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It would make any sacrifice, even to the paying of my salary, to support a Catholic newspaper.—Pope Pius XI.

Editorials

FOR A HAPPY FUTURE

Continuity of this week will bring to happy end... of effort for several young men, when they receive the priesthood at the hands of Archbishop Mooney. The rite of ordination is one of the oldest and one of the most solemn, spiritual and symbolic in the Church. It is a fitting conclusion for the preparations that are made for the young men to be ordained will constitute the first class of ordinations for our new diocese.

A CONGLOMERATION OF FALLACIES

In a feature article appearing in the Democrat and Chronicle the past Sunday, The Ten Commandments Are Out of Date, Dr. Stewart George Cole of Philadelphia, as interviewed by Madeline Biltzstein, has exposed himself as a hot air artist. Dr. Cole professes to be a clergyman, teacher and preacher. From his statements, he is not any one of the three. The article is a hodge-podge of contradictions.

We are told that the ten commandments are out of date because they consist of "don'ts" or negative precepts, and good pedagogy of today insists on positive precepts. Dr. Cole then fails as a pedagogue because he tells us virtually that we must not follow the commandments, without telling us what to do positively.

Underlying most of his statements is that attitude typical of so many American educators. This attitude assumes that what is done in America is the norm of what should be done all over the world in other words, it is the unconsciousness of a world outside of America. This may seem a strong statement, but it becomes more evident when Dr. Cole smugly asserts that the historic code of morals collapsed when America became an industrial country, rather than an agricultural one.

Next we are told that the child of today has a plurality of moral codes; the honesty of his father, for instance, is not the same as the honesty of his teacher. It is his teacher, however, every parent to look into the matter of education. The teacher says nothing of honesty; yet treats the child of the new Moses as if it were one of the things therein mentioned. This is a perfect example of gabbling.

There can be no quarrel with Dr. Cole when he says that young people get their morals by this or that way of saying a thing, as an example. But examples are not the basis of morality. The denunciation of evil is to him by whom

mar. No wonder he finds it difficult to tell his son "just what is right!" As an example of grammar or rhetoric, consider the following paragraph. "The young people of the country are meeting moral issues. I think, more advisedly, under a regime in which they are freer than they were in former ages when they were controlled by authority imposed upon them by others. It seems to me that only when youth is set free can young boys and girls grow up to adult morality." (Italics ours.) There is obscurity, redundancy, and contradiction for you! At least he might have been more careful for the press. And the press should have been more careful to see to it that one of its articles did not read like the conversation of a paranoic or manic-depressive.

BOURBON TACTICS

Monsignor John A. Ryan, of the Catholic University, in addressing the Virginia State Convention of the Knights of Columbus recently, blamed business men for all the destructive effects of not allowing a living wage to labor. He stated that business men would be better off today had they not flouted the teachings of Pope Leo XIII on the right of a living wage. "They," to quote Monsignor Ryan, "are the bourbons of industry, men whose prototypes brought about the French Revolution and every other destructive revolution, including that which ushered into the world the monstrous system of Soviet Russia."

As the depression goes on, one of the things that caused it becomes evident, especially when the various remedies that are being employed to overcome it are tried out. And one of those things is the dispute over labor and wages. At present one great strike is impending because of the attitude of the steel workers and industrialists. In glorious indignation the American Steel Institute has issued a statement that it cannot yield its liberty to a class of men who demand recognition of their union. Once more, it is to be noticed that the employers are organized as a body, but refuse to deal with the workers as a body. The case against the particular union in question, The Amalgamated Association of Iron, Steel and Tin Workers, might be justified were it evident that the workers were enlisted in other voluntary unions. But when the paying membership in the union has increased from 5,000 to 30,000 in a year, it becomes pretty evident that the union is the choice of the workers. The principle over which the strike impends is the recognition of this union.

The labor unions exist for the purpose of securing a living wage, a wage which secures for its members a mode of living in accordance with the living standards of the country. To do this they must have recognition in order to better their services. There is absolutely no good reason why they should yield all the blessings of life to a selfish group of men whose ambitions indicate an indulgence in pure unadulterated avarice or else a desire to emulate the royal despots of history. There may be selfish aims in the demands of the unions, but balanced against the selfish aims of the big employers, they fade away into insignificance.

While men ache for the return of prosperity, one of the things that will aid it along, viz., a more balanced profit for both the laborer and the capitalist, reverts to the old, old story of strikes. And when men are desperate, is it any wonder that violence occurs? Violence cannot be approved of, but it can, nevertheless, be looked upon with less of a frown when hunger and want, in themselves forms of violence, are forced upon people in a land of plenty through either the ignorance or the selfishness of those who wish to have all or none.

DESIRABLE REFORM

One of the bills which Congress should pass before adjournment is that proposing certain changes in the immigration laws. Because of the hardships brought upon American citizens due to marriage with immigrants, these laws often become very unnatural and cruel in their consequences. Because of their operation welfare agencies have advocated these changes for a long time.

Immigration officials are very thorough in their vigilance and unrelenting in their prosecution of violators. In spite of their diligence, however, it sometimes happens that immigrants get into this country unnoticed, whether honestly or not. Very frequently they find sustaining occupation and then marry American women, and have children. It is just precisely this fact that causes the injustice. When the government discovers that some foreigners are in the country by illegal entry, it immediately takes steps towards deportation, thus leaving the wife and children without visible means of support and casting them upon public relief, in other words, makes paupers of American citizens.

If, through its officials, the government has failed to oust a fault of its own to enforce the law, then the government should shoulder responsibility for the blame. Why deport one foreigner, and thereby wreck the lives of several citizens, socially, spiritually, and financially? The first concern of the government is the protection and welfare of its citizens. And if an immigrant is industrious and gainfully employed, he cannot, in the natural order of things be an undesirable.

To be true and commonplace, the government does a lot of crying over spilt milk in the matter of immigration. This can be remedied by a change in the immigration laws.

Current Comments

Broadcasters will never learn. Spring static is bad enough, but they don't seem to realize that "The Old Spinning Wheel" is beginning to squeak.—Albany Evangelist.

Whenever we get the better of another by crooked dealing or deception, we get the better of our nobler self. We are the losers.—The Brooklyn Tablet.

When tribulations, miseries, and contradictions come, we must not run away in fright, but vanquish them like men.

Diocesan Recordings

Man's insignificance is being significantly demonstrated during the drought which at this writing appears to be drying up the whole world. Pagans are adoring idols and Christians are appealing to their God to bring relief. Billions of dollars for relief bring not a drop of rain. Scientists are stymied. Our dependence upon the Supreme Being is brought forcibly home to us.

With the economic depression bringing men's minds back to God and the drought making men realize that God orders all things, it is timely to talk about closed retreats for laymen, the twentieth of which will be held at St. Bernard's Seminary beginning June 29. Since the first retreat was started in this diocese in 1914, Catholic laymen, once a year, have in numbers, averaging about 100, gone to the Seminary for a week-end of spiritual inventory taking.

Why do these men "make the retreat" as it is popularly known? It is because they accept the divine invitation of Our Lord, as related in the Gospel of St. Mark, "Come aside and rest awhile." The retreat is a retirement from the world and its distractions for two or three days. It is a time of prayer and meditation. It is entering into oneself and earnestly trying to see oneself as he is in the sight of God. It is a time to discover the pitfalls and stumbling blocks and failures in daily life and to arouse a sincere effort to remove them. It is to give to the immortal soul in a spiritual way what the prudent man or corporation does in a practical way in business—a taking of stock—inventory—an appraisal of the soul. It is Christ's calling to the soul to leave for a time the interests of the world and to live in His Great Presence and concentrate on eternal truth.

Many who have never made the retreats at St. Bernard's Seminary visualize them entirely opposite to what they experience after making the retreats. No better atmosphere of contentment could be found. The exercises are not tedious, the talks of the Retreat Master are always welcomed. The meeting with Catholic Laymen from all walks of life on the common basis of communion with Christ is an experience that cannot be had in any other manner. We have yet to hear any man truly interested in his gift of Faith and its development say that the retreat had not well repaid him for the short time allotted to it.

At this time of year this newspaper receives the annual year books of the various Catholic high schools of the diocese for review. Circumstances over which we, at present, have no control do not permit giving full attention to these publications in printed reviews. We hope that with cooperation of our people in the diocese, this newspaper may be enlarged and that such items may be given proper recognition.

The Arete Senior Publication of Aquinas Institute this year is well worth reading and praising which is read. Originality is displayed in the make-up and articles and versus tribute the boys have made good use of their talents. The twenty-second volume of the Nazareth Academy Senior Year book with the new caption, "The Lantern" is another creditable publication featuring eight illuminated pages, the work of Mary Katherine Fingar and carrying appropriate articles, verse and original matter. The book is a credit to the students. Then there is "Mercedes," semi-annual publication of Our Lady of Mercy High School, just out with its senior number. The reader is taken through its pages on a tour of the British Isles in a novel manner reflecting care and painstaking effort on the part of the students. Other features interest greatly. All these publications demonstrate the effectiveness of the teaching the students receive from their respective faculties.

The extent of the esteem and love held for the late Father Joseph T. Dissel, pastor of St. Teresa's Church, Stanley, will probably never be known. On all sides this week we heard tributes to his memory. They all seemed to fit in with Monsignor Hart's eulogy at the funeral Saturday, the theme of which "Charity" exemplifies the dominant note in Father Dissel's life. Monsignor Hart said: "The love of God was so much a part of his being that he could well have said of himself what the great St. Paul first uttered: 'I live—no, not I, but Christ liveth in me.' Faith of the deep unquestioning kind, that was his heritage from a long line of devout Christian progenitors, laid the foundation for this sacrifice of charity. Hope was that second nature to him, that was so real and so certain that it permeated every act of his life, kept strong and bright his structure of charity."

Every candle glowing at Dunk Field, Buffalo, Sunday, June 17, will count one Catholic layman strong in his faith and ready to demonstrate publicly that he stands forth for the faith.

Reflection is the abode of God Himself.—Gregorian.

The Catholic's world of reality is not an abstract objective.—Lipson.

STRANGE BUT TRUE Catholic Facts But Little Known. (c) 1932, by N.C.W.C. News Service. By M. J. MURRAY. SAINT ALEXIS, one of the seven founders of the Servite Order, lived to be more than a hundred years old. CATHOLIC CHURCHES IN CHINA are distinguished by the words over the front entrance TIEN JOO TONG—HOUSE OF THE LORD OF HEAVEN. OLD LONDON BRIDGE WAS BUILT BY A PRIEST-ARCHITECT IN 1205 AND WAS THE ONLY ACTUAL BRIDGE—APART FROM LANDING STAGES—OVER THE THAMES UNTIL THE 18TH CENTURY. IT HAD A CHANCEL IN ONE OF ITS PIERS. The sarcophagus which contained the bodies of the world's famous lovers, ROMEO AND JULIET, stood for many years on the Franciscan convent, Verona. It is known as JULIET'S TOMB.

THE LIBRARY SIGN POST

Is it possible to think during hot weather? Some of us feel the mere effort of physical survival a sufficiently difficult accomplishment during a hot wave. And yet some of the world's thinkers lived most of their lives in what must have been frequently a torrid climate. What about Socrates and Plato? Oh yes, I am forgetting about those Aegean and Adriatic breezes which temper the Grecian summers into vernal mellowness. But the Italian summer declares no such truce, and yet under its blazing sun there walked a Virgil, a Dante, and a Thomas Aquinas, thinking their thoughts and fashioning their monumental masterpieces.

All of which is a rather elaborate prelude to the announcement that the Catholic Evidence Library will NOT be closed during the summer, but will operate on its usual schedule (with the exception of Sunday afternoons during July and August). Of course we don't wish to imply that philosophy and theology are hammock reading "under the greenwood tree" on a summer's holiday; but biographies and essays and stories (and, dare I say, poems) are good companions at all times, and of these the Library has a goodly store.

VACATION PRIVILEGE: Some of our subscribers may perhaps wish to take one or more of the Library's books with them on vacation, but may hesitate because of the awkwardness of communicating with the Library on the two weeks' renewal date. The following arrangement is meant to eliminate this difficulty. If you wish to borrow books to take with you on vacation, tell the librarian the date when it will be comfortably possible for you to return them; you may then keep them until that date at the regular rental rate of a cent a day for each book, without being dunned with overdue notices. No return date after September 5th may be asked for under this vacation privilege.

Monsignor McMahon, rector of the Church of Our Lady of Lourdes in New York City, is a wise man and (to use the quaint phrase) a "long" thinker. According to the Catholic News, he said last week that "the heated term necessitates the suspension of many religious activities, thus depressing our graces; and changes of scene, occupation, and the character of recreation bring temptations not only to laxity but to serious lapses." The Monsignor is also a provident pastor. He has arranged a parochial retreat as a "spiritual

preparation against the dangers of summer time relaxation." It is such watching and praying that our Savior urges upon us, lest we "enter into temptation." It is such taking of thought that will remove the danger of the "un-guarded moment."

The Pulitzer prize novel of the year was "Lamb in His Bosom." This choice, however, by a higher committee ruled out the first choice of the Pulitzer novel jury which voted for Helen White's "A Watch in the Night," perhaps because the former is a story of American life, whereas Miss White's novel has medieval Europe for locale. "A Watch in the Night" is beautifully written with a sensitive feeling for the pageantry of 13th century Italian life. The following comments about it are more than cheap hyperbole: "Like some medieval fresco."—Brooklyn Eagle. "Entancingly beautiful... the majestic sweep of a mighty river."—America.

"Great in its fidelity to facts, in its beautiful, simple, yet dramatic and colorful style."—Boston Post. "Belongs in the very first rank of historical novels."—Commonweal. You can get this book at the C. E. Library; it will prove a fine summer choice.

Exactness in life duties is a wonderful source of cheerfulness.—Faber. Confidence in God is a powerful spiritual weapon.

"Golden Rule" NOT ENOUGH "Creeds and dogmas mean nothing to me. The Golden Rule is my religion." A common statement. A growing sentiment. A dangerous tendency. With the Golden Rule, no real Christian has any quarrel. It is Christ's own command to "love thy neighbor as thyself." But is that all that God commands? Is that all that Christ taught in His three years of missionary life? No Bible student—no true Christian—will concede this, nor can he help but deplore a condition today which enables men with his so-called "freedom of conscience" to cast aside one by one God's eternal truths, leaving himself at last with the Golden Rule alone, which he too often follows merely from an innate sense of decency and from a desire to maintain the respect of his fellow man.—The Hartford Transcript.

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