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"I would make my sacrifics, even to the pouning of my ring, pectoral cross and soulane, in order to support a Catholic newspaper"-Port Prus X.

Editorials

NOTHING BEFORE 1834"

A large group of distinguished French genwhich was Lafyette Day and partook of a banquetal the General Valley Club. They were led by M. Flandin and a relative of Lafayette was a mone them.

These gentlemen were brought from France by the province of Quebec and other governmen-tal agencies. In Canada to celebrate the official discovery of Canada and the St. Lawrence River by Jacques Cartler in 1534 and 1535. They pulled Through the cities of Quebec, Montreal, Toronto, and took part in some of the exercises at the rededication of Fort Niagara. This dedicathe in Fort Niagara frankly recognizes the historical fact that Western New York has been under the three flags of France, England and America. The sponsors of this Niagara celebration purpose to touch old, tragic, international rivalries with a philosopher's stone and turn them into a golden step toward world peace.

* Early in this week we suddenly became aware that these more than one hundred Frenchmen, whose purpose of being in America was to commemorate the heroism of French colonial pioneers, were coming to visit Rochester. The other cities which these French gentlemen visited had prepared at the beginning of their celebrations, a just recognition of the debt of all America to the early French explorers. In many cases, these explorers of the seventeenth century were the native sons of the same cities in France from which these modern Frenchmen come. Paris, Rheims, Rouen, Coutances and others are native cities which are represented by French pioneers in our region.

But different from other places, Rochester ind starred a great distorical celebration with the er, or even the attainment of a reasonable betterment in figure, pay, or working conditions which the laborer may legitimately demand. In the latter case, however, strikes may not be callect in violation of existing contracts. Yet if the contract is unjust or has been violated by the employer himself, the laborer is free. In the second place, there must be sufficient

hope of success. Merely to plunge the workers. into a struggle from which they will emerge in a worse condition than before, and with no sufficient ulterior benefit in sight, must obviously be condemned as entirely unjustifiable, foolhardy, and disastrous for the workers engaged in it. Yet, on the other hand, it does not necessarily follow that because a strike is lost that therefore it was in vain. The advantageous moral conscquence may at times be sufficiently foreseen to render it legitimate despite the immediate failure. But all these circumstances must be weighed indiciously, and religiously.

The benefit to be gained from a strike must not be out of proportion with the harm inflicted, a harm, it may be, reflecting upon the entire community. Strikes are but ariother form of warfare that will fall heavily upon countless innocent homes, and nothing can justify a war even in the most just cause, when the legitimate purpose to be achieved is not great enough to compensate for the dangers and sufferings it will entail.

For the very reason that strikes are industrial warlare, every attempt must first be made to settle the controversy by peaceful means, through conciliation, arbitration, appeals to public opinion, or whatever other rightful methods may be used to avert so serious a calamity.

All these conditions, as well as the violence and riots which often accompany conflicts of this nature, make it imperative for the State to use all judicious preventive methods within its power that the causes of strikes may be removed. The State, therefore, is under obligation to study industrial conditions, to employ all its influence and authority in securing the just rights of the working classes and so finally, to eliminate the grievances out of which labor wars are likely to arise

Not by tyrannizing over the worker, and tinjustly coercing him, but by being beforehand in removing his legitimate complaints, must the State endeavor to secure peace, happiness, and good order.

THE CATHOLIC BASEBALL LEAGUE

The consistent success of the Catholic Baseball League which has just completed its fifth season augurs well for the future of similar interparish activities.

Organized in 1930, the league started modestly but has forged ahead amazingly in the last few years until now it encompasses twelve paristnes from every section in the city and supervises the activities of more than 200 Catholic ball players for a period of lifteen to twenty weeks each sum-

Between these parish teams, which have enlisted the services of players ranging in age from sixteen to past forty years, has sprung up a spirit of healthy rivalry tempered by fine sportsmanship. The league officials boast that no playef has been suspended for any length of time since the inception of the circuit five years ago. The Catholic League rings down the curtain

on its fifth season with a record unsullied by commercialism or exploitation in any form.

As an outlet for youthful energy, this organ ization has filled a long-needed want in the anDiocesan Recordings

There are people who continue to say that Catholic schools do not provide the same teaching as the secular schools yet the highest scholastic award in high schools of the state went to a Nazareth Academy graduate and one of our St. Andrew's students was high in Chemung County, winning a state scholarship.

Pierre Flandin, French Minister of Public Works, who is scheduled to be in Rochester at the Century on Parade Exposition, Thursday, of this week, attented the ceremonies in Gaspe, Canada, recently commemorating the arrival of Jacques Cartier, Catholic explorer, four centuries ago. He con-ferred upon Cardinal Villeneuve the insignia of the Grand Cross of a Chevaller of the Legion of Hon-M. Flandin also was among Qŕ. those who made addresses af the unveiling of a memorial stone cross in Gaspe, commemorating the wooden cross the discoverer planted when he came ashore. The cross, the stone of which was hewn from rock in St. Malo, the town from which Cartier and his intropid band set sail for the New World, was unvoiled by Prime Minister R. B. Bennett.

Most people go towards a church when the bells ring, but in France burglars who were attempting to rob the Church of St. Thereis of the Infant Jesus at Lorient, departed hastily when they unconsciously set the bells to ringing, awakening all in the vicinity. Attempting to turn on the lights in the sacristy, the thleves, through error, turned the switch which electrically controls the ringing of the bells.

With the nation's textile industry, more than half crippled by the \$1,000,000-a-day strike of mill workers as this is written and with incoming dispatches reporting bloodshed and arrests, the thought occurs that copies of the recent resolution on "Strikes and Lockouts," adopted by the Catholic Central Verein of America in session here recently could well be sent to leaders on both sides of the disastrous strike.

Those involved should have brought to their attention the following principles as set forth by the Catholic Central Verein:

"It is folly to hope for industrial peace so long as employers and employees have not realized the important truth that both ownership and labor have, besides an individual, also a social character. Capital may not by the sheer force of its power use means of economic violence which threatens the security of employment of workers interested in their unions, nor may labor forget that the strike is a measure of warfare-thatis often attended by evils of the



It is strange how many distorted points of view still provail at this late date among Catholic people on the subject of Christian education. It is not being facetious to say that about education. The Catholic Evidence Library offers several excellent books on the theory and history of Catholic education: they will help clarify the issues in this most important subject. Especially noteworthy is DeHovre's "History of Christian Education."

of Catholic pride and of frequent non-Catholic admiration: only the bigot closes his eyes and "will not see.'

It is often contended that home

the twenty-five or thirty hours in

with the once-a week system of religious training, they are, at least in that much, good psychologists. That is why they have their own schools where the atmosphere is hal-" lowed by religious spirit; where the sign of the Crucified Christ may he found with the Stars and Stripes; where prayers precede the alute to the flag; where pictures of the King of kings and His holy heroes radiate a silent benediction upon the representation of our inational patriots; where the lessons in arithmetic and geography are graced by the presence of those conscrated women in whom the child recognizes the specially beloved of Jesus Christ; and where the very schoolrooms are hallowed by their closeness to the House of God, where the great Teacher and Ruler of our souls has His abode. Religion is not overdone in the Catholic school. The Church is anvious that her people should not become religious morons or unbalanced fanatics. Such isolated cases as could be alleged must be admitted, of course, but only as the exception, not as the rule. Normally the Catholic training is as unobtrusive in its power as sunlight or electricity: under its influence the child's mind is vitalized and expended with that life of Christ which alone makes the world bearable and gives our days their proper meaning. When the Catholic child becomes the Catholic man or woman, he or she is ready to assume, all other things being equal, not only the citizenship of this world with able hand and trained mind, but also the citizenship of the kingdom of (to with string heart and soul,

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slogan; "nothing before 1834." Our French history begins, in 1616, when Etienne Brule was captured by the Senecas and in 1620 when Jean Nicolet came with 400 Algonquins to make peace with the "Hyroquois." For a century and a half after 1016, Frenchmen, to the total of several thousands came and went and lived in our counfry. Some of these were as outstanding in character as any men who will ever come here. Their names, birthplaces and time of residence in this region in many cases are recorded and we even know some living relatives. And yet this slogannothing before 1834" had the temerity to govirm our celebrations and to blind the eyes of our people to their rightful heritage in the knowledge of the glocious past-

Then it was announced that important Frenchmen, interested in French colonial history were coming to visit Rochester. Upon this annonncement, the slogan, "nothing before 1834," beat it like a small boy caught stealing jam in a neighbor's pantry. Rochester has had an historical change of heart as sudden as a death bed sepentance, and the CATHOLIC COURIER looks on with a broad smile. No paper in Western New York has been equal to the CATHO-LIC COURIER -- in - promoting our French colonial history. It says welcome and farewell to our french guests and is unembalassed and une 1000

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"When workpeople have recourse to a strike, it is frequently because the hours of labor are too logs, or the work noo hard, or because they con-the their way a mentionent. The grave incon-tenetice of this not uncommon occurrence should be obviated by public remedial measures; for such paralests of labor not only affects the mass? ers, and their workpeople, but is extremely injurious to trade, and to the general interests of the public smorteover, on such occasions, whence disorder are generally not fan off, and thus in pappens that the public peace is further involution be beforehand, and another involution arising they should interact and anthority to the removal interaction and these when they em-ter interaction interaction and interac-tion of the interaction and the interac-tion of the interaction and the interac-tion of the interaction and the interac-tion of the interaction of the interaction interaction of the interaction interaction of the inte

nual summer full of parish activities. Our clergy and laity should lend their unstinted support to activities of this kind and fur-

ther their progress with proper leadership. Other organizations throughout the diocese may well follow the trail which the Catholic Baseball League has pioneered.

To the champions from Holy Rosary and every other player in the league go our sincere congratulations.

Current Comment DANGEROUSLY BROAD-MINDED

In the matter of religion, as far as Catholics are concerned, there is no such thing as being broad-minded, as that term is usually understood. Catholics may and should respect the good faith of their fellowmen when these people hold heretical views, but they can never tolerate the error itself and feel that one religion is as good as another. That is equivalent to saying that falsehood is as good as truth. It is absurd to say that it doesn't matter what a man believes so long as he lives a good life, when we all know that a man's life-will depend largely on his belief. If one believes that carbolic acid is a cool, refreshing drink for summer, he will very likely drink carbolic acid; and if one believes that divorce and remarriage are permissible when husband and wife find it hard to get along, he will probably sue for divorce when domestic troubles arises. The Catholic knows that the man who is divorced and remarried is living in adultery. He may excuse the individual on the ground of ignorance; he may respect his good faith; but he cannot be tolerant of the error. There are too many Cainolics at the present day who are injuring the work of the Church by giving Protestants the impression that we believe all religions are different roads leading to the same place.-The Ave Maria.

After all the hullabaloo about education and fundreds of millions spent on schools, Princeton university finds its necessary to open next Fall what Time calls a "hospital for the illiterate," listed in the catalog as "Corrective English." Michigan Catholic

"I myself have always been, proud of our Faith and we should always be proud of it. We must hold our heads high to confess it, not to confess it halfway but entirely and wholeheartedly and our sincerity will be respected, by those who are not of our Faith."-Gov. Frank Murphy of the Philippine Islands.

A man without religion today stands like a passeled child before a thousand merchants of truth, a child before a thousand merchants of the distribution of the value with an emphasis the distribution of the value of the distribution of the di

most serious kind. In the disregard of social responsibility by both capital and labor, is to be found the great source of the serious strife that has arisen between capital and labor as between two contending armies.

"Strikes and leckeuts have become in recent months = serious menace to the well-being of society. The disorders that have accompanied these forms of industrial warfare should be a warning to all thoughtful men that industrial peace becomes impossible under a system that does, not give to principles of morality their rightful place in industrial relations.

"Let the employer remember the words of Pope Leo XIII, that their work people are not slaves; that they must respect in very man his dignity as a man and as a Christian; that labor is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable employment, enabling a man to sustain his life in an upright and créditable way and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. "Let the employee remember the laboring man also must carry

out honestly and well all equitable preements freely made, never to in jure capital; or to outrage the person of an employer; never to employ violence in representing his own cause, nor to engage in riot and disorder; and to have nothing to do with men of svil principles, who work upon the people with artful promises, and take foolish hopes which usually end in disaster and in repentance when too late.

"In particular should carlial and labor be minduful of the fact that both the strike and lockout are also subject to the moral law. "Neither the one nor the other

may be inaugurated without just and grave reason and without good grounds that they will achieve their rightful purpose. Further-more, no means of violence, such as rioting, the destruction of property, or the outraging of persons, may be employed in the conduct of a strike or lockout. No words of condemnation are strong enought in demanication of uncrupione industrialists or labor leaders when engines agitators, re and ensenters to to

The Catholic Church in this country holds no grudge against the public schools. Up to now she has conceded, and will always he ready to concede, the excellencies of the public school system, although Catholic taxpayers are no less concerned than their non-Catholic neighbors when critics from within the system itself show their disgust with certain exaggerated tendencies of modern education theories. The Catholic criticism of the public school arises rather out of the Catholic estimate of life: and in the light of that estimate, the public school is found wanting: it does not prepare for life-for that more abundant life which Jesus Christ said He came to give. spirit,

If a man wants to prepare for electrical engineering, he does not apply at a school of music; he knows what he wants and where to get it. The Catholic, too, knows what he wants for himself and his children in education. He wants himself and his children to grow into Christ's estimate of life: he knows that Christ's estimate raises life above the push for dollars and cents, above even the merely human level of sportsmanship and good fellowship. The sincere Catholic remembers the divine words: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you." This is the Christian view of life in which the Catholic wishes his children to be schooled; and because the public schools of the land were unprepared to give it, he built schools of his own. Like a wise business man. he knew what he wanted and how to get it. The result is the Catholic parochial school system, an object

ment trouble in order to gain their ends.

"Catholic labor leaders and unionists face averave obligation to attend their meeting and there give voice to the true principles that, underlie the morality of the strike. To the extent of their failing to do in they retard the realization of the reconstruction. of the menal order."

instruction and Sunday school are sufficient to meet the responsibility of religious education. "Take care. of religion at home and in the Sunday school, and let the public school do the rest."

Both in theory and in fact the child is the losor in such treatment. What is the fact? Simply this, that most modern homes shunt the burden of religious training on to the religious teacher: and if the child's religious teacher is met only at Sunday school, the consequence is that the child receives specific religious instruction and guidance only once a week. Now it is a commonplace maxim of psychology that religious character is not developed by a once-a-week application of religious instruction: any genuine psychologist can tell you that if religion is to be anything more than a matter of "Sunday go-to-meetin' clothes." the whole environment of the child's education, from Monday to Saturday in school and at home. as well as in church on Sunday, must be permeated with religious ۰.

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A normal child has a sense of proportion. What he gets for a half hour once a week is going to make less impression on him than what he gets for an hour on each of the other days of the week. When he hears of George Washington and Abraham Lincoln and gives the pledge of allegiance to the flag five days of the week, naturally he is not going to be so impressed with Jesus Christ of Whom he hears mention only once in the week; and no amount of shouting of the Holy Name is going to make up for lost time. It is expecting the impossible of the religious teacher to ask him or her to project so much of charm and persuasiveness into the brief religious instruction on Sunday that it can make the sacred training balance with the secular influence: of

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