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

Editorials

MISSION SUNDAY

About one hundred years ago, a Bishop in what was then a remote part of the United States found himself without funds to carry on his missionary work. In his great need, he sent a letter of appeal to a young lady in Lyons, France, asking for financial assistance. And thus it was that the pious Frenchwoman, Pauline Jaricot, sent off to Bishop Dubourg in far-off New Orleans the sum of \$4,000 which in one year's time she had collected from her friends. This was the beginning of the Society for the Propagation of the Faith. Since that time, the Society has dispersed over \$100,000,000 throughout the pagan world.

Human wisdom may well dictate that the sacrifice, the money and the time which the Church is lavishly expending on foreign mission work might to more advantage be employed among the non-Catholics of America and Europe—at home among needy fellow citizens and brother whites.

As a matter of fact, if one were to consider the economic crisis of today and the present critical situation of our missions only according to the "wisdom of the flesh," he would have to admit discouragement; but if we consider the problem in the light of the "wisdom of the spirit," we declare that we can and must work, pray, and suffer with that radiant charity which "benefit all things, endureth all things, believeth all things, hopeth all things."

Human wisdom is not the highest wisdom. It is the Divine Wisdom that sent the apostles forth into the world, leaving father and mother, their homes, and all human ties, to labor in strange lands. For such sacrifices our forefathers were wont to the Faith. We were born of the blood and the tears of missionaries. Surely they have a claim on us when we consider that we are the descendants of rude pagan tribes who owed all their religion and culture and piety to the Faith brought to them ages ago by men filled with zeal for the Missions.

How can we support the Society for the Propagation of the Faith? Financially, of course, by contributing according to our means. But coupled with that there is always the great gift that the missionaries plead for: prayer and sacrifice for the mission.

What a stirring lesson the sufferers of Italy have given us in recent years! Four years ago, the so-called "Day of Suffering for the Missions" was inaugurated in Rome. The patients in hospitals and asylums were invited to offer up for Catholic missions all their sufferings in Pentecost Sunday. The invitation was heeded not only in institutions, but throughout the city as well, and some seven thousand sick of all social strata suffered for the missions on that day. In 1932, the "Day of Suffering for the Missions" was extended to all Italy. On Pentecost of that year two hundred and sixty thousand inmates of hospitals and two hundred thousand sick who were cared for at home offered up their sufferings for this intention. There were, too, numerous conversions in connection with the "Day of Suffering." Here is a mission lesson.

Let us then give our support to the great Society for the Propagation of the Faith. It is a glorious title that has been given to this work. We know that it deserves and implies a still more glorious title: Propagatio Christi—the propagation of Christ by a people already possessing Him.

DANGERS OF STERILIZATION

Sterilization of degenerates has been advocated over a long period of years, and so blind and deaf to the consequences are our people that already it has been legalized in 28 states of the Union. It is noticeable through indifference that has made it possible for the advocates of sterilization to effect such legislation. Too often, the term sterilization is confused with birth control. People do not in general realize that sterilization means in operation rendering one incapable of producing offspring. Neither do they know that there is a moral as well as a scientific argument against sterilization.

The Church emphatically states that no one should violate the bodily integrity of another. It is the property of God, and it is the property of God which is necessary to preserve and good. But self-mutilation is an infringement on God's property.

It is a common claim that has been presented in favor of sterilization is that degenerates should be sterilized in order to prevent the propagation of crime. This claim has been challenged and refuted by the scientific community. Prof. Franz Boas of Columbia University, takes exception to the argument for sterilization proposed by Leon F. Whitney in his book "The Case for Sterilization." Criticism of the book is embodied in an article which appeared recently under the title "The Dangers of Sterilization."

Whitney's thesis is that "sterilization, as its proponents see it, is more than a moral question; it is an economic, a legal, a medical question, and in the eyes of many, a help towards a higher morality." Professor Boas opposes this opinion. "Should we not rather ask," says he, "Is society willing to carry the burden of the less fit and unfit for the sake of their fit brothers and sisters? If it is not our sole aim to increase human efficiency, but rather to promote human happiness, are we so sure that all those whom we declare to be unhappy beings or are bound to make others unhappy?"

Professor Boas further declares: "If it is true, for instance, that 10 per cent of the children of mental defectives are liable to become mentally defective, while only 1 per cent of the general population is affected, shall we sacrifice the 90 per cent normals for the 10 per cent abnormal?" Yet another contention brought forward by Professor Boas is of special practical import: "While there are many cases in which the organic basis for defective mentality cannot be doubted, there is an enormous group of borderline cases in which it is impossible to tell whether heredity deficiency or an oppressive environment are to blame for the condition of the individual." Professor Boas feels that our cities and schools produce individuals who may be classed as moron, but under better conditions, in a less strenuous atmosphere, these same people might be able to hold their own.

Leon Whitney recommends that sterilization be entirely voluntary and subject to strict scientific control. But the uncertainty in regard to "borderline" cases constitutes a serious danger. On this point, Professor Boas makes the statement that even now, we have "examples before our eyes of permissive, voluntary sterilization being made compulsory, and how the decisions of judges are warped by political and social prejudices." Clearly, then, Professor Boas is skeptical of judges and public officials. And it is certainly evident, from the progress and application of sterilization throughout the world, that neither public authority nor medical men are willing to give serious consideration to the tenets of the proponents of sterilization.

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Current Comment

THE LATE COMER AT MASS

An article in a recent issue of a non-religious magazine, which evidently publishes with thoughtfulness for its Catholic clientele, states that of the average Catholic congregation at Sunday Mass, thirty-three and one-third per cent are late-comers. The writer noted that the World Series, the Kentucky Derby or the arrival of a noted movie star finds everybody on time.

The late-comer at Mass seems to have been a problem for zealous pastors from time immemorial. Preaching against the practice seems to effect little if any change in the habits of the people. This annoying laxity of such a large proportion of Catholics consequently continues in almost every parish. Even after the celebrant of the Mass has begun to preach, the stream of tardy parishioners flows into the church. As a result, attention and devotion during the first part of the Mass becomes an impossibility for reverent attendants who have arrived before Mass was begun.

Irreverence on such a large scale is distinctly harmful to religion. While we rejoice that the church is our home because it is the house of our Father and the tabernacle of our Brother, Jesus Christ, it is also clear that a home which enjoys the respect of its inmates is one wherein order and consideration for the common good is held to be of high importance. In the home where each one shifts for himself, unity and peace soon vanish.

The moral unity of a congregation assembled to offer, in conjunction with the priest, a most spotless Victim in sacrifice, should not be interfered with even accidentally by an irreverence such as lateness. The action of the Christian Sacrifice is too awesome to permit it thus to be profaned.—Standard and Times, Philadelphia.

HOME OR FOREIGN?

"Which should we prefer to help—home or foreign missions?"

There can never be any question of the Catholic Church cultivating foreign missions exclusively. To debate the subject in that sense would be to go off the tracks of Catholicity and good judgment. It would be like a mother an father discussing solemnly whether they should provide food for the elder or younger child. The obvious solution of each difficulty is: Do both.

But suppose the parents have not enough food for the two children? So it is—we might be told—with those who are asked to support the home and foreign missions.

In such circumstances we fancy that the mother and father would prefer to see the two children half-nourished rather than one well fed and the other in the grave. But we doubt seriously whether Catholics as a body are in any such predicament. There is food for both the rangy, growing lads, and the delicate, ailing infants of Catholicity.—The Far East.

Behold my life, behold my good name and my will; I have given them all to Thee; I am Thine; dispose of me according to Thy will. I see well enough, O Lord, how little I can do; but, now, having drawn near to Thee, having ascended to this watch-tower, from which the truth may be seen—while Thou departest not from me, I can do all things.—St. Teresa.

We can never conquer the disparity existing between such extremes as the rich and the poor, the great and the lowly, "nation and nation," race and race, unless we place between them the Gospel of Christ, which is the only Treaty of Peace!

Narrow charity and it dies. Extend it and it grows warm with strengthened life.

All men make mistakes; but the great earnest admit them! —The Far East.

Diocesan Recordings

Thoughts on the missions for Mission Sunday: Missionaries came to this country from France over 300 years ago, and since, to bring the consolation of the true Faith. They were aided by financial help from their home countries in Europe. Missionaries go today from this country to Asia and Africa to bring to others what we now enjoy. In addition to aiding the spread of the Faith of Christ to all nations, should we not be grateful for having had it brought to us?

In the report of a meeting held recently in Rochester by Bish Control advocates in the daily press, it is stated: "The Catholic Church is not opposed to the principle of the program, the speaker said, its objection is the methods advocated by other groups." Whatever that meant, it is gratifying to note that shortly after the statement appeared, a resolution appeared issued by Rochester Knights of Columbus reaffirming their loyalty to the Church's unwavering stand on Contraceptive Birth Control, copy of which resolution appears on Page eight of this issue. An essential of Catholic Action is keeping alert to the news of the day.

Examples of Catholic Action such as that cited above the Knights of Columbus should inspire others to take action when action is deemed necessary. In Chicago a leading department store, recently sought to promote the sale of liquors by dressing a demonstrator as a monk and placing him in the window with the beverages. Immediately vigorous protests of Catholics were brought to the store-owners by a representative of the New World, Archdiocesan newspaper, and the window was immediately dismantled. The store manager explained that the exhibit had been arranged by a firm which held a concession in the store and which had introduced the figure of a monk in order to emphasize the historical fact that in former years many liquors were made in monasteries in Europe. He said no offense was intended. Alert Catholics, however, would not stand for a monk "being used for commercial purposes and protested.

All who drift farther and farther from the practice of their Faith are not granted the privilege of reconciliation. We have heard of a man who during his college days and for many years after entirely ignored his Catholic Faith but realized his mistake before it was too late. From France comes word that Raymond Poincare, former president and premier of France, still in full possession of his faculties, received the Last Sacraments just before he died. In the evening of life, when ill health had checked his usual worldly activities, M. Poincare devoted much thought to religion. He made it the object of his studies and the religious sentiment which so long had lain dormant came to life. It is a difficult thing as time goes on and habit of taking the line of least resistance is formed to return again to the practices of childhood and youth. Sometimes it takes a shock, sometimes the kind word of a friend will help. The great satisfaction that comes to the one privileged to return to his Faith is not much greater than that of relatives and friends.

Practical co-operation with their diocesan newspaper has been manifested by the Catholic Study Club of Little Rock, Ark., which group has undertaken to meet half the expense necessary to make the N.C.W.C. Picture Service available to the Guardian, official organ of the Diocese of Little Rock.

A definite program for Knights of Columbus was set forth by State Deputy Michael J. Walsh of Brooklyn in an address at the recent Fourth Degree exemplification in Syracuse at which Bishop Duffy of that See became a Fourth Degree, Knight of Columbus. In discussing his program, State Deputy Walsh said that it is designed to forestall the un-Christian policies in force in Germany, Russia and Mexico. These un-Christian policies, he stated under three heads: First—the teaching of atheism in some universities; second—indecent and salacious motion pictures, plays, novels and other publications. The principal evil under this head, he declared is propagation of a false philosophy even where there is no obvious objectionable feature; third—the maladjustment of wealth. This is a disregard of the simple admonition to love thy neighbor; especially in the form of self-exploitation of the employed. To follow out this program, the knights will need to be informed fully not only of the activities promoting the un-Christian policies but of the stand of the Church on those policies, thus to be able to combat them.

All the world waits with bated breath the possible reconciliation of two movie stars while accounts of golden wedding anniversaries are passed over with a glance.

We must receive that sweet Sacrament (Holy Communion) because it is the food of our souls; for without that food we cannot preserve the life of grace.

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

For almost 300 YEARS the PROCESSION OF PENANCE takes place in FURNES, BELGIUM, on the last Sunday of July. TOWNPEOPLE, IN VOLUNTARY EXPIATION OF SIN, carry heavy crosses wearing hooded cloaks to hide their identities. Many beautiful tableaux representing incidents in Our Lord's life, are carried in the procession. The BORGHIA NAME has been rendered glorious through SAINT FRANCIS BORGHIA (1510-1571) THIRD GENERAL OF THE SOCIETY OF JESUS. He was a great grandson of POPE ALEXANDER VII. The magnificent BASILICA OF THE SACRED HEART, PARIS, was erected as a NATIONAL SHRINE after the Franco-Prussian war and a law was passed in the National Assembly of 1873 declaring its construction to be "A MATTER OF PUBLIC UTILITY."

THE LIBRARY SIGN POST

We are glad to announce that the Catholic Evidence Library is this week passing its first anniversary.

On November 6 a year ago, the C. E. Library was opened as the act of faith in the mission of the new Catholic literature for the people of today. If Catholic literature had no more to show than convent-school novels and sappy tracts of sweetly sentimental piety, the Library would never have been started. But the Spirit moving in the Church is a Spirit of Life, the unfailing Paraclete, Who is today vitalizing and energizing a chosen band of Catholic writers to meet the modern generations with a powerful and artistic affirmation of Catholic doctrine and life. The Catholic books of today—many of them artistically are worthy competition with the best in the secular book-stores; in doctrine and principle, they are incalculably ahead. It is in this belief that the Library has been operating this last year.

Although new books have been constantly added, we have not by any means reached the end of our tether in the possibilities of choice. It would be truer to say that the tether is long and that we have only begun to graze the surface around the stake. What with such "up-and-coming" Catholic book firms as Sheed and Ward, Bruce and Co., Burns, Oates and Washburne, and with most of the fine secular companies unblushingly putting out Catholic books, there need to be no perplexed scratching of heads among Catholic librarians as to where to look for an extensive and various assortment of high-class Catholic literature. It is this fact which will keep the Library from senile decay (how naive for a one-year-old infant to talk about senile decay!) Certainly Catholic publishers will keep us on the jump.

Then, too, the Library has been a venture of faith in the people of today. If it were not for the fact that thousands of our countrymen are deeply interested in the Church's challenge to the modern

world, the Library would not have been opened. It is only fair to say that our confidence has been justified. For, within the limited scope of Rochester itself, 375 persons have signed their names as wishing to utilize the benefits of the Library. Of course, not all these have "followed through" continuously, but we pride ourselves in the fact that they represent a nucleus of Catholic intelligence which it is our privilege to inform and inspire. These people are the partial fulfillment of a hope which Mrs. Mary Coughlin of the Calvert Library in Chicago expressed to us before we began a year ago. "If we could only build up a healthy appetite and a discriminating taste," she said in answer to a letter from me, "and disabuse the average Catholic reader of the idea that books presenting the Catholic ideal cannot be keenly and excitingly interesting, and are not necessarily 'pious and dull' or of a sickening sentimentality!"

The Library has been operating without any vacation since the time of its opening. It began with a little over 350 books; now it has close to 800. In its first year, it has loaned out 1900 books. An average of about 70 books is out at one time; multiply this amount by the number of days in the year, and you discover the interesting fact that the Library has contributed 25,550 reading days to its 375 patrons. Even if you make a liberal discount of the time when overdue books might have been lying at home unused (and we are fortunate that these cases have not been too many), you still have an amount imposing enough to check any rash judgment on the Library's serviceability.

The books perhaps most in demand during the year were Fr. Owen Francis Dudley's "The Masterful Monk" and "The Shadow on the Earth." This seems to be true wherever these books are known. Fr. William Heisel of Wayland, for instance, (he will excuse my telling this) informs us that almost every professional man in Wayland has read them.

As the Library turns the calendar for its second year, it plans for an increase of service by an extension of its schedule. Beginning with Monday, November 12, it will be open five days a week by adding Tuesday and Thursday to its schedule. The new week-book of the Library, then, is being revised to read: "Open on Monday, Tuesday, Wednesday, Thursday and Friday, in the afternoon from 3:30 to 5:30, and in the evening from 7 to 9:30." Will you please make a note of this new and extended schedule?

I take this occasion to thank our donors and patrons and well-wishers, but especially the volunteer librarians who have made the library service so consistently helpful and pleasant. This is their contribution to Catholic Action, and it is no small one. I have always regarded the generous and eager cooperation of the librarians as a token that God wishes the work to go on.

The present roster of librarians is as follows: In charge, Miss Monica Quinnivan; assistants, Mr. and Mrs. Bernard Ward, the Misses Elsie Waterhouse, Marcella Reichenberger, Rosemary and Dorothy Schifferli, Jane Lynn, Mary Agnes Daugherty, Mary Doyle, Betty Frank, and Ruth McNameara.

Spiritual Thoughts

O Cross of my Saviour! I adore thee, I embrace thee with the most profound humility, the most ardent love.—Thomas a Kempis.

Resignation is all in all to the sick man; he ought to say to God, "Lord if You want me, here I am, although I have never done you any good; do with me what You will."

Live in the world as if God and your soul only were in it; so shall your heart be never made captive by any earthly thing.—St. John of the Cross.

Envy is the daughter of pride; it inflicts death upon him who becomes its slave.—St. Augustine.

He who forgets himself for God's service may be sure that God will not forget him.—St. Ignatius Loyola.

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