to the principles we profess, we must chasten them with severity until they obey us.

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