

Catholic Courier

VOLUME JANUARY 18, 1934 No. 3

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

MEMBER CATHOLIC PRESS ASSOCIATION

Entered as second-class matter in the Postoffice at Rochester, New York, as required under the Act of Congress of March 3, 1879.

SUBSCRIBER TO N. C. W. C. NEWS SERVICE

Subscription: \$2.00 per year in advance, postpaid. Single copies five cents. Foreign, \$2.00 per year. In many instances subscribers prefer not to have their subscription interrupted in case they fail to remit before expiration. If in arrears, assumed that continuance is desired unless discontinuance is ordered either by letter or personal call.

Published by CATHOLIC COURIER and JOURNAL, Inc., 24 Chestnut St., Stone 1422, Rochester, N. Y. Courier Established 1879—Journal Established 1889

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

Editorials

CARRIED AWAY MINDS AND HEARTS

The group from the choir of the Pius X School of Liturgical Music have come and gone. The beauty of the Gregorian Chant, that age old music of the Church, as this group sang it, will be remembered in Rochester for many a long day to come.

Had those responsible for the appearance of these singers of liturgical music—wished only to provide a pleasing program of beautiful music for their public, we believe their objective was crowned with success.

One has only to remember the attention and reaction of the audiences of the two concerts to know how the singers carried away the minds and hearts of their hearers with the cadences of the Chant.

Likewise the praise of Dr. Hanson of the Eastman School of Music both for the singers and the Chant they sang, shows very clearly that the program was appreciated by those learned in the musical art.

The reviewer who wrote that "the greatest tribute that can be paid to these white-gowned singers is that they made one forget them, and their technical efficiency, and think only of the sweeping beauty and fresh loveliness of the music they sang" to our mind, has voiced the appreciation of all for the pleasure and beauty of the concerts.

But the educators who brought these Pius X School singers have had more in mind than to give us a pleasing taste of the liturgical music of the Church. They wished to demonstrate that if our churches would have the beauty of approved church music, the application of correct principles of musical education must begin when the education of the child begins. This contention is based on the fact that liturgical music is sung best by choirs whose members have been especially trained from their youth.

There is a strong movement afoot today in our parochial schools to place a greater emphasis on the application of correct principles of musical education. The hope engendering this movement is that in time our churches will be provided with singers who will be able to produce liturgical music whose beauty will be akin to that produced for us by the Pius X School.

It does not follow however, that present day choirs could not, if they would, do much to further the cause of approved church music. In some churches they have done this, to the satisfaction of themselves and the congregation.

The cause of church music has always had its champions in our diocese. Those of an earlier day did much to provide the means of organized instruction in liturgical singing in our schools.

This foundation, laid by them, has proved to be a solid one and it is on this foundation that the hopes of our musical educators of today to bring liturgical music into its own may be realized in a not too distant future.

The coming of the singers of the Pius X School has added to the enthusiasm in the cause of approved church music. We expect that as the result of their concerts a more sympathetic understanding, a greater appreciation and a fuller co-operation will be given those working for approved church music in our diocese.

Thanks, a thousand thanks, to these white-gowned singers who showed us that liturgical music is ever new, ever lovely, ever beautiful!

WANTED: CATHOLIC BOOKS, ETC.

The daily press has recently carried the appeal of a new movement to furnish the Monroe County Home and Hospital with a new supply of reading material.

According to the report, the books in the old institution were so dilapidated and worn with the use of years they could not even be moved to the new building. As a result, the shelves in the library of the County Institution were empty and five thousand volumes were necessary to fill them. Undoubtedly by this time, many a volume has found its way into the library, sent by philanthropic-minded citizens.

We Catholics should not be less concerned for those of our faith confined to our public institutions than are our Protestant neighbors. Surely the spirit of Christian charity should motivate us to make easier the long hours of inactivity of those who must spend their lives in such places.

It is estimated that nearly fifty per cent of the county institutions are Catholics, and it is our duty to supply all the necessities of these people. We should share in doing our bit.

Our magazines and other reading material at these institutions should be of the highest quality. Catholics must be the first to see to it that if you and your fellow Catholics are to have any effect on the

Catholic reading material will not be found in these institutions.

Nor need we stop at books. Rosaries and prayer-books—if not too worn—that are hiding away in your drawers and cupboards, never used by you, can and will be used to good advantage by these people who at present have none of their own.

That statue or those vigil lights that you have discarded for newer ones will brighten the room of somebody and bring back memories of happier years when life was sweet and seemed so full of promise.

If you have games that are still good, or toys that have not lost a cog, or holy pictures that are not soiled, know that they will delight the tots in the children's ward and perhaps help to teach the lesson of Him—Who loved and blessed the little ones of Palestine so long ago.

We can go still further in listing the needs of these public institutions. Altar linens and vestments are needed for Divine Services. These, too, wear out and have to be renewed by some generous soul who can still think of others.

"Forgetfulness rather than malice is the sin of humans," someone has said. How easy it is to forget when life makes its heavy demands on all of us and we are concerned only with ourselves and those whom we love. Perhaps, after all, it's because we do not know, that we do not seem to care.

But we should not forget. Consideration for these people whose lives have been pigeonholed in a public institution should still be a part of our lives. If you can make these lives more livable and bring Heaven a little nearer to them by supplying any of the articles we have mentioned send them in to the Propagation Office in Columbus Civic Center, and they will be delivered to those who will bless you for your charity.

"DAYS WITHOUT END"

Eugene O'Neill, hailed as "one of the few poets of this age," and the "foremost American dramatist," has written a new play. It is not strange that those who once hailed as superb the plays that portrayed, as we believe, his own soul steeped in cynicism and pessimism have failed to understand his new "Days Without End." The most they can say for it is "subtle," "hafling" and "incomprehensible." And no wonder, for O'Neill, in his new play, has retraced his own steps and left them who followed him so closely, quite alone and quite amazed with no understanding of him in their hearts.

But Catholic reviewers have hailed this new production as the great Catholic play of the age and the "greatest Catholic play written since Calderon."

This play is magnificently Catholic. Catholic in its character, in its story and morals. A priest walks through its pages and the characters talk about faith and sin, confession and the mercy of God. The final curtain is rung down on the hero-kneeling in a Catholic church before a crucifix, his soul renewed and refreshed in the peace and happiness that comes with grace restored.

What are we to think of the O'Neill who has given us "Days Without End"? Can it be that he has now written a beautiful final page to his own autobiography wherein at last he tells of his finding the One for whom his own heart has long been yearning? The theme of the play is indeed the theme of the yearning of the human heart for its Creator and the happiness that comes with surrender to that Creator.

Are we to apply to O'Neill himself the words of the priest in the play "Ah, well, it's a rocky road, full of twists and blind alleys, isn't it, Jack—this running away from truth in order to find it? I mean, until the road finally turns back toward home."

O'Neill was a Catholic—once. But he wandered far from home. One has only to read his plays to see how far he wandered and how heavy his soul has been laden with hate and despair, with no faith in God or trust or love of Him to bring a ray of hope or mite of cheer.

His last play, "Ah, Wilderness," caused a sensation. It was so different from anything he had previously written. It lacked the usual O'Neill pessimism. It centered its theme around the love of home and family. It made everyone wonder what was happening to the O'Neill who had penned "Strange Interlude" and "Mourning Becomes Electra."

But the new play—dare we hope it was done by an O'Neill who has found himself? Surely it cries to high heaven that there is no happiness in the service of false gods. It has startled the critics and, may perhaps with reason. How we hope that John Loving, O'Neill's latest hero, who finds himself at home, near the outstretched arms of the Crucified Christ, will prove to be O'Neill himself.

Readers, we beg you, add a prayerful "Amen."

Current Comment

TOWARD CONVERSION

In the view of the former Russian archbishop, Vladimir Alexandrov, many members of the Russian Church in this country will soon recognize the authority of the Pope and thus return to Catholic unity. The former prelate, who has labored for more than a generation among the Russians in North America, and who was received into the Catholic Church last year, is to leave for Rome with the object of securing assistance for the conversion of his compatriots in the United States.

Many letters from members of the Russian Church reveal a deep interest in the Catholic Church and in the possibilities of conversion on a large scale. Fourteen Russian priests have declared themselves as disposed toward union with Rome. This union, in the opinion of their former spiritual leaders, presents no great difficulty. The Russian Orders are recognized as valid by the Holy See as is the Eucharistic rite of the Russian Church. What is lacking is submission to the Pope as the head of the Church founded by Christ—The Providence Visitor.

Diocesan Recordings

Catholic Action news of the week: Sodality Union protests passage of Birth Control measure; Holy Name Society receives Holy Communion for Bishop's intention; St. Patrick's Church Societies of Corning file protest against objectionable article in national weekly magazine; Pius X Choir inspires movement for correct Church music; Catholic Evidence Library places copies of "The Catholic Worker" social justice paper on library tables; the Catholic Federation plans to discuss the proposed Child Labor Amendment.

There is no doubt in the minds of us who are connected with the diocesan newspaper that Catholic Action is being exemplified repeatedly in the diocese. It is our purpose to encourage and support such activity.

This week we received a letter from the Rev. E. A. Rawlinson, pastor of St. Patrick's Church, Corning, and former Vice Chancellor of the diocese which we are reproducing complete, not that we are having a lazy streak this week, but because we think our readers should be able to express their opinions. Father Rawlinson writes:

"From where I sit there is in full view a hill side noted for being the home of rattlesnakes. I have seen one just killed which had nearly bitten its captor. It was five feet long. It would be difficult to think of anyone in our town taking one of them into his home to be a pet or a plaything on the supposition that it might not bite. Most people keep from that hill unless they are ready to battle with reptiles.

"We have a great amount of sense in caring for our bodies and their needs. Some are too careful perhaps and avoid imaginary dangers. And with all our care accidents will happen and someone is hurt.

"On December 23, 1933 Collier's Weekly published a story entitled "Three Wise Guys" by Damon Runyon. One of the characters was named Joseph and the place, Bethlehem. It was called a Christmas story. And it was a disgusting parody of the beautiful Christmas story of the Evangelist, St. Luke. The three wise guys' having been meant for the three wise men who visited our Lord.

"The writer of this immediately appealed to the National Council of Catholic Men in Washington and received thanks for calling attention to the story and also received a copy of protest sent in to Collier's regarding the story. That protest I understand will be published in the next number of the N.C.W.C. monthly so that the whole country may know of the insult offered to the Holy Family and to all followers of Our Lord no matter what their faith.

"We Catholics have been described as being too easy-going in these matters and of allowing insults to be addressed to Our Lord, never raising a protesting voice as we would if the same things said about our religion were said about ourselves.

"The writer was asked to have protests sent to the publishers by Societies of the parish and this was done by the Holy Name men and Stella Maris Society of women. My understanding is that protests are to be asked from all who resent such an abusive story. The author of the story makes use of the lowest and most degraded characters found in weak human nature to represent the Holy Family and in such a despicable way that no true warm hearted Catholic or Christian can read it without being disgusted and astonished that a magazine could be found to publish it, except those that might be found in Russia.

"It seems to me that it is safer to take into our homes a rattlesnake for a pet for the children and for us grownups because the harm done by it would be only temporal, than to have on the table in any Catholic home a story such as this one is. The harm done to the faith of children and to the reverence we should have and teach for the Holy Family would seem enough to make us banish such mental poison from every true devout Catholic home." Signed by (Rev.) E. A. Rawlinson.

A man in our office recently on his way to join another Catholic organization wondered if there were not too many Catholic organizations to do the same work. What is your opinion, Mr., Mrs. or Miss Reader?

No direct evidence has come to us that the Rutherford agents are using Father Coughlin's name in getting petitions signed in the diocese, but we have heard that the Rutherford petitions are being circulated and that Catholic cardinals have been seen signed to them. Be careful before you sign any petition brought to your home by a stranger. The so-called Rutherford or Watch-Tower petitions should not be signed by Catholics for the organization represented is said to be against all established churches.

In obedience we find that repose which is so necessary to souls who have a great desire to serve God.

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

Illustration of Michelangelo's statue of Moses with text: 'The day does not begin at sunrise! The civil day begins at midnight. The astronomical day of noon, and the ecclesiastical day from sunset.' Includes a small illustration of Westminster Abbey with text: 'The interior of Westminster Abbey is at present being cleaned with MILK.'

India's Catholic Laymen

Any Catholic in Europe or the Americas who is still astounded by the ignorance of the dark ages before men sought intelligent ideas about the Church in Asia believes that at least 999 in every 1,000 Catholics out beyond Suez are miserable and forlorn converts from among the poorest of the poor of Asia's peoples. Compelling evidence to the contrary is to be found in overwhelming quantity in the new "Catholic Laymen's Directory of India," edited by an able and zealous Knight of St. Gregory, of Mangalore, C. J. Varkey, M.A., and published by the All-India Catholic League.

We are not forgetting that India has many Catholic poor; however, India has a large body of Catholics belonging to the middle classes and even counts members who may be called wealthy. Mr. Varkey has prepared an incomplete list of 1501 enterprises conducted by Catholics. Of these, 161 are banking and insurance companies; there are 55 banks owned by Catholics, 66 cooperative societies, 24 insurance companies, 12 provident funds.

There is a list of 1350 Catholic trades. You will be interested to know which but alas, there are 76 divisions! The 13 highest are the following: general merchants 146, cloth merchants and manufacturers 77, bakers and confectioners 75, chemists and druggists 62, commission agents 54, the factories and merchants 48, tailors and outfitters 45, printing establishments 42, hotels and restaurants 41, planters 41, photographic establishments 39, rice mills 31, book-sellers 31.

The total number of Catholics in professions and public services are 5,275. There are 383 lay teachers, 354 doctors, 275 lawyers, 65 contractors, 63 engineers, 48 accountants and auditors, 37 dentists, 34 journalists, 12 opticians, and 8 architects. There are 2,137 in Government service, of whom 95 are in the Imperial Secretariate at New Delhi, the capital. Of those in non-government service, 694 have railway positions.

Interesting again is the number of Catholics participating in the civic life of India, a total of 372. One Catholic Indian is on the Council of State, while one is a member of the National Legislative Assembly. In the Bombay Presidency 58 hold political positions, in the Madras Presidency 68, in the South Indian States 68, in Bengal 13, while in other provinces there are 7. In French India there are 16 Catholics in the government, and in Portuguese India there are 36.

Under Catholic Action Organizations, Mr. Varkey has brought together a list of 681 bodies. Many of these are sodalities and associations linked with general parish life but certain of the classifications are of special interest. There are, for example, 44 St. Vincent de Paul Societies, 27 Social Service

clubs, 83 libraries and reading rooms, 40 societies maintaining book-stalls, 27 clubs and study clubs, 40 students organizations, 15 Catholic teachers' associations. Granted that some of these may exist in name only, are not the figures sufficiently formidable to conclude that, making all due allowance, Catholic Action in India must possess life and vigour?

A small but impressive section in Mr. Varkey's book gives the names of 57 Catholics of India who have been honoured by distinctions from the Holy Father, while 90 Catholics have received distinctions from the State. Seven Catholics, then, have been honoured by both Church and State.

Finally, the book contains 103 pages of small type, a "Laymen's Who's Who," in which 383 individuals find place.

Archbishop Klerkels in a very cordial foreword to this work remarks, "It reminds us of Tertullian's legitimate pride at finding his co-regionalists in towns and villages, in municipalities and councils, in the army and government, in palace, forum and legislature—in short, everywhere except in non-Christian temples." The thought is a happy one; the Church in India today is comparable to the Church in the Roman Empire of the third century, when Catholics were few, it is true, but replete with vigour and zeal, the seed of future conquest. "May God bless this 'Book of Honour of our Indian Catholic laity,'" says His Excellency. We dare to make the words our own.

ED PAGE The Late Mass-Goer

By JOSEPH QUINN Although there are 168 hours in each week, it comes as quite an effort for some churchgoers to give one of them to God. That accounts for the army of Catholics who march hastily and often late to the last Mass on Sundays. The late-Mass habit is often the first step out of the Church. Reducing our duty to God to the lowest common denominator of a few minutes near Sunday noon is causing a surrender to apathy. We feel safe in saying that there is less general devotion at the late Mass than at the first in any Catholic church. The general crowded conditions, the march up and down the aisles looking for a seat, the inclination toward display of finery and the ever-present tide of late comers, all prove distracting. The habitual noon-day Mass-goer always has impressed us as the person who wonders why the Pope doesn't permit Catholics to hear Mass over the radio. You'll also notice that a person who cuts his time short at Sunday Mass does the same with his money when the basket is passed. Truly, that parish is most successful, both spiritually and ma-

terially that draws crowds to the early Masses. Spiritually, because the reception of the Holy Eucharist is customary at the early Masses, and he who receives the Eucharist frequently is not an eleven-hour churchgoer. Materially, because they who give their time unobstinately to God, give of their money in the same fashion.

Late to bed, late to rise, a hurried breakfast or none at all, rushing to church to slip unnoticed into the rear as the congregation rises for the Gospel, a lackadaisical head of the breast, a hurried retreat to the font to flick on a few drops of Holy Water and the triumph of being the first out—what a picture these chronic noonday Mass-goers give us. May their tribe decrease!—Catholic Action of the South (New Orleans).

Spiritual Thoughts

In order to bear our afflictions with patience it is very useful to read the lives of the saints, who endured great torments for Jesus Christ.

We must often remember what Christ said, that not he who begins but he that perseveres to the end shall be saved. I think that the first virtue is to restrain the tongue; he approaches nearest to the Gods who knows how to be silent, even though he is in the right.—Cato.

Friday: Kiss the crucifix and tell Jesus that you are sorry for all your sins.

Catholic Courier

Published every Thursday in the Year by the CATHOLIC COURIER and JOURNAL, Inc., 50 Chestnut St., Rochester, N. Y. Telephone, Stone 1422

Communications regarding the conduct of this newspaper, articles and illustrations for publication, should be addressed to the Editor, Catholic Courier.

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.

Business communications of whatsoever nature should be addressed to the Catholic Courier and Journal, Inc., to the attention of the Manager.

MECHANICAL REQUIREMENTS Width of column: 13 ems (2 1/2 inches). Depth of column: 29 1/2 ems (7 1/2 inches full length).

Size of page: 14 1/2 column inches (7 full columns); 15 1/2 inches by 20 1/2 inches. DEADLINES Forms close noon of Wednesday preceding publication date.