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"I would make my sacrifice, even to the turning of my face, pastoral cross and rosary, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

FATHER BURGER, C. SS. R.

Many Rochesterians will pause amidst the pageantry of our City's celebration to mourn the loss of one they loved. Into their hearts has crept a sadness, into their hearts a shadow. For six months they have awaited the train that would bring him back to them, but now they gaze over the far off hills whence there is no returning. He passed that way last Monday when death came to him with the twilight.

The Rev. Charles J. Burger, C. SS. R., died August 20 in St. Joseph Hospital, Baltimore, Md., whilst his brother priests ministered the prayers for the dying. He will be mourned in every city that has been blessed with his presence. His countless friends will drop down on their knees and thank God for joy of having known him. One could not be in his presence without imbibing some of that sparkling mirth that overflowed from his child-like spirit. Yet not always was he mirthful, sometimes he was sad. That, however, was only when he thought of things he had planned; of the great ideal that forever lured him, whilst in Rochester. He was the Chaplain of the Deaf and everyone of them was treasured in his heart. When they did not respond to his unending efforts; when there were vacant places in the Chapel he prepared for them, he accused himself before God of being that Divine Master's unprofitable servant. And that made this grand and zealous priest of God sad at heart. No eulogy could be more praiseworthy than the results that Fr. Burger left behind him.

WHY CATHOLIC SCHOOLS

A glaring fact which apparently escapes the notice of many people is this: although the school remains, the pupils move on and are soon graduated. The school is more or less permanent, but the pupils are transient. School-life is not a lasting thing. The children, who will enter school in September, will in a comparatively short time be young men and women in a world differing greatly from the school of other days. What kind of a world will they enter? How will they meet its problems? What sort of training are they now receiving? What is the intellectual and moral atmosphere of the school in which they now are? What are the ideals set up before them day after day while they are being educated for life's duties and obligations? These and similar questions should have absorbing interest for parents and teachers.

Is it not true that the major emphasis of American education has been and still is in preparing pupils for an industrialized civilization? According to Mr. Dewey, the high priest of American education, the end of education is "social efficiency in a democracy." Now that may have a stirring appeal to one who thinks he is interested in democracy, but who is not thinking of anything beyond democracy. But, however exalted this ideal may sound, it is not completely the end of Christian education, which, according to Pope Pius XI, is "to co-operate with Divine grace in forming the true and perfect Christian." The difference between secular education and Christian education is first and foremost a difference in aims, and secondly, a difference in methods.

In a recent work "Education, Crime, and Social Progress," Dr. William C. Bagley of Columbia University, stated, "If industrialized civilization means only an expansion of leisure and luxury, it is a waste of time. Of course it is. No one doubts it. But why does the Doctor raise the question at all? Probably because he believes that crime and delinquency are symptoms of a deepening sorrow which, in engineering terms, Mr. Dewey characterizes as nothing less than the 'rottenness' of our institutional foundations." The rottenness, then, of our institutions are rotting away. Well, if the foundations were rotting away, the buildings would fall. If the foundations were rotting away, the buildings would fall. If the foundations were rotting away, the buildings would fall.

Mysterious and yet actual wonder: there is from baptism in the heart of every Christian, a mysterious love for Mary. It is the inborn impulse of the Christian soul which explains this natural need for a Mother.—Francis Pieper

It is not given to all men to play great parts in the drama of life. Some are content to play small parts. —Henry I. Cohen in "America"

WATCHING TELEVISION

The New Deal, regardless of its success or failure as a reform movement, has at least instilled a new sense of social consciousness into the nation. From the flood of discussions it has evoked, it is evident that people are thinking more in terms of social progress and betterment. It is now universally admitted that we have gone far in the development of mechanical science but have fallen deplorably short in the advancement of social science.

What influence this awakened social sense will exercise on the inventions and mechanizations of the future is an interesting matter for conjecture. It is of special interest at this time since before long we will be confronted with the problem of another revolutionary invention, television. In fact, this is already a reality. In a recent issue of the 'New Statesman and Nation,' of London, we are told that "television is fast reaching the stage of being commercially practicable. Television having become a reality, we can look forward to some far-reaching changes in our ideas of entertainment." But these very changes seem the reason for the delay in developing television in this country. The same capitalistic system which cried out against halting for the sake of humanity the ever-sacrosanct "progress," has been deliberately withholding the now perfected invention because "of the realization of the injury which television would inflict upon the value of the cinema chains." Apparently the new social consciousness has not reached the lofty realms of high finance and industry.

This new problem is said to be "of first-rate social importance" because "obviously broadcasting, the cinema and the press are likely to be affected most of all. . . . As regards the cinema, it is probable that films will constitute the principal item in a television program." The eventual result of this innovation, we are told, "would be to shatter the entire structure of the film industry as it exists at present." In addition to this, there will arise the problem of public ownership of private exploitation of television. The inherently highly concentrated and monopolistic nature of this innovation, together with its far-flung influence for good or evil, may call forth government regulation, if not government ownership and control. However, what is needed is not government regulation as much as moral control by the people themselves.

Like many other inventions of moral, television is considered a distinct benefit to him. This invention does, undoubtedly, hold great promises. May it not, for instance, aid in arresting the disintegration of home life, so greatly accelerated by the advent of the automobile and the movies, by again centering at least one form of recreation in the home and placing its control in the hands of parents? But at the same time, the unusually advantageous position it may attain in the home is fraught with the possibility of many moral dangers, unless those ethical controls are present which will prevent its abuse and insure its prudent and wise use.

Without these safeguards new discoveries and inventions have ever proved themselves anti-social and destructive. The discovery of America, the result of noble intentions, soon, through the insidiousness of grasping men, degenerated into a mad struggle for gold which eventuated in the greatest inflationary outburst of history. The invention of the machine, which might have meant an improved standard of living for the lower classes, became in the hands of an unscrupulous and capitalistic-minded generation, an evil whose severest onslaught is being felt now. The automobile, also, instead of becoming the vehicle of social progress, has too greatly resulted in being the vehicle of decidedly anti-social tendencies. The moving picture, the influence of which is rivaled by no other contrivance, has become so obnoxious that a "League of Decency" had to be convoked to halt its destructive effects.

All these developments of worth-while inventions point to a severe deficiency in the moral character of the present generation. The inventions of man are not an unalloyed good unless introduced into a society permeated with a profound sense of moral responsibility. Inventions, like education, are nothing but instruments which will prove a boon or a curse to that society which fails to hold them in leash with moral forces. They are marks of true progress only in accordance with the character of the society which employs them.

It is questionable whether the present status of society will permit the reception of this new television without an actual dis-service to itself. The boasted revived sense of social responsibility is little more than a humanitarianism not sufficiently grounded on the bed-rock of sound moral principles. It deals with the larger phases of reconstruction, but neglects the individuals and personal reform indispensable to a reformation of society.

The development of moral forces in society, without which it has and will continue to wrest new inventions into its own destruction, is not chiefly a problem for legislators but for educators. Until those in the various walks of life, responsible for the educating of our people, have succeeded in effecting this moral regeneration of individuals and society, mechanical progress and social progress will continue their militant opposition to each other, and to the detriment of society.

July and August are "dog days"; all of which for no good reason at all recalls to mind the man who said, "I like a dog provided you don't spell its name backwards."

We like a parade but at the most it is only a piece of playacting or a sort of pilgrimage without any purpose. The old religious pilgrimage was not just a procession of the faithful but also a profession of faith.

God wishes us to pray to Him as to overcast Heavens by our importunities. — St. Gregory the Great.

We have seen our faults. He who has to get up with his brother's faults today will have to be better with himself tomorrow. — St. Augustine August.

Diocesan Recordings

Many national advertisers are giving more prominence in their advertisements these days to women's bathing suits than they do to the actual products they attempt to advertise.

Coining a new word, Frank Sullivan, humorist, writing in the New Yorker characterizes "tripephobe" as a "person hypersensitive to public bath about private lives." While so many persons are afflicted with this sort of "tripe," sensational newspapers will continue to have large circulations.

With Labor Day but a week away, plans for fall activities are in the making and the Catholic Theater Guild is holding meetings planning for another successful season. In conformity with the ideals of the Legion of Decency, this organization is making extensive plans to provide clean, wholesome amusement for the fall and winter months. The Rev. John Randall is directing the activities of the Guild.

Richard Dana Skinner writing in "The Commonwealth" recently said: "With the emphasis now being placed by the hierarchy on the right kind of plays and motion pictures, it is of enormous importance that Catholics should make a constructive and positive contribution to improving the theatre as well as taking a strong negative stand against indecencies. The play producers and the motion picture magnates have a most unhappy formula with which to meet negative criticism and objection. They say they are giving the public what the public wants—and this includes the Catholic public. The truth is that Catholic taste in matters of the theatre is certainly not above the average taste of the country. One hates to make this admission, but it seems to be true."

To determine the amusement taste of Catholics in this diocese, such organizations as the Catholic Theater Guild, the Auburn and Ithaca Little Theater Players and parish dramatic units will strive this fall to provide wholesome entertainment of high calibre dramatically. They deserve unqualified support in their undertakings.

Promised as inspiring, the sessions of the Catholic Central Verein of America and the Catholic Women's Union held in Rochester this week were just that. From various points in the United States they came, Catholic leaders in their various communities with messages applying the principles of the Church to conditions of the day especially as they affect the family life. Space in this issue of your diocesan newspaper will not be sufficient to give an adequate recording of these sessions for each in itself was a veritable university course in the subjects discussed.

From time to time we have published in these pages releases from the Central Bureau, conducted by the Catholic Central Verein of America in St. Louis. This organization of which Frederick P. Kenkel, K.S.G., K.H.S., and Letare Medalist reported on Monday evening is a powerhouse of Catholic Action, accomplishments of which cover every phase of cooperation of the laity with the hierarchy in the work of the Church. To give an idea of some of the activities entered into by this "hub" of Catholic Action, we cite: Study courses and conferences conducted; German Russian refugees rescued; Maternity Guilds promoted; Credit Unions organized; "Central Blatt and Social Justice," and "Bulletin of the N.C.W.U.," published; Press Bulletin Services issued; Brochures and Leaflets on various subjects of Catholic interest distributed; information given on matters of columns against the Church, scientific subjects, latest "films," historical and economical subjects, all with the sound background of the Church's principles; Letters and Communications to members; Legislation, national and state in such matters as birth control, Child Labor Amendment, and measure affecting the Child, Family, School and Church; Distribution of Catholic Literature; Hyman Cards published in vernacular for the Philippines and American Indians; and very important Library and Encyclopedia Files, a storehouse of information gathered over a period of many years.

In addition the Central Bureau has done yeoman service in the field of charitable works. The Bureau has distributed funds to home and foreign missions and for European relief. The Bureau conducts the St. Elizabeth Settlement and Day Nursery of the Central Verein in St. Louis as an institution of mercy and family rehabilitation.

But a week remains in the Holy Name Campaign being conducted for the Catholic Courier. Will the records show that everyone has done his part?

God wishes us to pray to Him as to overcast Heavens by our importunities. — St. Gregory the Great.

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STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

ONLY 7 Cities in the Whole World could house the Catholic School Population of the United States. Catholic elementary and high schools represent a real investment of more than \$1,300,000,000. CATHOLIC COLLEGES FOR WOMEN ARE NOW MORE NUMEROUS THAN CATHOLIC COLLEGES FOR MEN. Catholic high school population increased MORE THAN 224% in fifteen years. Catholic schools in the United States now number MORE THAN 10,000. There were MORE THAN 70 Catholic Schools within the present limits of this Country BEFORE 1776.

THE LIBRARY SIGN POST

- Long ago it was said: "If the mountain will not come to Mohammed, then Mohammed must go to the mountain." It is on the principle of this transparent proverb that someone has suggested a publication in the SIGNPOST of a list of the books which the Catholic Evidence Library offers its patrons. . . . I suppose it is quite obvious that, if some people will not trouble to find out what you have to give them, it may be a good idea to go to their doorstep and show them. The elaborate system of modern advertising was born out of no more tremendous an idea than that. The advertiser must take ninety-nine steps for every one which he wishes his public to make. . . . It will serve, then, to publish occasionally in this column lists of the C. E. Library books. Such publication will tell those who have not visited the Library just what books can be had there; and many of the people who have already looked over the shelves will welcome the lists as enabling them to make their selections in the leisure of their homes. . . . Let's begin with the novels, which are not so lonely on the shelves since their number has been increased by the arrival (I like that word on birth-notice cards) of about seventy fresh and shining brothers and sisters. Understand that the following list is not complete, but will need supplementing in future editions of the SIGNPOST. Shackles of the Free . . . Ashton Those of His Own Household . . . Basin Magnificat . . . Basin The Coat Without a Seam . . . Basin The Loyalist . . . Barrett The Winter of Discontent . . . Barrett The Mercy of Allah . . . Bellec The Emerald . . . Bellec The Missing Masterpiece . . . Bellec By What Authority . . . Benson Come Back, Come Rope . . . Benson The Coward . . . Benson The Dawn of All . . . Benson Initiation . . . Benson Loneliness? . . . Benson The King's Achievement . . . Benson The Lord of the World . . . Benson None Other Gods . . . Benson Odfiah . . . Benson The Queen's Tragedy . . . Benson A Winning Game . . . Benson The Fear of Living . . . Bordeaux Sing to the Sun . . . Borden Silver Trumpets Calling . . . Borden Gentleman Riches . . . Borden Gates of Olivet . . . Borden Death Comes For the Archbishop . . . Cather Shadows on the Rock . . . Cather The Return of Don Quixote . . . Chesterton Tales of the Long Bow . . . Chesterton The Man Who Was Thursday . . . Chesterton Four Faultless Felon . . . Chesterton The Omnibus of Father Brown Stories . . . Chesterton Gloucestermen . . . Connolly (James B.) Steel Decks . . . Connolly (James B.) Mr. Blue . . . Connolly (Myles) The Anchorhold . . . Dinnis God's Fairy Tales . . . Dinnis Mystics All . . . Dinnis More Mystics . . . Dinnis Once Upon Eternity . . . Dinnis The Road to Somewhere . . . Dinnis Mr. Coleman, Gent . . . Dinnis The Shepherd of Weepingwood . . . Dinnis The Three Roses . . . Dinnis The Shadow on the Earth . . . Duddy The Masterful Monk . . . Duddy The Pageant of Life . . . Duddy Black Soil . . . Donovan The Cross of Peace . . . Gibbs Candlelight Attic . . . Hallock Marie Chapelaine . . . Hermon Abbe' Pierre . . . Hudson En Route . . . Huymans The Oblate . . . Huymans The Cathedral . . . Huymans The Blue Circle . . . Jordan Black Butterflies . . . Jordan Miss Blake's Husband . . . Jordan The Devil and the Deep Sea . . . Jordan The Night Club Mystery . . . Jordan Red Riding Hood . . . Jordan The Three Taps . . . Knox

Weekly Calendar Of Feast Days
Sunday, August 26.—St. Zephyrinus, Pope and Martyr.
Monday, August 27.—St. Joseph Calasanctius.
Tuesday, August 28.—St. Augustine, Bishop of Hippo.
Wednesday, August 29.—The beheading of St. John the Baptist.
Thursday, August 30.—St. Rose of Lima.
Friday, August 31.—St. Raymond Nonnatus.
Saturday, September 1.—St. Giles.

Back Through the Years

August 17, 1893 Word was received from Rome that the Rev. Michael J. Nolan had been ordained at the American College on July 25, 1893. . . . Work was started on the erection of a vestry on the west side of St. Patrick's Church, Aurora. . . . August 24, 1893 The feast of St. Bernard was appropriately observed at Nazareth Convent. Bishop McQuaid received several new members into the Order of the Sisters of St. Joseph. . . . The appointment of Father Pritchard to the Catholic Chair of the Catholic University of America in Washington filled the professorship founded by the Ancient Order of Hibernians. . . . In commenting on the reopening of the Wonderland Theater, the Manager, T. G. Scott was reported as saying: "Special pains will be taken to see that this thing shall be perfectly clean. Our performances will be in good taste in every respect." . . . Capone and Dillinger are pikers in comparison with the blood thirsty corporation that builds up vast armaments in another nation, foments war with it, and sends its own people to the front to be disemboweled by the weapons it has furnished wholesale to the enemy. —Rev. Dr. John A. O'Brien.

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