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"I would make any sacrifice, even to the paupering of my ring, to support a Catholic newspaper."—Pope Pius X.

## Editorials

### EASTER

Easter Sunday is one of those days during the year which bring great joy and cheerfulness. To many people it is only another holiday. For as its chief significance lies in the fact that the Easter parade takes place. For children it is a day of eating specially designed candies. But for all, old and young, it holds some sort of joy and cheer.

But what is the joy and cheer of the modern Easter in the light of the first Easter? Only a few know the joy of that day. These few, too, alone know the sadness, weariness, and depression of the world's central tragedy of three days previous. The depths of their sorrow was exceeded in measure only by the height of their joy in seeing their risen Saviour on the Sunday following Calvary's Sacrifice. The emotion of the speechless, penitent Magdalen, and the emotion of Peter and John, undignified and shamelessly weeping to the Sepulchre, makes all description of that first Easter a foolish endeavor. With the Church we can only say: "This is the Day which the Lord hath made." The joy of the day is in the realization of the triumphant miracle that proved the Divinity of Christ and His holy mission, the establishment of the Church.

Over and above all other emotions is the true joy of the Christian soul in the Resurrection. May the happiness of this Easter be for us a renewal of that state of exultation with Mary Magdalen and Peter and John and all the other Apostles, but above all with the Blessed Mother, which prevents us from saying with the Church any more than these words: "This is the Day!"

### CANONIZED SOCIAL WORKERS

One of the outstanding features of the Holy Year now coming to a close will be the canonization on Easter Sunday of Don Bosco. And this event comes providentially. One of the features of modern life is the rise of the social worker and the organization of social welfare along intelligent lines. To the average non-Catholic and to many a Catholic this phase of modern life is something new, a growth outside of and independent of the Church.

During the past few weeks two outstanding social workers have been canonized. They are St. Louise de Marillac, co-foundress with St. Vincent de Paul, of the Daughters of Charity, and St. Joseph Cottolengo, founder of the Little House of the Divine Providence at Turin. And now comes St. John Bosco, founder of the Salesians, who number over sixteen thousand in fifteen hundred houses all over the world. Moreover St. John Bosco has lived within the memory of living men today.

St. Vincent de Paul, founder of organized charity, St. Louise de Marillac, St. John Fades, St. Joseph Cottolengo, St. John Bosco, what an array of sociologists and social workers! Where can any list of secular social workers or sociologists be found to compare with this list? All social welfare courses could well include some time in the study of these personages and their methods, and the spirit underlying their work, the spirit of Christ. To the Catholic social worker, religious or lay, such a study seems almost imperative in these days.

### CATHOLIC AUTHORITY IN SEX MATTERS

Sterilization, birth control, and sex education of the young children, sex expression of adolescents and adults—these are only a few of the sex problems confronting the Church today. There seems to be hardly any phase of modern life which does not demand an overthrow of the old, traditional attitudes towards sex matters. The Church has time and time again voiced her position on the matter through the utterances of the Pope and the Bishops. And the almost universal rebuttal is that a celibate clergy is incompetent to speak either because of ignorance or hypocrisy in such matters.

It is hard not to get a little muddy when mud is flying all around. And often enough some of our weaker Catholic brethren are inclined to believe that the arguments against the authority of the Church are true.

It is useful for all Catholics to recall to mind that the Holy Ghost is the unfailing guide of the Church. Not only does He guide the teaching body of the Church but also the learning body of the Church, the rank and file of Clergy and laity. The Holy Spirit teaches what the universal people of the Church, guided by the Spirit of Truth, believe.

When, then, has nothing to do with the Church's teaching on sex matters. This stand is the

one of millions of Catholics today and for centuries past. This argument may not have any force with the devotees of sex, no valid argument does in the face of prejudice but it is a very powerful one for the good Catholic, for he remembers that the Holy Ghost enlightens the minds of the Faithful, whose corporate voice is the mouth of the Holy Father.

### SCHOOL CHISELING

An editorial in the *Youngstown Telegram* of Youngstown, Ohio, anent the question of state aid for Ohio parochial schools, calls attention to a significant fact. The State allows \$11 per child for every child of school age. "It means that Youngstown received \$72,600 for its parochial school pupils—but the money goes to the support of the public schools."

This fact provokes reflection about the justice of such discrimination against the parochial schools, not only in Ohio, but elsewhere. The salaries paid our teaching sisters would be considered less than subsistence wages for the public school teachers. Catholics have to help pay for the salaries of individual teachers in the public schools that often would take care of the whole teaching staff in a parochial school, with plenty left over. Besides contributing a notable share to the support of the public school, by their own sacrifices in maintaining parochial schools, Catholics save the public school systems much financial burden. Thus the parochial schools have their own burden doubled, and the public schools have their own burdens notably diminished. And to cap the whole incongruous distribution, Catholic children are made the causes of taxes by which they do not benefit in the least. In plain language, this might be called "chiseling."

## Current Comments

### PAGAN PRESSURE

There may have been a time when most non-Catholics shared many of the spiritual principles held by Catholics. There may have been a time when the popular mind accepted, substantially, the moral standards of the authentic Catholic mind. If there was such a time, it has passed. There are still sincere men and women outside the Church who have not diluted the major truths of Christian teaching and who strive to uphold Christian morality. But they are a minority. The Crowd is not with them.

Today the Catholic is more than ever a marked man, a man apart. If he is not, his salvation is already in serious jeopardy. Religious indifference, systematic materialism and aggressive sensuality enjoy a recognition, a social standing, in ordinary life such as they rarely, if ever, have enjoyed before. The proof? It stares you in the face every time you open a popular magazine or newspaper; it leers at you every time you pass a theatre; it larks, means and croons at you from the radio.

Catholics must look to their defense and the defense of the world. They must be extreme and uncompromising in their religion. Let them meet and grapple with their neighbors in charity and in common citizenship but let them preserve inviolate their own spiritual citadel. They must be content, they must be determined, to be different even though it may mean being isolated. They must do this not only for their own salvation but for the salvation of mankind. The tides of the new paganism and the old must be met by stronger breakwaters than that of an apologetic, mediocre spirituality.

One practical conclusion is that Catholics must have their own press. They may find it necessary to use the secular press. But they cannot confine themselves to secular publications today without becoming tainted.

The Catholic who finds that no Catholic paper or magazine can interest him is already tainted.

We cannot have a Catholic press unless Catholics support it. It cannot be supported without some sacrifice.—*The Ear East*.

### CHURCH WORKERS

There is a type of person in every parish without whom the physical progress of the church would remain at a standstill. It is the "church-worker." The type is about equally divided between men and women. He—or she—is the butt of the cynic's puns and criticism—but the backbone of the pastor's plans for achievement.

Ready, enthusiastic, generous as a rule in giving as well as working, he counts his efforts for the good of the parish as a cause for wholehearted service. While others sit back with complacent but passive approval of the success accomplished or carp at defects in plans or execution, the "church-worker" plods his weary but willing way to the common good. There is never a thought of personal benefit or prestige. God's reward is his incentive.

The younger generation has been slow in grasping this idea of service. Their number is alarmingly scarce. It forecasts ill for the future, unless a new spirit of personal interest in parish affairs takes hold of Catholic youth.—*The Evangelist (Albany)*.

### TRUTH HAS ONE CRITERION

The Church demands that theories be proved before she accepts them. Perhaps one out of every thousand new theories lives to be revealed as a fact. Because the Church does not accept the nine hundred and ninety-nine which are never proved, nor the thousandth until it is demonstrated to be a fact, the unthinking say she is "opposed to science." As a matter of fact, the Church's attitude is that of all true science, and true scientists so regard it.—*The Bulletin, Georgia*.

There is no real reason why scientific inquiry should not lead to the Faith in much the same way that study and inquiry in other fields has done in countless cases. Truth confirms truth in the affairs of physical science as well as in history and theology. God being all-present it is impossible to avoid His presence anywhere.—*Providencia Visitor, Providence*.

## Diocesan Recordings

Our wish is that your Easter will be a blessed and joyous one.

With the Lenten fast imposing upon all but a curfew on our appetites making us, however, feel better physically, it might be well to keep that fact in mind when restrictions are off and not indulge too much in the things from which we abstained. Neither should we feel that our spiritual well-being will be improved by giving up entirely after Easter many of the little devotions that stored up treasures for the inevitable day.

It is interesting to hear discussions following broadcasts by Father Coughlin and other noted priests which are concerned with the Church's stand on Capital and Labor. When the speaker scores Capital, the person interested in Labor is jubilant, and on the other hand if Labor is brought to task, the Capitalistic minded chorales with glee. The thing that does not seem to register with some of these partisans, to either side is that the Church's attitude is to give, if we may be pardoned the expression, "a square deal to both sides, keeping ever in mind the rights and privileges of both. Those who make a study of the labor Encyclicals of Pope Leo XIII and the present reigning Pontiff find this to be true.

Announcement of the transfer of Father Charles Burger of the fiedomptoria will be met with regret by the many who know him during his eight years in Rochester. His work among the Catholic Deaf attracted more than local interest. It is fervently hoped that he will fully regain his health for which his many friends will offer their prayers.

Not many Catholic laymen receive the limitation that was accorded the late Victor Dowling of New York City especially in the daily press. The *New York Times* in an editorial Sunday gave scholarly tribute to the man who during twenty-six years as a Judge on the bench dispensed justice as much as he loved mercy. It was not alone the daily newspaper's commendation of his services as a Justice and later as an Attorney in private practice that interested us so much as the editorial writer's statement that he deserved praise "not only from his profession but from the city of his birth, from the Church to whose holy interests he was actively loyal, and from many nations that had felt the influence of his generous spirit. His life offers an inspiration for all Catholic laymen, that they may emulate as nearly as possible, his active loyalty to the holy interests of Mother Church.

Increased activity is being noted throughout the country in opposition to the part of Catholic organizations to induce theatrical productions and talking pictures. Zealous members of these organizations are beginning to protest the undesirable and to promote interest in the better things of stage and screen. This is commendable. There is one thought that occurred to us in connection with this activity and that is, that more can be accomplished by directing the attention of those who patronize the movies or theater to that which his good or bad, getting the ones who buy the tickets to make their presence felt at the box office. It seems to us that protesting to a local manager after an attraction has been booked serves only to show him there is a distaste on the part of many for his attractions, if, however, he is made to see a drop in box office receipts, we believe the producers will soon become aware of it.

Charity, Unity, Fraternity and Patriotism are principles sought to be inculcated into every Catholic layman who becomes a Knight of Columbus. Five hundred Catholic laymen in the city of Rochester are to be invited beginning next week to receive the lessons taught by the Knights of Columbus in an effort to increase their interest in, and love of, these principles that they may become better Catholic citizens and sons of Holy Mother Church. Those approached whether in the Rochester campaign or in other parts of the diocese or in other parts of the world will keep in mind what was said editorially recently by The Evangelist, Albany diocesan newspaper, "No human organization," said the writer of that editorial, "can be perfect in all its parts. Dissatisfaction with the Knights of Columbus, we believe, may be traced to three chief sources: disagreement with local personnel, lack of direction by competent lay or clerical advisers and expecting results beyond their physical or financial facilities. Half the criticism of the Order has been unjustly directed to the general body when it should have been confined to the shortcomings of particular councils or officials. It is unfair to check the deserved progress of this magnificent order of Catholic men by impugning the deficiencies of individual units."

# STRANGE BUT TRUE

## Catholic Facts But Little Known

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By M. J. MURRAY

**EASTER EGGS**  
EGGS are associated with Easter chiefly because in former times eggs were forbidden in Lent and on Easter Sunday they were brought to table colored red to symbolize the joy of the people.

It is traditionally believed that this ancient tree, close to the Franciscan Basilica in the Garden of Gethsemane is that against which Our Lord rested during His Agony. It is CAREFULLY PRESERVED BY THE FRANCISCAN FATHERS.

The Municipal Pawnshops of France were originally the Catholic institutions named "MONT DE PIETE" founded to assist the poor in the time of Pope Pius II (1458-77). The present "MONT DE PIETE" in Paris is the largest pawnshop establishment in the world.

The custom of carrying the newly elected Pope into St. Peter's on the sedia gestatoria which surrounded the enthusiasm of POPE STEPHEN IX (AD 752-57) who was carried into St. John Lateran on the shoulders of the populace.

THE USE OF THE SWASTIKA AS A RELIGIOUS EMBLEM IS VERY ANCIENT. A MONUMENTAL BRASS IN THE PARISH CHURCH OF CRONDALL HANTS, DEDICATED AS PRIEST, WAS BURNED WITH SWASTIKAS SIMILAR DECORATIONS DATE FROM THE 14th CENTURY.

## THE LIBRARY SIGN POST

From the darkest depths of the Good Friday Library the Church sings this exultant hymn of joy: "We bow low before Thy cross O Lord we give praise and glory to Thy holy resurrection for behold, the wood of the cross has brought joy to the whole world."

In Eugene O'Neill's "Days Without End" a modern infidel is brought along the way of suffering to the foot of the cross. There he finds peace and joy, and he cries out exultantly: "Thou art the Way, the Truth, the Resurrection and the Life, and he that believeth in Thy Love, his love shall never die. Life laughs with God's love again! Life laughs with love!"

From the 1st to the 7th of this month, the College of the Sacred Heart at Manhattanville in New York City held a Catholic literature exhibit, in which the books were arranged according to subject matter, each classification being related to the Catholic philosophy of life, as follows:

- RELIGION: The Basis.
- PHILOSOPHY: The Analysis.
- LITERATURE: The Expression.
- HISTORY: The Record.
- BIOGRAPHY: Viewpoints.
- SOCIAL SCIENCE: The Application.
- ART: The Interpretation.

Congratulations to the students of Manhattanville for such a concise expression of the fundamental unity of purpose underlying all Catholic literary forms. I hope their idea is not copyrighted, because it seems very desirable for trial here in Rochester.

English Catholics must feel deeply the loss of the great Dominican Fr. Bede Jarrett, who died on March 17th. Of pure Anglo-Saxon lineage, this modern "Bede" spent himself generously in the cause of Catholic thought, even as did his venerable namesake of the early 8th century in the cloisters of Yarrow and Wearmouth. This he was no stuffy pedant is obvious to anyone who reads his works. His "Meditations for Layfolk" (to be found in the C. E. Library) is one of the best of its kind in English. With the Bible and the

"Imitation," it will help to develop that distinctively Catholic mind which not even all Catholics possess—"that mind which was in Christ Jesus."

The name of the 17th century Richard Crashaw is dim with unremembered dust on many a library shelf. But "many a gem of purest ray serene" lies hidden in the "untanned caves" of his poetry. Consider these little poems, appropriate to Passiontide:

THE CROWN OF THORNS  
TAKEN DOWN  
From the head of our Bl. LORD,  
all Bloody.

Know'st thou This Soldier? 'Tis a much-changed plant which yet  
Thy selfe didst sett.  
O who so hard a Husbandman  
did ever find  
A solle so kind?  
Roses for Thornes?  
'T'pon our Saviour's Tombe  
wherein never man was laid,  
How Life and Death in Thee

Agree?  
Thou had'st a virgin Wombe  
And Tombe,  
A JOSEPH did betroth  
Them both.

Another of Fr. Jarrett's fine books (also in the C. E. Library) bears the unusual title "The Space of Life Between," borrowed from the preface of one of Shelley's poems. It is a book of short conferences for young men, and deals most intelligently with the problems of that clouded space of life between bright childhood and mature manhood. It would be a good choice for young men's retreats—and may the Lord speed the day when Rochester's young men in their later "teens" may be given the chance of at least an occasional retreat. Columbian squares, attention!

George Seldes' new book "The Vatican: Yesterday, Today, Tomorrow," which is a veritable mine of interesting data, has been placed on the C. E. Library shelves.

Music is perhaps one of the most beautiful handmaids of the Sacred Word. It alone seems to

possess the Open Seams in the secret beauty of those thoughts that he too deep for words. Cesar Franck's musical setting of the eight Beatitudes of Christ certainly comes close to an expression of the indescribable necessity of divine compassion.

Rochester Catholics ought to be deeply grateful to Mr. Herman Genhart and to the Eastman School of Music Chorus and Orchestra for giving us a hearing of this grand but difficult oratorio.

The Catholic Encyclopedia Dictionary has this interesting item under "ORATORIO"—a musical composition of a religious theme, usually a Biblical story, performed by soloists, chorus, and orchestra or organ, in a semi-dramatic way but without action, scenery or costume. It developed out of the popular evening services held by St. Philip Neri (1515-1595) in his oratory at Rome, hence its name.

### Spiritual Thoughts

A saint is one who, through heroic love of God, reaches a high level of self-mastery.—Jarrett.

Our Lord, who transformed the world, is the world's greatest idealist.—Jarrett

St. Joseph was a man, not of words, but of deeds.

To find the world God re-nounced it.—Jarrett.

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