

Catholic Courier

VOL. VI JUNE 28, 1934 No. 26

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, New York, as required under the Act of Congress of March 3, 1879.

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

Subscription \$1.00 per year in advance, postage, single copies 5c. 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 the subscriber assumes the continuance of his subscription, the subscription is ordered either by letter or personal call.

National Advertising Representatives
Callahan's List of Catholic Newspapers
(George J. Callahan)
81 Chambers Street, New York City

Published by
CATHOLIC COURIER and JOURNAL, Inc.
60 Chestnut St., Stone 1422, Rochester, N. Y.
Courier Established 1929—Journal Established 1889

Should make any sacrifice, even to the point of
injuring, fracturing, or maiming, in order to
support a Catholic newspaper.—Pope Pius XI.

Editorials

TWO CRITICS OF STERILIZATION

Adoption of a sterilization law by the Legislative Assembly of Oklahoma in 1933 has now resulted in the instituting of hearings concerning enforcement of the law in the cases of sixteen wards of the state, all of whom, 15 women and one man, were ordered sterilized. Other hearings were to follow. It is estimated that 3,000 State charges may be recommended for sterilization, as soon as the heads of all institutions entrusted with their care shall have reported on them. The law provides for the performance of this operation on hopelessly insane patients, habitual criminals, and other State wards who might become permanent charges on the community.

With public authority in twenty-seven States of the Union at present authorized by law to practice sterilization, as an alleged means to eliminate criminality and imbecility, and Georgia contemplating enactment of the legislation in question, to say nothing of the introduction of this species of eugenic madness in Germany at the beginning of the present year—one may well wonder what all this may still lead to. The position of the Catholic Church is, on the other hand, clear and well-known; numerous medical men of high standing and societies have expressed their condemnation of the practice, or have at least seriously questioned both its necessity and effectiveness as a means intended to improve the race and promote public welfare.

Now comes also Mr. George Bernard Shaw, British dramatist, who, in a recent interview, quoted in the May-June issue of "The Modern Thinker and Author's Review," raises several questions regarding this scientific fad, for such it is. One need not agree with all Mr. Shaw says to appreciate the pertinence of some of his statements.

"Nobody is capable of the decisions and judgment involved in the practice. The worst people, physically and morally, quite commonly have healthy and responsible brothers and sisters. To weed out the failures is one thing; to prevent a child from being procreated lest it should prove a failure is another. Only the unfit think it an easy matter. . . . Chatter about the unfit and the benefit of the human race is for fools; we know nothing about it."

Mr. Shaw says more in the same tenor regarding modern eugenics, with part of which one may agree. His concluding sentence evidently indicates how little he thinks of most of its pretensions, including sterilization. He wants slugs and "poverty" (he should have said destitution) abolished, and children "taught how and what to eat," concluding, as though putting off the decision because our moderns are not prepared for it: "Then it will be time enough to consider about playing Almighty God with human destiny."

Rarely does one find the old scuffer on the side of sound ethics in controverted issues. His declarations on this matter are therefore all the more remarkable. More valuable however, and grounded in scientific investigation, is the statement made by J. H. Handman, Ph. D., J. D., S. D., in his recent volume, "Human Sterilization," concerning for the advantages of instituting sterilization of defectives over mass sterilization. Human sterilization is not by any means the solution of the problem of the feeble-minded and the mentally diseased. Instead, it creates a new problem. Remove the fear of pregnancy and you invite an increase in the amount of "procreant" sexual intercourse, and with that you increase the spread of venereal diseases. Their consequences of inferiority frequently makes them unhappy in the outside world, filled with their many superiors. Though they may be happy in their confinement in the institutions, they are not happy relatively in the society of the normal.

They would (the only) do all that is possible to prevent the propagation of defects and misfits, but in addition they are a danger to society which might become cared, those in health that they may be preserved from sickness. You tell me that your imperfections, your weakness, your inferiority frequently, and I assure you it is precisely because of these that you ought to receive it frequently in order that he who possesses all things may give you whatever is wanting."

It is faith in something and enthusiasm for something that makes a life worth looking at.—Oscar Wilde's Flowers

insufferable burden upon their fellowmen would be obviated; the states and smaller communities would save large sums of money if all defectives were sterilized. Dr. Landman, however, declares: "It is to be remembered that human sterilization, per se, merely prevents procreation. It will not make defectives more stable or more efficient, necessarily. It may not lessen their social incapacities. . . . The sterilization of the mental defectives at large does not materially affect their social stability or instability. How about the many mental and physically incompetents at large who, though sterilized, would continue to menace society by practicing rape, prostitution and a variety of other crimes."

Coming from the cynical Shaw and a distinguished faculty member of the College of the City of New York, neither of whom, unfortunately, condemn sterilization for the same reasons as does the Church, these opinions are worth weighing.

C. V. Service.

A CATHOLIC ANGLE

In the maze of explanations advanced for the Liberals' overwhelming victory in the Ontario Parliamentary elections last week, credit is placed everywhere except where it belongs—on the shoulders of the thousands of Catholics, who massed together to turn the electoral tide for the winning party.

This united front presented by Ontario's potent forces of Catholicism was not a move engineered by partisan politics. On the contrary, it was a mass protest against the Conservative government of the province which turned a deaf ear to their relentless plea for an equitable share of the provincial school fund for their separate schools as guaranteed by the Separate School Act of 1863 and the Pact of Confederation.

Patiently, over a long course of years, the Catholics, through representative members of the clergy and laity led by the late Archbishop McNeil of Toronto, pleaded for support of the parochial school system of the province not as a matter of special concession but strictly on the basis of constitutional justice.

Screened behind governmental apathy however were the smoldering fires of intolerance. Their patience worn to shreds by years of inactivity, the Catholics took swift action and soon the issue of parochial school aid shot itself into the glaring spotlight as a campaign issue between the Liberals and the Conservatives.

Catholics went to the polls last week and voted solidly against the Conservative government on the promise that the Liberals will handle the school question tolerantly.

The Ontario elections give a striking proof of the dynamic force of concentrated Catholic action. Not only that but the result is a smashing blow against the forces of intolerance on the North American continent.

Current Comment

HAD AMPLE WARNING

Commenting on George Cardinal Mundelein's demand for a clean-up of motion pictures, the Milwaukee Journal, a secular daily newspaper says editorially:

"As long ago as 1925, Mr. Hays was taken to task by the department of moral welfare of his own church, the Presbyterians. In 1931, motion picture morals were criticized by the research department of the Federal Council of the Churches of Christ in America.

The motion picture industry, especially that part of it which deals with public relations, has had ample warning. Will Hays has repeatedly promised further reform. On the strength of these promises he has asked and received the support of women lay organizations. But the reform has never come.

"The newer code of which Cardinal Mundelein speaks, the one that Mr. Hays got up in 1930 to take the place of an older code that also has never been really enforced, had these provisions, to pick a few at random:

"Obscenity in word, gesture, reference, song, joke, or by suggestion, is forbidden.

"Dances which emphasize indecent movements are to be regarded as obscene. Indecent or undue exposure is forbidden.

"That code is still in effect. Yet when, in all the history of motion pictures, has there been more obscenity in suggestive 'wise cracks' than now? What, for example, are the Mae West sayings but suggestive? And when have motion pictures been bolder in throwing on flashes of dance wiggling that originated in the burlesque houses?"

CONFESSIONAL TELEPHONE

The confessional telephone recently installed in a confessional at the Holy Ghost church in Denver, Colo., has proved to be a success, according to the Register. The first penitent, who was stone deaf, the Register states, was able to hear perfectly. It is the wish of Father W. D. McCarthy, pastor, that all those who have any difficulty in hearing, take advantage of the telephone. It is planned to place similar telephones in other churches of the diocese.—Cleveland Universe-Bulletin.

St. Francis de Sales says, "These are the classes of persons who should often receive Holy Communion: the perfect, to unite themselves more closely to the Source of perfection; the strong that they may not become weak; the weak that they might become strong; the sick that they might become cured; those in health that they may be preserved from sickness. You tell me that your imperfections, your weakness, your inferiority frequently, and I assure you it is precisely because of these that you ought to receive it frequently in order that he who possesses all things may give you whatever is wanting."

It is faith in something and enthusiasm for something that makes a life worth looking at.—Oscar Wilde's Flowers

Diocesan Recordings

Getting out this edition of the CATHOLIC COURIER hasn't given us a chance to see a motion picture good or bad. Not that we are going to any of the latter after signing the Legion of Decency pledge.

Father Fox, diocesan director of the Rochester Parish Sodality Union, told us this week that parish sodalists are alert to undesirable films in the neighborhood theater and when they are announced, circulate among friends advising against seeing such pictures. This is laudable work and we assume, when films become better, the Sodality will advise their friends to see those recommended.

Strike troubles, N. R. A. movements, tragedies of the outside world and their own current business problems will all be forgotten over the week-end by the Catholic laymen attending the annual retreat at St. Bernard's Seminary. With the schedule ideally arranged for laymen, the retreatants will go into the Seminary Friday evenings, spend specified time in meditation ably assisted by Father Daniel, noted Capuchin, in prayer and reception of the Sacraments and in recreation, and will come forth Monday fully repaid for the time spent. Election of officers will take place, Sunday afternoon and we wonder who will be elevated to the noble dignity of "Bell-ringer." This office entails the responsibility of doing all the worrying for the rest of the retreatants in the matter of getting to services and meals on time. Seriously, the retreat offers an unusual opportunity for spiritual introspection and for gaining graces that the work-a-day business schedule does not make possible without great sacrifice.

We have been asked by a mother of five sons to submit a list of motion pictures suitable for the boys to see. This is not an easy task. Available lists seem to indicate a difference of opinion on which pictures should be fully condemned, which are on the "border-line," as Father Lord termed it this week in our office in discussing the possibility of a white list, and those which are fully approved. An instance of the difficulties presented occurs in the reports from New York indicating that Catholics do not all view the photoplay, "The Black Cat," in the same light. The play was recently denounced by a priest in Albany, while other priests consider it suitable for adult audiences. However, when the National Priests Committee starts functioning, it is hoped that suitable lists will be forthcoming.

Mention is made repeatedly in this column of The Brooklyn Tablet, but the reason is that this enterprising Catholic newspaper is performing a great service for Catholics in its community and that makes news. Announcement last week that the Board of Aldermen in New York City had voted unanimously to recommend the dismissal of Dr. Charles Fama, recently appointed by Mayor LaGuardia as examining physician for the New York City Employees Retirement fund, follows a vigorous attack made by the Brooklyn diocesan newspaper charging the Doctor with religious intolerance.

The Board of Aldermen committee which investigated Dr. Fama found that the office to which he had been appointed was quasi judicial; that "Dr. Fama's statement that he is not in sympathy with all of the doctrines of the Ku Klux Klan implied that he is in favor of many, if not most of the Klan doctrines," that "his statement that no citizen can practice Catholicism and Americanism at the same time, together with his blasphemous indictment of Catholicism and Catholics in general, cause the committee to come to the conclusion that by virtue of these beliefs he is incompetent to hold his office;" that "his statement that Catholics are actuated by greed for money, and the sole question is one of filthy lucre, might prejudice him against a Catholic who in good faith claimed he was entitled to retirement by virtue of his disability;" that "Dr. Charles Fama is unfit to hold the office to which he has been appointed."

Summing up the facts in the case all of which were developed in a thorough and accurate manner in The Brooklyn Tablet, the paper in its last issue stated:

Borough President Levy, a Hebrew, protested Dr. Fama's appointment. The Board of Estimate, a majority of whose members are non-Catholics, said they would not have endorsed Dr. Fama, if they knew of his writings attacking Catholics; Alderman Canshore, a Protestant, was a leader in the Aldermanic move to investigate Dr. Fama; the investigation of Dr. Fama brought out that he had spoken for the Ku Klux Klan, which is anti-Jewish, anti-Negro and anti-Catholic; Walter Hart, who presided at the investigation, and moved for the dismissal is a Hebrew. The number of names of the secretary for a Catholic newspaper being asked to justify and full-play for Catholics in general.

STRANGE BUT TRUE

Catholic Facts But Little Known

By M. J. MURRAY

The Cathedral of Prato, Italy, presents the GIRDLE OF THE VIRGIN which is annually exhibited from the papist outside the church. TRADITION DECLARES THE GIRDLE TO HAVE BEEN DROPPED FROM HEAVEN BY OUR LADY TO REASSURE THE DOUBTING HOSTILE TRIBES OF THE AUTHENTICITY OF HER ASSUMPTION.

Jerusalem has three SUNDAYS in every week: THE MOSLEMS KEEP THEIR DAY OF REST ON FRIDAY, THE JEWS ON SATURDAY AND THE CHRISTIANS ON SUNDAY.

GLORY CHURCH IN BOSTON is to be SEEN NEAR BISHOP'S STORT FORD ENGLAND.

The Shrine of Our Lady of TONG-LU, a village in Hopeih, is the "LORDS" of China, and numerous pilgrimages are made to it every year.

A Bishop celebrating Solemn Mass in his own diocese has seven candles on his altar—the seventh a little taller than the others, being placed behind the Crucifix.

THE LIBRARY SIGN POST

CONGRATULATIONS: To the more than 400 Catholic high school graduates who were given their diplomas within the last week. The Catholic Action of the future has a right to look to them for some share of that enthusiasm and energy with which they now face life. The Catholic Evidence Library places itself at their service: its books will be a sort of extension course in many things which life will gradually show them to be important.

Will some friend please suggest a workable way in which the C. E. Library can be brought to the active attention of our Catholic students in public high schools? Serious observers are rather alarmingly

agreed that the problem of indifferent or fallen-away Catholics is becoming increasingly difficult among this class of young people. The souls of so many of these poor youngsters are dying of anemia; what also can you expect when the parents in too many cases are criminally negligent of their children's maturer religious development, when the public high schools themselves are at best indifferent and at worst (in the case of some teachers) positively opposed, to revealed religion, and when in the children's own lives religion is so often only a matter of a routine observance?

We feel that the C. E. Library can be of incalculable service here. The method of approach is still a problem. Will someone offer a solution?

NOTE:—Whether or not the typesetter remembers to change the schedule announcement in the block at the foot of this column, the C. E. Library will not be open on Sunday afternoons until further notice. The hours of service on Mondays, Wednesdays and Fridays will continue as usual during the summer.

A Hollywood director returned recently from a trip to China. He

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was reported as saying: "The country is unlike any American conception of it, being progressive and modern with a strong nationalistic spirit. Peking is the most beautiful city I ever saw. Do you see how being on the inside changes a man's estimate of things that formerly seemed strange and peculiar?"

A former Episcopalian minister returned recently from Rome as an ordained priest of the Catholic Church. He said: "Those who were permitted to rub elbows with the throngs of pilgrims of all nations in the major Roman Basilicas during the Holy Year could not help feeling something of a thrill. One felt that heaven would be something like that: this would be the sort of people one would meet there if by God's grace one should finally arrive. This sense of belonging to a world-wide Catholic Church gives one a conviction of security, peace of mind and a supernatural kind of happiness." Again do you see how being on the inside changes a man's estimate of things that formerly seemed strange and peculiar?

If it is the truth implied in the above parallel which makes so many objections against the Church seem trivial and impertinent. The objector picks a quibble about statues or indulgences or lifting the hat before a Catholic Church, and feels that he has gathered a good case against the Church, when he hasn't even begun to understand the ABC of what the Church really is and means. He is dangerously like the man who visited some famous European cathedral and persisted in peering about among the foundations with a magnifying glass looking for flaws and cracks while at the same time refusing to look up and view the massive edifice in its majestic and towering beauty. . . . Cardinal Newman has some strong words on the impertinence of this attitude. He says:

"There is a maxim commonly accepted, that 'Every one is to be trusted in his own art': from which it would follow, that, as Frenchmen are the best masters of French, and pilots the best steersmen on the river, Catholics ought to know Catholicism better than other men. . . . Yet any one is thought qualified to attack or to instruct a Catholic in matters of his religion; a country gentleman, a navy captain, a half-pay officer, with time on his hands, never having seen a Catholic, or a Catholic sectarian, or a Catholic treatise, in matters, is competent, by means of one or

two periodicals and tracts, and a set of Protestant extracts against Popery, to teach the Pope in his own religion, and refute a Council."

The following words of Cecily Hatlack, English novelist, concerning her Holy Year audience with Pope Pius XI, show that his Holiness regards Catholic authorship as a high vocation:

"I am glad that the Holy Father received me—not as a Franciscan Tertiary,—not as a convert—but as an 'English writer.'"

Spiritual Thoughts

He who prays is certainly saved; he who prays not is certainly lost.—St. Alphonsus.

Live in the world, as if God and your soul only were in it; so shall your heart be never made captive by any earthly thing.—St. John.

When we will what God wills, it is our own greatest good that we will; for God desires what is for our greatest advantage.—St. Alphonsus.

After having done all that depends upon our efforts, we will abandon ourselves completely to God for the rest.—Father Remiere, S. J.

If we would please God we must make up our minds to trample upon human respect.—Fr. Clare, S. J.

He who amuses himself with Satan cannot rejoice with Christ.—St. Peter Chrysologus.

Christ has put on our flesh, not as if to lay it aside again but to have it ever with himself.—St. Chrysostom.

Catholic Courier
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 3/4 column inches (7 full columns); 15 1/2 inches by 20 1/4 inches
Form: either from Wednesday preceding publication date.