

Catholic Courier

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"I would make any sacrifice, even to the pouring of my blood, for the cross and soul, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

ROCHESTER'S BIRTHDAY

While the well-planned Celebration to start Saturday and continue for a month, marking the 100th birthday of the City of Rochester is one in which the entire community will take part, Catholics of the city cannot but see in the occasion an appropriate time to recall the important part their forebears have taken in the progress of the city down through the long century of the city's life. The records show that Catholics have, along with their neighbors, aided in no small way the industrial, social, educational, religious and civic growth.

When the first white settlers began to realize the advantages of the country of the Genesee, the falls, and the fertile valleys, and came this way to make their homes, the names of Felix McGuire, John Klem and many others were fixed in the historical records of Rochester.

Under the leadership of the late Bishop Timon and successors in the Buffalo Diocese of which this section was then a part and of the late Bishop McQuaid, first Bishop of Rochester and his successors, Catholic citizens, Bishops, priests and people, have been an important factor in the city's growth and development. Bishop McQuaid of great vision, intellect and energy gave to the city not only a great seminary, imposing churches and schools, but left a school system whose graduates have had no little part in the professions and in commercial and civic life of the city. Bishop McQuaid, too, gave of his time and energy to many civic enterprises, especially the park system which today is known nationally.

It is fitting then that we Catholics enter wholeheartedly in the Celebration program about to commence. May we in the next hundred years give even a better account of ourselves as Catholics and citizens of this great city, the See City of the Diocese of Rochester than have those who have gone before. If we can draw such inspiration from the coming Centennial it will have been well worth while the observance.

ALL HAIL!

Sometimes dreams come true. Sometimes actions follow words. Sometimes convention resolutions blossom into worthwhile accomplishments.

Always we are for dreaming, if followed by up-and-doing. Also for discussions and planning, if, while saying us from giving any unproportioned thought his act," they also prove unsterile. Largely because there have been failures and failures in human affairs, largely because there has been sterility, all begetting discouragement, we are faced with the laissez-faire policy, the policy of let-things-be. In the trial and error experiments of men, there has been too much error. There has been too much reverting to type. So why bother? Never sang siren sweeter. And yet since time began it has never been untrue, that "the soul is dead that slumbers."

The Rev. James M. Gillis, C. S. P., editor of the "Catholic World," has not lost hope. But he is bothered. He is impatient. In an address concerning Catholic Action before the Knights of Columbus of Emmitsburg, Md., last May, he declared that Catholics in the United States have done practically nothing under that head. "Catholic Action has been nil—non est," he said. It appears to be the mind of Father Gillis that either we have not realized our strength, or have not bothered to use it. However it be, no one can offer general rebuttal to the eminent Priest's conclusion. But may it not be said that we are on our way towards Catholic Action? America is new and we have been new in America. America is young and we have been young in America.

Of fact, we are just emerging from the dark and morose stage. Father Gillis is right. We are not strong. Yet numbers are not strength. Certainly, without unity, we are little. And desired unity has not been the result of the Church in America. The forebears coming from Europe, carrying with them and holding fast to their respective national traits and customs, there have been difficulties. Surely, we are not on our way? Surely, we are not on the necessary foundations for the necessary unity? Surely, we are not on the necessary foundations for the necessary unity? Surely, we are not on the necessary foundations for the necessary unity?

dead." And works for ourselves without works for others, are dead wood before God.

"Catholic Action," says Pope Pius X, "consists of a true apostolate in which Catholics of every social class participate, aided and sustained by the authority of the Bishops." This is the definition. A practical demonstration of the same is now being given Catholics of the Diocese of Rochester.

In equipping the laity for the missionary work to which they are especially adapted, the Catholic Press plays an indispensable part. It speaks the language of the people. It keeps them abreast of current Catholic needs and opportunities. It offers Catholic principles as aids to the solution of national problems. It is always up to the minute. And always it aims to assist sound thinking without itself being "sicklied o'er with the pale cast of thought."

We have said that sometimes convention resolutions mean something. At the Diocesan Holy Name Convention held in Geneva last April, the Holy Name Societies pledged themselves to promote the circulation of the Catholic Courier, our Diocesan organ. After the Convention, delegates did not forget what manner of resolution had been taken. As a consequence, throughout the Diocese these days, in highways and byways, we find Holy Name men fulfilling their pledge. Their work is laborious. It may be drudgery. For there is nothing of peaches-and-cream about any kind of salesmanship in these times. Wearing on mind and body is that matter of organization, of detail, of the canvass itself. No farther goes with it. But it is the kind of work, organized work, that can be truly called Catholic Action. It is the kind of work our friend, Father Gillis, and others like him, straining at the leash, straining to go places for Mother Church, would applaud. They would thrill to the spectacle. They would find nothing here of the laissez-faire-let-things-be attitude. Holy Name men do not believe that what is beyond the horizon of their every-day affairs, is beyond their horizon. We salute them now. We are giving them the flowers now. Later, when they have been made happy with the realization and gratification of a good deed well done, they will not need them. Now, when they are pioneering in this branch of Catholic Action, troubled with the difficulties that face pioneers, we cry to them, All Hail! And God speed you!

BETTER CHURCH MUSIC

Catholics of the Diocese of Rochester should hail with joy the approaching Summer School Session of the Pius X School of Liturgical Music which opens next week at the Academy of the Sacred Heart, Prince Street, this city.

It is gratifying to know that some of our parish churches are cultivating better music, better not necessarily in performance, but in material, and there is every reason to hope that more and more churches will undertake to improve the quality of their music.

The good that has been accomplished so far, has come from individuals largely endowed with faith, courage, persistence and a clear purpose. It is not through the shirkers or the discouraged or the indifferent that improvement will come, but by the efforts of those sincere and concerned persons who realize that "good" is better than "poor" and that those who come after may achieve the "best."

To the Catholic nothing can compare with the priceless worth of the Holy Sacrifice of the Mass. The mass is the renewal of what took place on Calvary the first Good Friday.

When we go to mass we do so for the twofold purpose, first of giving honor and glory to God and, secondly, to sanctify our souls.

To help us to attain this twofold end we erect beautiful churches, ornament them with beautiful statues, paintings, windows; we surround the altar of the new Calvary with dignified vestments and ceremonies. And, lastly, we envelop our prayers with melody that will make them float like incense even unto the throne of God.

Not even an indifferent Catholic would think of building a church in the style of a dance hall or an opera house. He would not think it proper to have the statues, paintings, etc., look like movie stars. He would consider it sacrilegious to have those in the sanctuary, dance and waltz about in ballet attire.

And yet— Strange as it surely is, for many years past, even devout people did not realize that dance music, operatic music, sensuous music are unfit to remind us of Calvary and to give wings to the prayers that we would have ascend in the odor of sweetness unto the throne of God. Pope Pius X said that kind of music puts, once more, into the hand of the Lord the scourges that he used to drive out the profaners of the Temple of Jerusalem.

While in some matters the Church regulates, in the last detail, the things to be done at mass, in others she is more generous, so to speak. The Church does not prescribe that we must build in only Romanesque, or Gothic or Renaissance, etc., styles. And in music, too, she gives us considerable latitude. We may use either Gregorian music, or polyphonic music, or modern music of reverent style.

However, in the matter of music, the Church would have us understand that she considers Gregorian music as her absolute ideal. It is, so to speak, the music that she herself composed.

In the past, many people have disliked Gregorian music. That was due largely to the fact that Gregorian chant was treated by singers as though it were barbarous music. Such views are no longer entertained in intelligent and artistic circles. Far, far from it!

Not so long ago a young priest sang the Gregorian Preface in one of our Rochester churches. "You could have heard a pin drop even in the sacristy and the choir loft" was the commentary. And the Preface is just a sample, a familiar one, it is true, of the many, many, lovely, lovely Gregorian melodies.

The course we referred to at the head of this article will enable those choir-directors and singers who think the matter worth-while to sing the mass so Holy. Other Churches would have us sing the mass so Holy. Other Churches would have us sing the mass so Holy. Other Churches would have us sing the mass so Holy.

Diocesan Recordings

Too much paternalism, said Dr. Robert A. Millikan, cosmic ray authority in a recent San Francisco radio talk, is a more serious threat to Americanism than Communism or Nazism. Too much of anything is a menace as the boy said who ate the green apples. But more "paternalism" of the old woodshed variety would do much in developing the future citizens of this great nation.

It is not fair to remind the children that school will soon reopen, but it is necessary that children and grown-ups do not forget that Wednesday, August 15, is a Holy Day of Obligation.

With 20 more parishes in the diocese still to be heard from, the Legion of Decency Pledges where-by Catholic people sign their willingness to stay away voluntarily from indecent and objectionable motion pictures, now number 64,036, the Chancery office announced this week. These are signed by adults only, the children having signed up 25,000 during the school term making a grand total of 89,036 which compares most favorably with dioceses throughout the country.

The signing of these pledges does not mean that Catholics who have signed them will forget them immediately and indulge in motion picture entertainment known to be contrary to the spirit of the pledges. While there may be a few who will forget their promises, the majority are ready to join with the Bishops of the United States in their sane and intelligent efforts to rid the industry of the unwholesome. There are, of course, forces working to make ridiculous the stand taken by the Legion of Decency and to give the impression that the movement is one of prohibitory nature rather than one of free will on the part of Catholic, Protestant and Jewish people who are allied in the struggle for decency. By adhering strictly to the letter and spirit of the pledges the box-office pulse will indicate to the industry its weakened condition. So evident has this been already that steps have been taken to check the flow of film in the films and even the stage and radio are cognizant that the movement is one being sponsored by a great mass of people concerned with the moral future of America.

In answer to one of our readers, Camp Stella Maria, boys camp on the East shore of Conesus Lake and Camp Madonna, girls camp on Canandaigua Lake are only two camps under Catholic auspices in the area comprising the diocese of Rochester.

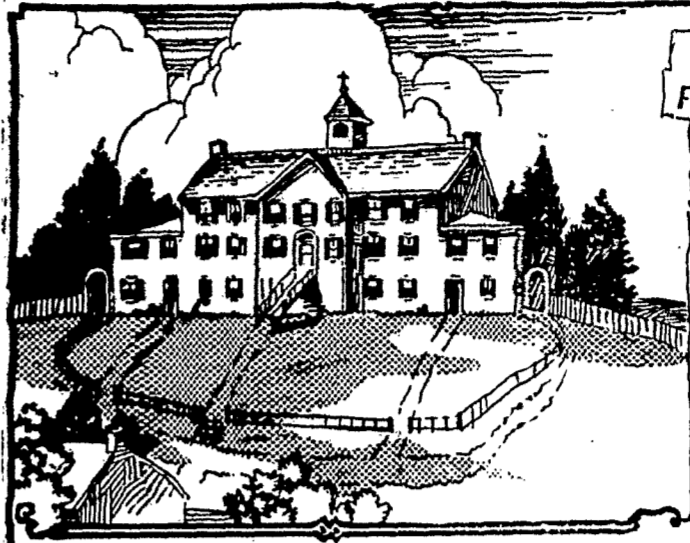
A suggestion for making the "Sign of the Cross" in public places is made by Julius Herman Frasch, Pontiac, Mich. in a recent letter to the Editor of "America." He suggests to "place fingers on second button of the waistcoat, lower to fourth, raise to nearer or interior hem of vest pockets, each in proper order. The observer will see you do it, but you need not fear making yourself conspicuous." Carrying out the suggestion is better than omitting the sign entirely, we believe.

The ready acceptance of Holy Name men of the diocese of the task assigned them to secure new subscribers for the diocesan newspaper is most heartening to those actually and daily engaged in producing the paper. The men are not sacrificing time and effort especially during these hot days to get merely subscribers to a newspaper. They have entered on this particular phase of Catholic Action with the realization that to advance Catholic progress in the diocese, the people of the diocese must be better informed of what is transpiring in this section of New York state presided over by Archbishop Mooney and be thus more able to act whenever and wherever called upon. In addition, Holy Name men know that the CATHOLIC COURIER in addition to disseminating diocesan and parish news is interpreting world events with a diocesan viewpoint. There is a mass of news that reaches the COURIER office each week and in selecting stories for this newspaper the effort is made to publish what interests the greater number and serves the purpose of increasing information along lines being advanced in the diocese. If in the course of this campaign each new subscriber adds to his fund of knowledge of his church and his diocese as a result of subscribing through the Holy Name men, can it be denied that the Holy Name Society has added immeasurably to Catholic Action progress in the diocese?

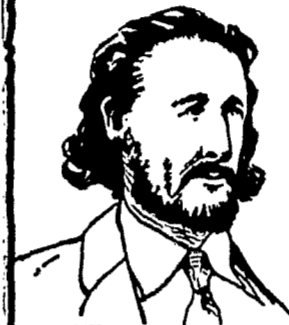
The record of St. Theresa of Avila who founded 32 Carmelite convents has been broken by the 86-year old Mother Prioress of the Notting Hill Carmelite convent in London. She has founded her third convent recently enclosed by Archbishop Mackintosh at Dunbarton, Scotland. Like the "Mother Prioress" of Rochester's Carmel who has a record for founding Carmelite convents in this country, the "Mother Prioress" in England prefers to be anonymous.

STRANGE BUT TRUE Catholic Facts But Little Known

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NEW ENGLAND'S FIRST CONVENT SCHOOL the Ursuline Academy on Mt. Benedict, Charlestown, Mass., was burned to the ground by a mob of bigots, August 11, 1834. The blackened ruins remained on the property for over 50 years, a monument to Intolerance.



CHARLES SCHNABEL, of Portland, Oregon, is the first American to act in the OBERAMMERGAU PASSION PLAY. His role is an understudy to the Christus in the play.

ELIZABETH SETON, native of New York, founded the Sisters of Charity of St. Vincent de Paul in the United States July 31, 1809. Mother Seton is shown here wearing the White Cap, the head-dress she wore all during her religious life.



THE SACRED HEART MISSION AT POND'S INLET IN THE VICARIATE OF HUDSON BAY IS THE MOST NORTHERN MISSION. It is in charge of the Oblate Fathers.



Latitude 73.5°

THE LIBRARY SIGN POST

"People who write so glibly against the Church owe it to the Church that they are able to write at all."—Cardinal Newman.

These words of the Cardinal are a specific application of the old proverb which warns us not to bite the hand that feeds us. If we today are cultured and refined; if we possess a glorious literature and art; if we rest securely upon fundamental concepts of law and order; all these things are ours because the Church saved civilization in some of the world's darkest centuries. If this sounds like mere boastful rhetoric, it is because the Church's stride over the centuries is so immense and its influence so invigorating that the truth about her must often sound rhetorical.

In the fifth and sixth centuries of the Christian era, the Rome of the Caesars lost its hold on world control. The imperial legions were helpless to stem the tide of Northern barbarians that swooped down greedily upon all "the beauty that was Rome." That magnificent civilization of the Mediterranean coast passed through a hell of ruthlessness and carnage which boded the total loss of everything that Western energy and thought had accomplished for a thousand years. But the God of the nations and of the centuries had already placed in the world an indestructible force which would meet and conquer this almost irresistible tide of barbarism. It was the Church of Christ; and around this Rock of Peter the savage tides swirled and lashed, and at last grew quiet under the imperious voice of the Vicars of that same Christ who bade the waves of Genesisarath be still.

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

peaceful conquest of thousands of untamed hearts during the dark centuries of the barbarian invasions.

After the storm of slaughter and repine, came the bleak dawn of reconstruction. Here was where the Church operated so influentially. She subdued the native ferocity of the barbarians with the benign influence of the Gospels; through her monasteries she taught them the arts and crafts, turning their swords into ploughshares and their arrows into pens; she gathered them into little communities around the monastic walls and laid the foundations of scores of modern European cities. A new garden was flourishing out of the ruins of antiquity, and there was being fulfilled the ancient Messianic prophecy of Isaiah: "They shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation. And strangers shall stand and feed your flocks; and the sons of strangers shall be your husbandmen, and the dressers of your vines. . . . For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth; so shall the Lord God make justice to spring forth, and praise before all the nations." (Isaiah, LXI, 4, 5, 11.)

When Austin and his band of forty came from Pope Gregory I to England in 597, they found a pagan wilderness. The barbarian Anglo-Saxons had driven the older Celtic occupants to the marshes and mountains of Wales, and the dispossessed Christian Celts (orthodox and subject to Rome, despite a recent statement of the Rev. Mr. McKim in the Democrat and Chronicle) had made little or no effort to convert their Saxon conquerors. But the monastic band sent by Pope Gregory made the island a "flowering wilderness." Within a hundred years, the hardy barbarians were transformed into saints and scholars; and monasteries of peace and study dotted the land. The grand-parents of the Venerable Bede were very probably rugged and pillaging seamen; but their grandchild was a superb saint and exemplary scholar. To explain the transformation, you must look to the intervening operation of the Catholic Church.

The reclamation of the barbarians and the making of Europe

took place between 400 and 1000 A. D. It was largely the work of the Church.

Many men labor these centuries the Dark Ages, and suggest the unfair implication that the Church was responsible for the darkness. There was darkness, certainly, and the picture is often far from pleasant; but the barbarian paganism and ferocity had deep and stubborn roots which could not be torn out overnight, and under their branches darkness and superstition still lurked. But to regard the Church as responsible for the shadows of those struggling centuries is to fly in the face of history: it is to bite the hand that fed us. The Church was the one great beacon light of peace and order, the one haven of security, the one centre of rejuvenating influence, in those perilous ages. By the labor of her prelates and priests and monks and nuns, spiritual and temporal harmony were re-created, and Europe was born.

That is why it is so grievous that Americans, who are the heirs of Europe, and that Europeans, who are the heirs of the Church, should label their Mother Church and accuse her of being the parent of darkness. That is what makes Cardinal Newman's words so devastating in their pointed truth: "People who write so glibly against the Church owe it to the Church that they are able to write at all."

Blessed is the man that endures temptation, for when he has been proved he shall receive the crown of life.—St. James.

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