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The Church is strong where it encourages, where it stimulates, where it inspires, not where it throttles. After all, we are not children who must secure permission every time we want to leave the room.

Finally, heartily to be subscribed to. But there is still the matter of horns, in which, however, "The Tablet" does not believe, never having seen any. But if it had, it would say, "What of it?" And rightly. Hornet-martyrdom is the most splendid of all martyrdoms. But those who dare it and succumb to it are the greatest of all martyrs.

That such martyrdom should come from within the gates, from our own kind, from those of us who want everybody else to see eye to eye with them in everything, from those of us who resent certain activities of others as showing up our own buried-in-a-rut condition, would be appalling were it not that coming from such sources martyrdom gains added genuineness and authenticity. It is like the thought back of the saying that a man can be honored by the enemies he makes.

What is needed, says "The Commonweal," is that good will should abound among brethren. To our mind, the lack of good will is not the basic trouble. Laziness is. Cowardice is. Stupidity is. These vices—and it is surprising where they are to be found at times—easily begot bad will in those controlled by them when shown up, exposed, even though indirectly.

A magnificent example of freedom from such vices has been afforded us by the Catholic Alfred E. Smith. He puts many of us to shame, including his critics. The dilemmas posed by "The Commonweal" would hardly longer be dilemmas if every Catholic, following his lead, decided to go magnanimous.

"The Brooklyn Tablet" may not fully agree with us. But we strongly disagree with "The Tablet" when backed up by its correspondent friend—who breezes along noisily and fearlessly enough in telling Mr. Smith what he ought to do till he reached the end of his letter—when he stopped, refusing to sign his name—it implies or intimates in the least that Al Smith has not been coming clear in this bus affair.

In its haste to take up "The Commonweal's" conclusions, "The Tablet" made a few slips.

Careful reading of "The Commonweal's" article does not reveal what "The Tablet" claims the former said, "that any lay person, to quote 'The Tablet,' endeavoring to do some large Catholic work should have direct hierarchical approbation. The Bishops should say 'This is my man.'"

"The Commonweal" said something different. "Only when the hierarchy leans forward and says, 'This is my man' does anything like the relationship between a genuine leader and genuine followers exist. But the hierarchy, for most understandable reasons, cannot venture to do just that. The risk is too great. A Bishop simply can't afford to be out on that limb."

As we see it, "The Commonweal" was thinking of the ideal relationship between leader and follower. As things stand, it sees but one way of approximating such relationship. It has in mind full accord, full results all along the line.

But "The Tablet" still hangs on. Bishops "do not fear being left on a limb," according to "The Tablet," and in proof thereof, it proceeds to tell of an incident which proves just the contrary.

A former Bishop of Brooklyn was asked by a representative of "The Tablet" about a certain policy the paper was about to advocate. "The Tablet's" answer was, according to "The Tablet," "Please do not be bothering me about these matters which you can decide for yourself. Use your brains."

Did that Bishop commit himself to any policy? Did he accept responsibility? Did he go out on a limb? Hardly.

You'll never be left on a limb if you never go out on a limb. Wise Bishop. "The Tablet" tells us "it is possible to cite dozens of movements in our country which had their inception with 'non-designated' members of the laity, and which later won the blessing of the hierarchy."

Ponder that word, "later." No going out on limbs there, either. Bishops indulged in a bit of watchful waiting.

Which was right. Bishops can less afford to be let down than most persons.

But the incidents cited by "The Tablet" to make a point are of a far different character from the parochial schools of New York State. They and their needs are the direct charge and care of the Bishops of the State. There is here a matter of corporate Catholic policy, to be determined by the Bishops. Consequently, if Mr. Smith, or anyone else had on his own initiative, without authorization or encouragement of his Bishop, gone to Governor Lehman and used his personal influence to dissuade the Governor from vetoing the Kelly-Corbett Bus Bill, he would have been open to the charge of being an interloper.

Apart from that, the veto was expected by no one. Senate and Assembly had voted unanimously for the bill. It was a surprise veto—even to "The Brooklyn Tablet," which is one of the most wide-awake papers in the country.

No one offers help when no one sees need of help.

Ever since the veto, Mr. Smith has been nagged by those who are content only with noisy and strong-arm methods. They might take a hint from what "The Commonweal" says of his previous services—how he has seen fit at times to work "behind the scenes."

As regards rumors that Al Smith advised the veto of the Kelly-Corbett Bus Bill, we dismiss them with "The Commonweal," as being of "disgusting and malignant gossip."

JOHN E. MASSETH

Roman Degree

A decree of singular importance came out of the Vatican in the first month of the present year. It was issued by the Sacred Congregation of the Council, but bore the authority of the Holy Father. Its purpose is to stimulate formal religious instruction for children although it provides also for adults who have forgotten their religion. While the document has weight with Catholics alone, its philosophy has a real meaning for Jews and Protestants alike. In fact, we hold the belief that the decree should rank with the best papers which have been issued by Rome.

In this decree of the Sacred Congregation certain basic facts are emphasized. We are reminded how Pope Pius X of happy memory held that religious faith wanes and even vanishes because of careless or neglected religious instruction. Without religious knowledge we cannot have an acceptable people following good works. The sole viable faith is that which has been "investigated and understood," superior indeed to the belief which is merely inherited. Our aim is well represented as one of wide and eager education. As in sciences, so in religion, the human mind and heart do not stand still as time flows by. We must be increasing our knowledge or love of God, or we are slipping away from revelation. Five causes are named in the decree as working havoc with the religious conviction of the young, namely: (1) parental indifference to the religious instruction of their sons and daughters; (2) the growth of State interference with religious liberty as exemplified in Russia and Mexico; (3) the average mixed marriage with its chilling of faith; (4) the absorption under parental connivance, of the young in all forms of worldly amusements; (5) the loud mouthings in the press and elsewhere of false teachers whose aim is atheism and paganism. If we may be rash, we would add to the Roman decree an implied cause which is the absence of at least 30 per cent of our children from the Catholic classrooms which are really the nucleus of faith and citizenship.

It is timely for the Church in America to re-examine and reset its plans for the more efficient religious education of the young. Our eyes are directed increasingly away from their church affiliations of many boys and girls whose allegiance is to Protestantism and Judaism. It is in the interest of our children, of our own children, of the parish and the diocese that this security is unshaken. The Sacred Congregation of the Council sharply indicates that the problem of religious education for the young is one of eternal vigilance for every generation. The fundamental need of the Church in this regard is an extended and increased school system. No Sunday school or week day classes, however well conducted, can replace the week-day religious school with its environment of constant instruction and its atmosphere of religious thought. Experience has shown that the opposite opinion which thrived for years in our land because of the poverty of the clergy and the laity and clergy that upheld it. Through private generosity and through a strengthening patriotic appeal for public play in the construction of public educational funds, we should erect buildings and provide a Catholic school a seat for every Catholic child. This applies alike to grade schools, secondary schools and colleges. The Church has tried every other scheme but has returned permanently to the Catholic school ideal. Let us not neglect the children of the household who are not in our Catholic schools. Most of them are without benefit of help of room for them within. Their need of religious instruction is highly necessary. The State of New York has fixed sixteen years of age as the compulsory school age, and one of the motives of the legislation is the prevention of juvenile delinquency. The Church authorities are well advised about the business of making that same age of sixteen the compulsory age for attending upon religious instruction. Also it should be noted that the new decree harmonizes very well with our diocesan law that a child must have completed his or her twelfth in order to present himself before the Bishop of Confirmation. Something is needed to create the impression that formal religious instruction for the young does not end at Confirmation time. This is the real explanation of the decision of any in secular life. As Pope Pius X stated, the absence of religious knowledge has led to the death of religion. The task belongs to every Catholic but to none more than to the parents.—The Brooklyn Tablet.

Let us not esteem worldly prosperity or adversity as things real or of any moment, but let us live elsewhere, and raise all our attention to God. St. Gregory Nazianzen.

We are, O Lord Thy little flock, do Thou keep possession of us. Spread forth Thy wings and let us shelter ourselves under them. St. Augustine.

I have learned in my old age that nothing is so precious as to be able to do as one pleases at any time. St. Bernard.

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

Illustration titled 'The Curious Horse-Race in the Square of Siena' showing a horse race in a square with a cathedral in the background. Text includes: 'The great QUEEN CHRISTINA of SWEDEN abdicated in order that she could become a CATHOLIC without causing discussions amongst her Lutheran subjects. She spent the remainder of her life almost entirely in Rome and she is buried in SAINT PETER'S BARRICADE.' Other text: 'It was a medieval custom to ring CHURCH BELLS with the object of dispersing storms, and an endowment for ringing a special hallowed bell against STORMS.' 'There is not a single place of amusement in the CITY OF LONDON!' 'Did Oxford ever perform a miracle in his own behalf?' 'DO NOT WORSHIP NEXT WEEK'.

THE LIBRARY SIGN POST.

Father Martindale's book, 'What Are Saints?' (recommended below) had a great influence in the recent conversion of Mr. Arnold Lunn. Mr. Lunn can tell it better than I. He says in his autobiography 'Now I See'. 'Impersonal argument may produce, as it produced in my case, the recent conviction of Mr. Arnold Lunn. Mr. Lunn can tell it better than I. He says in his autobiography 'Now I See'. 'The greatest characteristic of sanctity is love of suffering, as its peculiar seal is spiritual joy. One produces the other. This is a mystery indeed.' St. John Berchmans.

I am that love which calls aloud 'If any one thirst I let him come to Me and drink.' I wish to refresh those who answer My call: it is for this I have opened my heart to receive them within it as in a place of refuge. Our Lord to St. Francis of Rome.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

- The Following Armful of Novels for Summer Reading: WHAT ARE SAINTS? By Rev. C. C. Martindale, S. J.—Fifteen chapters in sanctity from the first century to the present day; excellent short talks given over the microphones of the British Broadcasting Company. THE ENGLISH WAY. By Maisie Ward Sheed. A handbook of selected English Saints demonstrating the genius of English sanctity. THE IRISH WAY. By Francis Sheed. A companion book to the above, providing definitely that there is kinship of holiness, if of nothing else, between England and her Gaelic neighbor. TUOOR SUNSET. By Mrs. Wilfrid Ward. A fine panorama of Elizabethan intrigue, presented by a mature novelist. CATHOLIC EVIDENCE LIBRARY HOURS—Afternoon—3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday. PEACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y. DAILY RENTAL—One cent for each book.

Diocesan Recordings

War rumors from Europe make it difficult for the local political "wars" to get space desired in the daily papers.

Many are obliged to sleep on the floor. That is how interested 35 young persons were in the first of a series of study-work-and-treat week-ends just given here and for the Campion Propaganda Committee, youth group of The Catholic Worker at the paper's farm on Staten Island. The 12-room house with its lack of facilities did not deter these young people from giving full attention to a discussion of "The Mystical Body of Christ" by the Rev. Gerald Ellard, S. J., of St. Louis. A second retreat just held with the Rev. Paul Hanley Furley of the Catholic University Department of Sociology attracted 50. "The Catholic Church and War" was the subject of the second session. Conferences were held on imperialist war, class war and international war. These retreats are conducted on a strictly liturgical basis, with daily Mass and Communion. The Campion Propaganda Committee is a group which combines advanced study with a minimum of three hours a week of propaganda work in any field assigned to it. To be a Catholic worker means work, study and prayer. This group is setting an excellent example.

When our Catholic laymen accomplish something out of the ordinary in the way of advancing a cultural activity in the community it is worthy of note. Leisure time pursuits these days are taking various forms and those practicing "hobbies," if you will, that enhance cultural progress should be commended. This week, Dr. Joseph B. Meyer, physicist, during his professional hours at 255 West Avenue, kindly presented us with a Guide Bulletin of the Museum Collections and Special Exhibits at the Rochester Museum with Notes on Arms and Armor. The booklet represents a great amount of studious work in writing, illustrations and cataloging of armor used in the 15th and 16th centuries and of arms including swords and daggers, firearms, cross bows and shafted weapons. Dr. Meyer has made an intensive study and has traveled extensively getting together his collection and data on these coats of mail and weapons of a day when the gear of war was as closely interwoven with the life of the medieval man as the automobile is with that of a modern brother. "His study," Dr. Meyer writes, "lends a most vivid interpretation to ancient life and times. Students of history, whether the child in school or the adult who may find this an interesting and satisfactory manner of using leisure time, will profit by visiting the museum and by perusing Dr. Meyer's 'Notes on Arms and Armor.'"

In Buffalo, a Catholic, Dr. Robert T. Bapat has been named superintendent of public schools, not because of his religion but because of his fine character, capabilities and attainments in the field of education. The Buffalo School Board is dominantly non-Catholic, but one other member being a Catholic. The Catholic Union and Times of Buffalo expects to receive anonymous letters attacking the appointment as being dictated by the Pope and other ecclesiastical authorities. The non-Catholic members of the School Board, however, did not think so, they picked a man for the job, they believed could handle it most satisfactorily for the community. Complete success is wished for Dr. Bapat.

"The ancients worshipped Mars, the war god, and today we worship an unholy trinity, imperialism, nationalism and militarism," Dr. Parker T. Moon.

The world has never witnessed such love as the love of the Sacred Heart for fallen man. The tenderest, fondest earthly love fades away and becomes as nothing in comparison with the love of Jesus. Father Clarke, S. J.

Behold the Wounds of Him who hangs the Blood of Him who dies, the price of Him who redeems. Lo! the Heart inclined to kiss These, the Heart open to love These, the whole Body exposed to redeem These. St. Augustine.

We may learn never to fear when we see the worst of ourselves, to see more evidence of sign of committing more, but of greater knowledge of self. Cardinal Manning.

Ask our Lord constantly to make Himself King in our hearts, and by your means in the hearts of others. These two thoughts must not be separated. The essential one is that He should reign. Never forget this. St. Madeline Sophie Barst.

CATHOLIC EVIDENCE

The Gospels tell us of Christ's miracles. The evidence is overwhelming. Why did he perform them? To prove to a doubting world that He was God. After His Ascension, we read in the Acts that Christ gave the Apostles the power to perform miracles in His name. Why did he do that? To certify to a doubting world that these men were also God-directed in their teachings. The Catholic believes that God still at times performs miracles through the intercession of His Saints, just as He did when Peter and James and John walked the earth; and that is evidence of this all-conqueror to him who would examine. At Lourdes in France, at Capua in Sicily, at Beausieu in Canada and at many other Catholic shrines throughout the world, God, through the intercession of His Blessed Mother and His Saints, is yearly curing hundreds of humanly incurable cases, right before the eyes of thousands of people including scientists from all parts of the world, who are in-

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