

**Superior General
Jesuits Approves
Rene Menard Book**

Commendation of the "Life of Rene Menard," which appeared specially in the CATHOLIC COURIER, and is now in book form has been received by the author, the Rev. Mr. Alexander McGlin, S.J., of St. Anthony St., Rochester, from the Superior General of the Society of Jesus in Rome.

The letter says: "I was highly pleased to receive the complimentary copy of your life of Rene Menard, and to read the wonderful definition in which you explain so touchingly your interest in this and other Jesuit missionaries of New France and Western New York. I am confident that your delicate understanding of the lofty motives of these men, and your successful endeavor to give credit where credit is due, will contribute substantially to a better knowledge of these tremendous lives, and to a truer estimate of those heroic pioneer priests."

Let me thank you therefore most cordially not only for your elegant volume about Rene Menard and its courteous inscription, but also for the good work you have done and are doing in a cause in which both history and religion are vitally interested. Upon this work and upon yourself I am invoking abundant blessings from above.

Respectfully and sincerely yours,
M. LEONCHOWSKI,
Superior General of the Society of Jesus.

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Is Catholic Education Needed Today?

BY REV. JOHN R. HAGAN, D.D.
(Editor's Note: The following is the text of the commencement address given by the Rev. John R. Hagan, Superintendent of Catholic Schools in Cleveland Diocese, Sunday, June 24, at Aquinas Institute. A learned and timely discourse on the subject of Catholic Education is provided. Potent reasons for the existence of our Catholic Schools and their training for future life are cited. Especially does the speaker discuss Catholic Education in view of present day events.)

A graduation is always an occasion fraught with deep joy and significance. To the students it marks the culmination of long years of preparation. To the parents it brings a thrill of pride in the accomplishments of their children. To the teachers there comes the proud satisfaction of knowing that their labors have been growing with success.

It has fallen to my lot to have the honor and pleasure of expressing to all students and parents and teachers, words of sincere congratulations. Yours has been a work well done, and may there be yours also the fullness of consolation which God bestows on them who serve Him well.

A few all the years of careful instruction which these students have received, it is hardly necessary for me to add any words save those of exhortation to continue faithful in the principles and habits which they have acquired at this school. Nor does it seem necessary to convince the parents and friends of these graduates based on Christian principles. But there are certain questionings which lie deep in the minds of American Catholics and which seem to stir uneasily at such a time as this—questionings which seem to revolve about the whole idea of separate Catholic schools in America. I cannot pretend to answer these questionings authoritatively, nor even to formulate such questions in a way which would be entirely satisfactory to all. Yet I believe that I can render some service by discussing one of the most fundamental of these "difficulties," that, namely, of the relation of the Catholic school in America to American social life.

Aspects of Education
Education may be viewed under many aspects. Primarily, it is a process whereby the individual is aided and guided in his development so as to grow into the fullness of all his powers, mental, moral, and physical. And again, it is a means whereby an existing civilization secures its continuity and strength by communicating to the young the things that are best in that civilization so that each new generation may take its place ably and willingly in the society which happens to exist. In the first case, education is an individual matter; in the second, it is a social function, a civilization in miniature.

What of Social Value?
And straightway we have touched our problem. The value of the individual education which students receive in Catholic schools stands unchallenged; but what is to be said of the practical social value of that education in America today? Does the Catholic school in America faithfully adjust its products to the thought, the ideals, the philosophy of life of our current American civilization? Does it prepare its students to enter American life as well as does the public school?

This is a very serious matter. When we bid farewell to our graduates, it is customary to urge them to be faithful to the principles which they have received, to warn them of the many false philosophies which they will encounter in life, to exhort them to make their influence felt as Christians upon their fellow-citizens. But in all this there is not the assumption that the world into which they are to step is quite different from the little school world which they are leaving? And are we not perhaps asking too much and expecting too much from these young people?

A young graduate has sufficient personal difficulty in gaining a foothold in remunerative employment without being weighed down with the additional task of reforming society. He can not, in any case, step at once into a position of authority and influence. He must gain his livelihood by accepting a position with a business or commercial or professional firm and carrying on the routine which has already been established. And the routine of that firm—its practices, its ethics, its aims, its in-no-wise-different-from-the-rest-and ethics of similar firms. They all express in concrete form the ideals, the conventions, the beliefs, the habits, of American life. Does the Catholic school reflect the prevailing philosophy of American life?—And does it train its students to enter that life so that there shall be no profound moral or psychological shock at the time of entry?

Whatever else may be said of American society it is not especially characterized by the marks of Christianity. God is little in evidence. Religious aims and ideals are not easily discerned in the ordinary practices of commerce, industry, or the professions. Without heightening the colors, we may plainly assert that the predominant tone of present day American civilization is not really Christian.

Religion in Catholic Schools
Now if there is anything which particularly distinguishes the Catholic school, it is its attention to the religious element. The students are so taught that they have ever before their eyes the great purpose of man in this world and the place of God in all creation. All elements of their instruction have been so oriented as to increase and strengthen these ideals of Christianity. Their view of the world and of their place in the world is the view of a Christian—and we send them out into a world which is not Christian.

From this standpoint, that of the social function of education, the Catholic school must yield place to the public school. Whether we like to admit it or not, the public school system of America is the creature of the State; it alone receives financial support from public funds; its administrators and teachers are public officials; above all, its sole function is to prepare students for American social life and we have no hesitation in asserting that the present American civilization is so lacking in Christianity because it was made so by the public school.

Directs Schools



The Rev. John M. Duffy, M.A., Superintendent of Catholic Schools in the Diocese of Cleveland is guiding the activities of the Legion of Decency in the Catholic Schools. Under his direction, pledges have been distributed and signed by the children. Father Duffy is also heading a movement for substituting for the movies, other attractive, wholesome recreation for the children of tender years.

all likewise the leaders of their respective church groups. There was at first the notion that some religion could still be taught in the schools without offense to anyone. But it was soon found that the least common denominator of religion was so small as to be insignificant. For how can there be formulated a code of religious belief which will be acceptable to such divergent bodies as the Congregationalist who believe in the Trinity and the Unitarian who do not, between Christians who believe in Jesus Christ and Jews who do not, between Theists who believe in God and atheists who do not. The principle of the Public School that everyone's religion is to be respected has resulted in eliminating from the public school every element of religion.

A deep mistake made by those who destroyed the American tradition in education was that the religious element in the formation of youth could be supplied outside of school hours. If religion were merely an isolated branch of learning, like arithmetic or grammar, this plan might have succeeded. But religion is a whole philosophy of life, it summarizes and synthesizes all one's knowledge of the world. It is the collection of principles which one deduces from the study of the world and its wonders. Religion being divorced from all other knowledge is not religion at all; it is merely a form or convention masquerading under that name.

Existence of God
Let us take an illustration of this merely one doctrine of Christianity, namely the existence of God. This doctrine rests for its proofs on the insufficiency of natural causes of things to explain the ultimate reason of the existence of those things. Considering the world around us, studying the phenomena of science, we find that all things of the world and all activities of whatever kind simply remain inexplicable if there is not behind all these some Cause which brings them into existence and some Force which gives them motion and life. This First Cause and Force is what the Christians call God. Now if, in the study of nature, God may not be considered by the student, he naturally must conclude that nature as such is sufficient to itself. God thus becomes merely a name mentioned on Sundays during the brief hour which the boy or girl spends in church, God has no place in the world of things as this world is presented and explained to the student. God thus becomes a meaningless name.

Philosophy Formed on Fact
If God is eliminated from the ordinary studies, may not the student still learn the facts of nature without endeavoring to form an ultimate explanation of these facts? Such a procedure is impossible, for the human mind is so constituted that it stops not with the acquisition of facts, but tends to bind these facts together and to evolve principles which are the expression of these facts. The individual dates, names, incidents, phenomena, are often enough forgotten; but the principles worked out from these, the attitude toward life which follows as a sequel from the principles, the ways of looking at the world, the habits, the ideals, the motives of conduct—these things remain as the guiding elements in one's life. A philosophy of life we must all form; but this philosophy is formed from the facts which have been presented to us, and if God is not contained amongst those facts, then our philosophy of life must needs be atheistic.

I mentioned in the beginning that the school, as a social agency, is the means whereby society prepares its coming generations. The school, in this sense, prepares the child for adult life. If the school has formed its students to conduct their lives and their activities with no reference to God, those students as they emerge into manhood will carry the same attitudes into the social life of America. It is not inevitable that several generations trained in this manner will create a civilization which is totally alien to Christianity.

Catholic School System
If such has been actually the case

State Film Censors Called to Task By Protestants in Ohio

Ohio.—The crusade of the Catholic Legion of Decency received special mention in a letter which B. F. Lamb, Secretary of the Ohio Council of Churches, has directed to Protestant pastors, urging them to obtain signatures to petitions protesting against the Ohio Board of Censors accepting pictures in which "licentiousness, crime and debauchery is shown in attractive form, with little or no reference to the penalties that must inevitably follow evil."

"You are no doubt aware," Mr. Lamb's letter says, "of the campaign of the Roman Catholic Church through the Legion of Decency on behalf of clean pictures. The Motion Picture Committee of the Ohio Council of Churches has agreed that the best method of co-operation is to focus public sentiment on the Board of Censors demanding that bad pictures be completely rejected."

Pledge in Spanish Is Distributed in El Paso

El Paso, Tex.—A specially prepared handbill, printed in Spanish and containing the Legion of Decency pledge as well as comments on the movement, was distributed at the Mexican Chapel here.

Weekly Calendar Of Feast Days
Sunday, July 1—St. Gal, Bishop.
Monday, July 2—The Visitation of the Blessed Virgin.
Tuesday, July 3—St. Heliodorus, Bishop.
Wednesday, July 4—St. Bertha.
Thursday, July 5—St. Peter of Luxembourg.
Friday, July 6—St. Goar.
Saturday, July 7—St. Pantaeus.

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