

Catholic Courier

Vol. VI MAY 3, 1934 No. 18

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

MEMBER CATHOLIC PRESS ASSOCIATION

Entered as second-class matter in the Postoffice at Rochester, N. Y., on March 1, 1928, as required under the Act of Congress of March 3, 1879.

SUBSCRIBER TO N.C.W.C. NEWS SERVICE: Subscription, \$2.50 per year in advance, postpaid. Single copies, 10 cents. Foreign, \$5.00 per year. In case of non-payment, the publisher reserves the right to discontinue the paper without notice. It is therefore assumed that communications in regard to subscription should be addressed to the publisher.

National Advertising Representative: Callahan List of Catholic Newspapers (George J. Callahan) 34 Chambers Street, New York City.

Published by CATHOLIC COURIER and JOURNAL, Inc. 50 Chestnut St., Rochester, N. Y. Telephone 1000. Established 1892. Journal Established 1899.

"I would make any sacrifice, even to the pouring of my blood, for the sake of the Catholic Church." - Tom Paine.

Editorials

JUDAS AND RUSSIA

Der Kaffee, a Catholic weekly published at Mainz in Germany, is authority for the news that a statue of Judas has been erected in the town of Swiatich, near Kasan on the Volga. It is a statue of huge proportions, and depicts Judas in anger, striking his fist at heaven. It is said that Judas was decided upon after much debate, in preference to Cain and Lucifer.

If this is so, and it rings true, then the purposes of the Soviet Commissars are revealed in all their bare truth. The government was supposed to have the desire of putting God out of the minds and hearts of the Russians. It claims to be atheistic. To be consistently so, it would ignore God altogether. A Godless Russia is the aim of the Soviets.

By casting the subjects proposed for a statue, Judas, Cain and Lucifer, then it becomes clear that they are not atheists, nor do they want Russians to forget about God. Their real aim is to defy and defame Almighty God. Ironically enough the same thing is done in Hell. Undoubtedly, there is a vast degree of difference between Russia and Hell; but it would seem that Russia is as close as anything on this earth can come to Hell.

Judas was chosen as the emblem of human defiance towards Almighty God. It is true that Judas was not any model of sanctity. But even Judas believed in Almighty God. He hung himself because of his remorse and despair of God's mercy. Judas may be an emblem of treachery and disloyalty, but how disloyalty can be an inspiration to people whose sole principle is supposed to be loyalty to their political and social cause is very difficult to figure out. The motif of the statue by the Volga is certainly a puzzle. But what is the use of trying to solve Soviet inconsistencies? They might just as well go wrong on Judas as on anything.

In line with this artistic monstrosity, news also comes that two more anti-religious museums have been erected, one at Petrograd, the other at Sumon on the Black Sea. The latter is dedicated to the superstitions of the nations of Caucasus and Egypt. For a professedly irreligious country, Soviet Russia certainly uses queer means to make her nationals forget religion!

In spite of the strict censorship of news, damning reports come to the outside world that do give some insight of the motive behind these positive steps to make the people forget their former religious attachments. It seems that in Russia the people cannot or will not forget about God. For recent dispatches have seeped through that a very considerable number of Russians celebrated Easter in the old way again this year. The folkways, which have much of their origin in the backgrounds of religion, simply do persist. Some may say that this is due to force of habit or it may be due to sentiment. But somehow it seems to be due to faith and belief in God.

Evidently, the typical Russian still wants God in the scheme of things. After all the Russians have nothing to say about their political, social or religious life. A few power-lusty men are running Russia and these are men who wish that the voice of the heart known as conscience, a truly religious vice. To overcome such a condition, there is only one possible means, prayer. As Catholics, each one of us should take this matter of Russia very personally in our prayers. This is the wish of the Holy Father, who has ordered that the intention of the prayers said after low Mass be for Russia. One thing we can all do is to make these prayers a little more intense. Russia will be saved only through prayer.

THE VALUE OF FAITH

In his sermon over the radio last Sunday evening, the Most Reverend Archbishop of New York declared that "Faith lifts the soul to the happy state in which it shares knowledge of the omniscient God Himself." One of the facts he stressed is that for all their scientific and technical findings give no assurance to the human mind. To explain their theories and philosophies black with

faith. That faith actually brings happiness, is the confession of every intellectual convert to the Church. That all converts experience a real happiness is the universal observation of those priests who receive them into the Church. This is something for all practical Catholics to ponder upon. Another thing for a Catholic to speculate upon is how he would feel should he lose his faith.

Our faith is something real in our lives and we should never forget it. The effects upon us are not imaginary. "By their fruits you shall know them." Consider the lack of happiness that a world without faith cannot overcome. Then consider the happiness of the ages of Faith, and the words of St. Peter, comparing faith to "light that shineth in the darkness till the day dawn." will become more than ever evident in its meaning to our lives.

A NATION OF OLD PEOPLE?

Statisticians are those professional people who give us figures to think about. Among the very definite and evident facts given to us for the past few years is the definitely lowering rate of population increase in the United States. Several factors contribute to this decline, chief among them the low immigration quota and the lowered birth rate.

Of immigration there is not much to be said. If the so-called American standard is to be maintained, immigration in face of the lowered birth rate, will not help to continue it. Several European countries discourage emigration because they wish to maintain their own national spirit and racial standards by a stable population in the homeland. Of those countries that do encourage emigration, the motive seems to be a relief for congestion in the fatherland and, ultimately, the desire to control greater territory for their nationals. There are other means of conquest than war, of which that by emigration is a very clever and powerful one.

But the diminishing birth rate is a real cause of alarm. It is a sure sign of racial decay. Where children are not coming into the world, it means that many people are headed for a lonely old age. To get a concrete idea of what a community of old people means, just visit any home for the aged. Old age, ripe old age filled with pleasant memories, is not a thing to be despised. Nor does old age signify necessarily infirmity and mental decrepitude. Sometimes the infirmities of old age are unavoidable and perfectly justifiable. But most old people do not seem to relish their years and very few people in the prime of life look forward with any great pleasure to senility. But one thing is quite sure, that a youth spent in selfishness is not going to lead to an unselfish middle age, or still more, to ripe happy old age. Among the very decided reasons for the declining birth rate is the selfish practice of birth control.

The proper balance of a population demands that there be some equality between the births and the deaths. Death is ordinarily looked for among the old. When there is a preponderance of deaths over births, the plain sign is that there are too many old people.

Yet this is a condition that the "sterilizers," the "eugenists" and the "birth-controlers" seem to overlook. Self destruction is the certain hall mark of pessimism. Old age is certainly not the time of hope, as far as legitimate material ambitions go, anyway. However, that is all we could look forward to, if these professional protagonists of pessimism were to have their way about the future of the nation.

Is ours to be a nation of old people?

Current Comments

LANGUAGE OF THE MASS

Greek was the popular liturgical language of Apostolic times. After the Second Century Latin came into general use in the West. Until the last hundred years every educated person in Europe was familiar with Latin. Today we have to bridge the gap caused by the use of a language with which we are unacquainted. The Missal is the bridge.

The use of Latin does not mean that only a scholar can closely follow the Mass and say what the priest says. Translations of the Mass for the laity are available in cheap pamphlets as well as in beautifully bound volumes. With the vernacular placed beside the Latin we are enabled to follow the Mass in English.

The Missal is as it were the libretto of the Mass. The spirit of interior prayer should pervade our active participation in the public worship of the Church. With our mind on the Mass and our eye on the Missal the Mass will take on a newer and spiritually more profitable meaning. -L. P. A.

RELIGION AND SUFFERING

Suffering has a place in the Christian religion which could never have been taught had it not been exemplified. It is not the Christian idea of suffering that impresses. It is the Christian ideal that inspires and encourages.

Taking up a cross would never become easy, had it not been proposed as a way to follow Him. God is often rebelled against because He permits so much suffering. But the whole life of Christ testifies that He did not come to take suffering out of the world but to teach us how to bear it.

The lash, the thorn-crown and the cross are ugly symbols to be associated with religion. They would be, were they not signs of a tragedy that meant the world's redemption. -The Evangelist (Albany).

We must often remember what Christ said, that not he who begins but he that perseveres to the end shall be saved.

Diocesan Recordings

Congratulations to pastor and parishioners of Holy Apostles Church upon completion of fifty years of the parish's existence. Since the late Bishop McQuaid founded the parish on May 1, 1884 and appointed the late Rev. Timothy C. Murphy, first pastor, the parish has progressed creditably. Pastors who carried on the work were the late Rev. James A. Hickey and the late Rev. John F. Neilligan. Arrangements for the solemn observance of the semi-centennial to take place Sunday are being made under the direction of the present pastor, the Rev. Philip Golding. The parish has a beautiful church, a well-equipped school, rectory and convent at the corners of Austin Street and Lyell Avenue, all built through the years by the zealous cooperation of pastor and people.

Summer like sun streaming down as this is being written reminds that vacation days are ahead. Parents with growing children must realize their responsibility for the children's actions after school is out. Recommended for tightening the responsibility are Camp Madonna for girls at Canandaigua Lake and Camp Stella Maris for boys at Conesus Lake. The girls camp is under the auspices of the Catholic Women's Club and the boys under the direction of diocesan authorities. At the boys camp, this year, youngsters will be accepted from 7 to 17 years of age. Both camps are well supervised and conducted.

Through the N.C.W.C. News Service we are receiving accounts from other dioceses about their annual charities campaigns and the accounts are favorable in this year of coming out of a depression. In other dioceses the campaigns must necessarily be conducted by an intensive effort. Here in Rochester the problem is met in a community manner by all people entering whomever into a Community Chest campaign which furnishes funds for 47 agencies included among which are our Catholic agencies. It is not necessary to point out how successful this plan has been in the past. It is imperative, though, that all enter into the spirit of the campaign opening on May 14 and continuing to May 21. Those able to volunteer services in collecting pledges for the campaign will be doing an excellent work of charity. Those who can contribute little or much will assure carrying on hospitals, orphan homes, character building agencies and other activities that have kept the community standard of Rochester so high.

People in the News: The Rev. George Vogels is on the Advisory Board of the new CATHOLIC BOY MARSHAL with national leaders in boy work; Raymond S. Cuddy of Auburn, former president of the Knights of Columbus Bowling League has been promoted from an attorney in the Public Works Administration Department at Washington to position of review counsel in the same department; Mr. and Mrs. Michael J. O'Brien of 38 Strong Street recently celebrated their golden wedding anniversary; Managing Director Harry P. Somerville and Mrs. Somerville of Willard Hotel, Washington, came to Rochester Sunday to attend the christening at St. Mary's Church of the son of Dr. Sitas F. Sinta, house physician at the Sagamore and Mrs. Sinta.

This is what might be called a "mixed" marriage in the New York Times, Sunday appeared an account of the following wedding in Bardonia, Ky. "The marriage of George Shaw, 58, to Miss Emma Lee Harper, 16, here, set a new record. By virtue of the marriage the bride became wife of her stepfather, the stepmother of her half-brother and sister-in-law of her step-uncle, and the bridegroom became the brother-in-law of his son. It was Mr. Shaw's third matrimonial venture."

Perhaps you have noted a new department in the CATHOLIC COURIER with the heading "Catholic Evidence." Through the courtesy of the Catholic Information Society of Newburgh, N. Y., which, because of its fruitful work in disseminating Catholic information to those outside the Church, has become known as the "Newburgh Movement," we are presenting each week the type of information sent out by the Society on small, readable pamphlets to a large mailing list. This information is not alone for non-Catholics but many of us will find facts there that we may have allowed to become hazy in our minds. It is not difficult for us to forget much that we learned in school regarding our religion and this opportunity is offered to review. We would like to know what our readers think of this new department. Not only do the members of the Newburgh Society desire that these articles be read but they also feel that their work be remembered in your prayers. Resolutions of the Society include: a spiritual retreat, from September 24 to October 1, at St. Nicholas, Wisconsin; and Night's Universi-

STRANGE BUT TRUE Catholic Facts But Little Known

(c) 1922, by N. C. W. C. News Service By M. J. MURRAY

Illustration featuring Saint Joan of Arc and a boy patient. Text: Saint Joan of Arc WAS TRIED A SECOND TIME after her death and acquitted of the charge of heresy. THE NEW TRIAL WAS ORDERED BY POPE FELIX V. A BOY PATIENT AT BESFORD COURT CATHOLIC MENTAL HOSPITAL, ENGLAND, CAN TELL DATES MORE QUICKLY THAN REFERENCE TO A CALENDAR - YET HE IS BAD AT GENERAL ARITHMETIC! He can give the day of the week on which any date fell as far back as 1600 A.D. and forward to 2000 A.D. FRA ANGELO IS ITALIAN FOR BROTHER ANGEL THE NAME GIVEN BY HIS ASSOCIATES TO BROTHER JOHN OF FIESOLE, A DOMINICAN MONK OF THE 13TH CENTURY. The painter earned his title through his piety and because of the angelic character of his paintings, all of which are religious. FRA ANGELO IS KNOWN THROUGH HISTORY BY THAT NAME! This is one of his Angels.

THE LIBRARY SIGN POST

\$150 is the tidy sum which the recent card party netted for the C. E. Library fund. There can be nothing but praise and thanks for the many helpers and friends who helped realize this amount. The next step is to compile an interesting and worthwhile list of novels for which this money is to be used. The addition of some 75 or 100 volumes on the fiction shelves will surely be welcome news to the Library patrons.

the age of 76. To anyone acquainted with the progress of modern Catholic intellectual action, the death of this eminent Benedictine will be heavy news, for it hushes in silence that eloquent pen which gave the world such authoritative books as "Western Mysticism," "Life and Times of Bishop Ullathorne," "The Vatican Council," and "Ways of Christian Life." May he rest in peace.

The May Day issue of Dorothy Day's labor paper, "The Catholic Worker," is now on hand at the Library and may be taken without cost by anyone who is interested. About 50 copies are at your disposal. Catholic laborers of Rochester especially, employed and unemployed, may we call your attention to this courageous paper edited by men and women who are not afraid to stand squarely on their two feet and give the truth straight from the shoulder?

You ought to enjoy this broadside of G. K. Chesterton against the false modesty of those people who criticize, on grounds of delicacy, the telling of sins in confession. "If a girl must not mention sin to a man in a corner of a church, it is apparently the only place nowadays in which she may not do so. She may sit side by side with him on a jury and discuss the details of the foulest and most perverted wickedness in the world, perhaps with a man's life hanging on the minuteness of the detail. She may read in novels and newspapers sins she has never heard of, let alone sins she is likely to commit or confess. She must not whisper to an impersonal presence behind a grating, the most abstract allusion to the things that she hears shouted and cat-called in all the theatrical and social conversation of the day."

At the Catholic Literature Congress in Denver last November, Miss Josephine Gratia of the St. Louis Library staff spoke on "The Catholic Revival and the Reading Public." Basing her observations on library statistics, she said that Catholic books are just now more in demand than non-Catholic ones! She also revealed the fact that the best circulating book in forty American cities (this was in November) was Fr. Dudley's "The Masterful Monk." Nor is it Catholic readers for the most part who are marching in the sturdy lines of these impressive statistics. The readers of Catholic books at present are mostly non-Catholics, Miss Gratia testifies. She says: "Catholics as a body are as yet quite unconscious of the recent improvement in the quantity and quality of their literature." It is the aim of the C. E. Library to bring to Rochester Catholics and non-Catholics the best products of this hopeful revival in Catholic literature and art as soon as they are published. In its restricted range of 600 volumes the Library is as up-to-date as Milady's spring hat.

"Sweet Sorrow, play a grateful part, Break me the marble of my heart And of its fragments pave a street Where, to my bliss, myself may meet One hastening with pierced feet." -Helen Parry Eden.

A few weeks ago the Signpost announced the death of Father Bede Jarrett, English Dominican, whose premature end took from us but gave to Heaven a rich heart and a scholarly mind. Since then God has made another call and withdrawn another veteran from the high ranks of English Catholic scholarship. On the day after Easter, April 28, Father Jarrett died at

where, incidentally, he had been formed to enlighten non-Catholics by use of the "Newburgh Plan."

CATHOLIC EVIDENCE LIBRARY PLACE-Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y. HOURS - Afternoon - 3:30 to 5:30. Sunday - Monday, Wednesday and Friday. Evening - 7 to 9:30. Monday, Wednesday and Friday. DAILY RENTAL - One cent for

pulous has made the book famous. All in all this little volume is a fine summary of that deep spiritual and psychological wisdom which all fair-minded doctors admit is the best preservative for normal, and the best restorative for abnormal characters.

A SCHOOL OF VICE FOR ALL NATIONS

Motion pictures are more than a recreation. Owing to their extreme attractiveness to children, and to people of low intelligence, they have become the most important moral, or rather immoral, educators. Their permanent influence is now far greater than that of the pulpit, the press or the school. Is it not folly to spend vast sums on education under popular control, and have its value destroyed by an agency which is out of public control? Is it not folly to be solicitous of children's health, physical and mental, and yet allow it to be injured by exciting abnormalities presented in a dark and crowded room? Not a single man of science has had the hardihood to commend the practice of sending children indiscriminately to the labyrinth "block" and "blind" system of presentations that has been forced upon the local theatres. On the other hand criminologists, prison officials, and even criminals themselves bear universal testimony to the poisoning influence of the films. Are we to permit a few selfish autocrats to determine the morals of the coming generation? -Catholic Standard and Times, Philadelphia.

Jesus is the foundation of our spiritual life. -Masson.

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Published every Thursday in the Year by the CATHOLIC COURIER and JOURNAL, Inc. 50 Chestnut St. Rochester, N. Y. Telephone, Stone 1492

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 cms (2 1/4 inches). Depth of column: 20 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. Forms close noon of Wednesday preceding publication date.