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would make any socrifice, even to the pouning of my ring, pectoral crest and toulane, in order to support & Catholic neuropeper."-Porx Pius X.

Editorials

MISSION ROTOGRAYURE

Do you like the rotogravure section of the Sunday papers? Do you find that pictures convey to you messages which are more forceful than printed matter, and leave with you a more asting impression?

If you do, you will look forward to the coming issue of the Catholic Missions which appears shortly in its new rotogravure form-twentyfour pictures that carry you to the four corners of the world and give you an insight into the activities of Holy Mother Church in far-away countries, and countries not so far away.

Few of our Catholic people realize how widespread is the work that is being done by missionaries in foreign lands, nor do they appreciate the difficulties that beset them in their self-elected

tasic of spreading the faith.

From the enchanted isles of the South Seas, we fly to Rome to witness a Eucharistic procession in the Vatican, "the Heart of Christen-dom"; thence to China where an aged grandmother guides baby fingers over the fosary as she explains the Holy mysteries; then to Japan, to India, to Mongolia, a complete circuit of the world, and back to our own country, which offers wide and fertile fields for the missionary.

Three of the most interesting pictures in the new magazine were taken in America: smiling little Eskino children; a negro boy equipped with a melon, and a disarming grin; and two Mexican persons who migrated to Texas, or perhaps to California, that they might worship their Lord in the peace that is not accorded them in their own country. Surely these are our responsibility, and we have an obligation towards them, as well as towards those thousands of other pagans whom Christ had in mind when he commanded the Apostles to "Go forth and teach il marinisc

Copies of the new rotogravure Catholic Missions magazine will be distributed in the Churches of the Diocese on Mission Sunday, October 21. Take a copy home with you and look through it. The photographic beauty of the pictures will have equal appeal with the context. But if some inkling of its messages reach you, we trust that you may be inspired to ease, if only in a modest way, the financial burdens of the missionaries who are carrying the Word of God to every corner of the

MEETING THE AGE

Having leaned far backwards for years in our efforts to make everyone doubly assured we were not concerned with politics, having bargained with the State and that badly, giving Caesar about everything save the God of worship and prayer, we Catholics the world over are at last awakening to the extent of our folly. As we rub our sleepheavy eyes, we find the State already strongly secularized—contemptuous of religion, or indifferent to it, or openly opposed. We find society, laws, institutions, teaching—all secularized. Too many of us had been subscribing to the belief that the Gospel is solely a religious code.

Too many of us had been thinking that re-ligion should be kept in the "shadow of the sauctuary and in the secrecy of the heart," that the activities of the tlergy should be confined to "their confessional and their sacristry." In this there was a breaking away from the oldest traditions of the Church. The world would still be barbarous if this had been the policy of the Church of the early days. By holding back, by failure to carry the Gospel into the world where politics, economics, sociology exercise their activities, the world has escaped us. Responsible for this criminal loss have been those amongst who allowed Christianity to be shut up in the

secol of the divinity of the Church, it is The first only a divine organization couldthe source of the Church down the often thought what small that has been to those the heart known her aright

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used to say, "homo naturaliter Christianus"man is naturally Christian. But he is also naturally healthy in thought. He does not look upon this life and this world with sickly eye. He is not a Manichaean. And he is surprisingly correct. He believes the Kingdom of God, a kingdom of charity and justice, should be here as well as elsewhere. Naturally Christian, he washes his hands of Christianity half-presented

or misrepresented.

In a letter written recently, it was alleged of this paper that in its columns "Catholics are always right and Protestants are always wrong. If an apology is due, it is herewith made. God pity us the day we begin to fail in humility and truth! The Church is human as well as divine, and it is human to err. Moreover, it will be a sad day for Catholics—as it has always beenwhen they cease to be self-critical. In this connection, we like to think of Frederick Ozanam, founder of the Society of St. Vincent de Paul. He was a Parisian of the 19th century and in his day Paris was absolutely Godless. Ozanam was trying to defend the Church from the attacks of the rationalists. Appealing to history, he showed that the Catholic Church had brought the greatest blessings to mankind. "That is all very well," they answered. "We admit that the Church has done much for man in the past; it civilized him, it uplifted him, it inspired noble lives. But that is past and gone. What is the Church doing now? What social work is it doing in Paris today? Show us your works." Ozanam knew how to take it. He said to his companions, "It is true. We are not doing what we ought. We are not carrying out the precepts of the Gospels. Let us remove this reproach; let us not be content with argument and controversy. Let us do something!" The Society of St. Vincent de Paul was his answer to the rationalists. And let us note that what moved him in the first place, humane man though he was, was not the sight of poverty, but the sight of infidelity. For here is our cue for action—working for the health of the whole man through material, physical agencies, even as Christ saw fit to make of such stuff His healing Sacraments. Of course, this will all be taboo with those who, breaking with the ancient traditions of the Church, stubbornly insist that religion should be shut up in the churches, that the Gospel is without political, economic or sociological import. This in full view of the ter-

rific havor this belief has already wrought. At hand is the annual appeal of His Excellency, the Most Reverend Edward Mooney, to his diocesans for support of their Seminaries. It is an appeal that should and will be regarded as having first-place importance. In our Seminaries are the Churchmen of tomorrow. Signs are not warning that facing the world they will find strange adventures awaiting them, strange paths opening before them. They will need all that we can give them now in the way of preparation for the trying days ahead. The air is charged with change. Wherever they turn, they will find upheavals, marking the ascending stages of humanity in its continuous progress. They will have no hesitancy in accepting the age. For accepting the age, we reserve to ourselves the right to rebuke it for its shortcomings; in accepting it, we put ourselves in the position of guiding it. Versed in the social sciences, the future ecclesiastics will not be content with slap-dash—they will seek out the causes of evil in the political, economic and social fields. They will strive to bring not only charity but also justice to all regardless of class. A large order. But by the pronouncements of Popes Leo XIII and Pius XI they are committed to all that. And all that will be experted of them. Last December President Roosevelt said, "The great objective which Church and State are both demanding is a more abundant life. State and Church are rightly united in a common aim."

To give the desired guidance, to do ourselves instice. We must be represented by not only willnig but able men. Without our Seminaries, without the schooling and training they afford, failure of the best-intentioned efforts would be certain. In view of this, the laity will gladly heed the appeal made at this time to give without stint towards the support of their Seminaries.

WHAT A MAN SINCLAIRE

Socialists who would like to vote for Upton Sinclair, condemn him for obtaining the nomination for Governor on the Democratic ticket. Califormia Democrats may scruple at voting for Upton Sinclair the Socialist.

More important, however, is the fact that Upton Sinclair is a man who has attained the questionable distinction of grossly reviling all religion. All voters professing any religious creed may rightly scruple whether they should repose confidence in such a man. Even though the author-politician has calmed down of late, there is no warrant for the assumption that Upon Sinclair 1934 is a different man than he was in 1918, when he published his book "The Profits of

True, it would be easy to prove from his book that Sinclair, the author, only intended to criticise the abuses that arise in the administration of churches, Catholic, Protestant, Jewish. But it woulds be just as easy to prove that he is op-

posed to any and all faiths. Christianity seems to be the special object of his venom and blasphemy. As far as he is concerned, the labors of priests, ministers, rabbis are utterly ineffective and futile. The Salvation Army is characterized as bass-drum bootstraplifters. Opposition to all religion seems to be

an obsession with him. The book is saturated with ventur of the kind demagogues favor, and is entirely lacking in originality and scholarship.

What a splendid type of American statesman and Relogner Mr. Sinclair proposes to save the people of California and of necessity is obliged to take a vacation from his efforts of saving the world by means of Socialism. O Temporal O Mores!

"It would be interesting to have a fertility census made of the Catholic organizations that pass such vehement resolutions condenoming com-Meanwhile our opponents keep saytraception. ing: Your actions speak so loudly we cannot bear what your resolutions say."—The Rev. I.

Count in The Ecclesiastical Review.

Diocesan Recordings

The old fashioned drug store labeled all "poison" sold. In many modern stores today the lending libraries and magazine stands dispense a poison that goes unrestricted into any house.

Current movie magazines attempt to sneer a bit at those whom they term "reformers" but it is noticeable throughout the pages of these publications devoted to the movie industry that there is a growing respect for the forces opposed to the objectionable in motion pictures. The magazines also will come in for attention if they do not follow the trend of the industry itself and clean up.

While there is little to stimulate thought in the average comic strip of the present day, one last week attracted a second glance. "Maw Green" in the Sunday American shown glancing out of her window observes four or five women with a youngster whom they are apparently bringing up; who shows by his meanness to a small cat that they are not doing a very good job. Then "Maw Green" looks down the street and sees a family of twelve coming along with the mother admonishing the oldest lad, a full grown man who doffs his cap and tells his mother in a polite manner that he did not mean to be rude. "Maw Green" observes "Well, that's life for you, or somethin'-" but the impression made on us is that the child in the large family has a far better chance to develop character than the lose child in a family who has a great handicap to overcome in the matter of being unselfish and not overindulgent of personal feelings.

The John J. Craig family of Little Rock, Arkansas has made a donation that will have far reaching effect in the development of Catholic Action in that diocese. A sum sufficient to pay for a subscription to the N. C. W. C. News Service has been assured "The Guardian," official organ of the Diocese of Little Rock by the generous donors. For fifty-two weeks in the year, therefore, the news of the Catholic world brought by the efficient News Service established by the Bishops of the United States in Washington will be disseminated to the people of Little Rock and who can calculate the good that will be done. There is a growing realization of the importance of a diocesan newspaper and it is believed there are other families like the Craigs in other parts of the country who will rally to the support of their Catholic newspaper with a co-operation that will develop following a subscription to the newspaper and weekly reading of it.

Pageantry symbolic of human progress and achievement has been meeting with great success in this country. In Rochester, "The Pathways of Progress" so ably presented as a feature of the Century on Parade after getting a somewhat indifferent reception when it began a month ago, turned thousands away as people realized the beauty, enjoyment and historical significance of the pageant. In Chicago, the glories of ancient Ireland and the contributions of the Celts to the progress and cultural development of mankind were vividly nortraved at Soldiers' Field before enormous crowds. The glorious deeds of Celtic Saints, soldiers and statesmen were reenacted. Costumes, story and stagecraft reflected the vast amount of study and research which had gone into the production, and the authenticity of the language in certain scenes was assured by the participation of noted artists from the Emerald Isle who sang or spoke their parts in Gaelic. At Niagara Falls, the rededication of old Fort Niagara was an occasion for a pageant drama that attracted thousands and served to recall the early history of the fort, rich in Catholic associations. Such pageants require great labor on the part of those planning and producing them but they enrich a community and bring vividly to mind the achievements of those from whom all may draw inspiration.

Leicester Wagner who writes from Hollywood on motion pictures reports that the material for Joe Penner the radio comedian is written by the Rev. Henry Scott Rubel, an Episcopalian minister under the name of Hal Raynor. As a father of boys who will not be denied "Joe Penner" on his weekly broadcasts it is consoling to know that the one who provides the "gags" for Penner is one who has a sane outlook on the kind of entertainment that should come over the air. Raynor is quoted as saying "It is not necessary to be funny. A comedian who is smutty is only relying upon the old behind-the-barn method of shocking to get laughs."

Capitalism may well need one of its spokemen, Thomas J. Wat-son, president of the International Business Machines, Inc. who said here, Saturday: "We must be fair with employment, and fair with labor and management."

square tower of the Church of Kilmore. G. Armagh has been introduced of TWO TEXTILE MANUFACTURERS of The Editorial Offices of the LILLE FRANCE . They are Catholic Times M. Filibert Vrau and LONDON CATHOLIC WEEKLY are situated above the crypt of M. Feron Vray who died thirty years ago. CARMELITE MONASTERY The Offening of BREAD and WINE BY THE PEOPLE IS STILL RETAINED IN SOLEMN MASSES AT MILAN WHERE THE

TRANGE BUT TRU

Catholic Facts But Little Known

By M. J. MURRAY

an Irish Round Tower is enclosed within the

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Saturday of this week is the feast of Mary's seven Sorrows. Many of us who are devoted to the Sorrowful Mother of Jesus would be nonplussed if called upon to name her seven griefs. It will help our devotion to be clearly informed in this matter.

They are: the prophecy Simeon during the Presentation in the Temple ("Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall plerce, that out of many hearts thoughts may be revealed."); the flight into Egypt: the three days' loss of the twelve year old Jesus; the way of the Cross; the Crucifixion; the removal from the Cross; and the burying of Jesus.

The Church has graced the Mass of the Seven colors with the beautiful Sequence which we know so well as the "Stabat Mater." It is sung between the Gradual and the Gospel. It is commonly ascribed to the famous Franciscan, Jacopone da Todi, who lived in the thirteenth century. Catholics love it especially for its association with the Stations of the Cross ...

. Incidentally, Jacopone is the main figure in Helen White's fine novel. "A Watch in the Night." It is not, however, the Franciscan's poetic power, but his spiritual struggle, which Miss White takes as her theme. The book is in the Catholic Evidence Library.

Gilbert K. Chesterton has written a little sheaf of poems in honor of Mary which he entitles "The Queen of Seven Swords." This would seem to be his favorite title for the lovely Queen of heaven, who has inspired some of his most majestic poetry.

All womanhood owes an incalculable debt to the Blessed Virgin for the high respect and chivalrous honor which have consistently been its portion during the Christian centuries. The "valiant woman" of the Old Testament Ecclesiasticus was rarely to be found in the declining days of the ancient world before Christ; her weaker sisters were becoming more and more the degraded chattels of men's pleasure without personal dignity or graciousness. But after Jesus came to "renew all things" in Himself, it was the Christian devotion to His Virgin-Mother which Divine Providence chose toaccomplish the re-satablishment of honor for womankind. Out of loyalty to Mary the ages of chivalry were been."

Today a misguided search for greater feminine freedom is rapidly resulting in the loss of this valuable legacy of honor. Modern men and women are not willing to be told that liberty imposes restraints, if it is to survive at all: and so in the name of liberty they keep pulling down the very restrictions which are its protection and the guarantee of its survival. The inevitable consequence is written large for all who have eyes to see: the twentieth-century "emancipated" woman is becoming more and more frightfully bound to the sensual slavery from which Christianity freed her ancient sister.

It is most unfortunate that many Catholic women are betrayed into following the tempting lure of this new "emancipa-" In dress and tone and general bearing they dance to the current piper's tune, and forget that one who dances must pay the piper: and the piper's fee will be wormwood and disillusionment.

The following paragraph from a recent article in the "Ave Maria" is much to the point: "It is overlooked that the best

qualities of woman are those high. elusive charms which belong to good womanhood. It is not dash and brash that serve her best. The elements of reserve, modesty, gentle persuasive speech, wit and humor which are temperate and kind, a pitying tenderness for the poor and the suffering, a queenly dignity without the trappings of queens, holiness which does not repel, goodness which is attractively human, usefulness of skilled hands to bandage wounds, to cook food, to reset the clothes of a romping child; a mind, a heart concerned less for what can be got than for what can be given; -these, anyhow, belong in the essence of the composite charm that can be woman. There are many such women left. You will not find them where a shouting room is staggering with inebriates: a room out of which Reserve has hurried away much earlier in the evening. You will find them somewhere else at work or at amusement. And wherever it be, their conscience is along. Slur them as old-fashioned. They are not. They possess what many of their undisciplined sisters will never come into; achieve a loveliness which the adventuring young Mis-

Last June in the first flush of the publicity for the Legion of Decency, Mr. George David, dramatic

can never schieve!

Chronicle, wrote a well-balanced and discriminating article in his Sunday column which he calls, "As Viewed from This Angle." We must agree with him when he says that the sex theme carnot be excluded from legitimate treatment in drama or literature: we never maintained that it should. But when, in the course of his statements, Mr. David says that "sex is the all-embracing theme of themes," one must protest against . an undue emphasis. Sex is not the greatest of all human themes: that place of honor must be given to love-love of God and love of man. Only a pagan will say that all love is sex: the Christian knows that not all sex is love. But even where sex is not perverted or sinfully used, it must be regarded only as a phase of love, as the sensuous consummation of a union that binds closer and has a far deeper and more lasting influence than mere sexual appeal. And it must never be forgotetn that two of the strongest loves in the world need no gratification of sex for the consummation of their intimate ecstasies: they are the love of mother for child, and of Saint for God.

critic of the local Democrat and

AMBROSIAN' RITE IS USED

This theme is exhaustively treated in a remarkable book which can be obtained at the C. E. Library. It is called "In Defence of Purity," and is by Dietrich von Hildebrand. The author's name may sound pompous and forbidding, but his book is

Laziness foments sin in the soul, and indisposition in the body. St. Louise de Marillac.

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