Catholic Courier

VOL. VIII JUNE 25, 1936 No. 26

Newspaper of the Diocese of Rochester
With the Approbation of the
Most Reverend Archbishop Edward Mooney,
Bishop of Rochester.

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Subscription, $2.50 per year in advance, postpaid. Single copies, five cents. Foreign, $3.00 per year. In many instances subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless discontinuance is ordered either by letter or personal calls.

National Advertising Representative
Callahan's List of Catholic Newspapers
(George J. Callahan)
51 Chambers Street, New York City

Entered as second-class matter in the Postoffice at Rochester, New York, as required under the Act of Congress of March 3, 1879.

Published by
CATHOLIC COURIER and JOURNAL, Inc.
50 Chestnut St. Stone 1136 Rochester, N. Y.
Courier Established 1929—Journal Established 1889

I earnestly bespeak for the CATHOLIC COURIER the united and generous support of our priests and people, and I fervently hope that it may carry into every home in the diocese the salutary influence of the Catholic Press. If Pope Pius XI could say for the whole church "anything that you do for the Good Press, I will consider as having been done for me personally", I feel that for this diocese I can and should say, "Anything that you do for the Catholic Courier, I will consider as having been done for me personally".

† EDWARD MOONEY,
Archbishop-Bishop of Rochester.

Editorials

MEN, NOT ANGELS

Twenty-two years ago a group of thirty-five Rochester men made the first local laymen's retreat. Every year since then an increasingly large number of Catholic men have met at Saint Bernard's Seminary for this annual "Spiritual breathing spell."

The retreat, this year, attracted 154 men and was declared satisfying by the men following their return from the Seminary, Monday. A delegation of the Laymen's Retreat League will go to Chicago for the Sixth National Conference of the Laymen's Retreat Movement Saturday and Sunday where national interest will be focused on the retreat work among laymen.

Rochester was one of the first cities to conduct closed lay retreats. The movement began in America in 1909; and only six years later, in 1915, our Rochester retreat opened.

Pietistic sentimentalism is not the keynote of these retreats. Retreatants are men, not angels. It takes character to make a retreat; and the retreat itself fortifies character. Men of today appreciate the necessity of periodic consultations of doctors and dentists, of bankers and brokers. Men, keen about the affairs of their spiritual life, equally appreciate the need of the soul for intelligent direction. A retreat offers an opportunity to satisfy this necessity.

Out of the local retreat movement, and peculiarly a Rochester development, has come the confraternity known as "The Nocturnal Adoration Society." First at the Cathedral and then in churches outside the city, this society has promoted devotion to our Eucharistic King. Over 700 members, most of them retreatants, now belong to the Adoration Society in Rochester alone.

Apart from its value to the individual, the lay retreat is the basis of genuine, effective Catholic Action, around which today the energies of the Church are centered.

WHY AN INDEX?

Two books by a German author have just been placed on the Index. Both works have been condemned because they contain an attack of unheard of audacity against the hierarchy of contemporary 'Christianity'—by which the writer means 'Catholicism'—and against ecclesiastical laws, institutions, organizations and activities of the present day.

Non-Catholics, and many Catholics too, misunderstand the idea of the Index of Forbidden Books. They regard it as an arbitrary infringment on their freedom. They think the Index is an ecclesiastical imposition.

This is not true. The Index is not evidence of the Church's intolerance, but rather proves her zeal for the salvation of souls. Just as the State protects the physical life of its people by quarantining those afflicted with contagious disease, so too the Church protects her children from the poison of the perverted written word.

Censorship of some sort is exercised in every well-ordered state. Particularly during war censorship is extreme. Often this right has been abused. Bismark banned more books in twelve years than the Church condemned in the whole nineteenth century.

Heresy is to the Church what treason is to the state. The Index is one of her defenses in her war against irreligion, heresy, superstition and immorality.

We do not have to be told to keep away from a rattlesnake; but vicious literature is deadly to the soul as a poison snake is to the body.

Catholics will obey the laws of the Church is not opposed to liberty. She is intolerant only of evil. The prudent gardener uproots weeds to save his growing plants; the skillful surgeon cuts off the gangrened leg to save his patient's life."

It is the mission of the Church to conserve the purity of faith and morals. When tainted spiritual food is offered to her children, the Church must warn the Faithful against the danger. She is bound so to act because she cannot for a moment admit that Christian truth has been left without a guardian. All individual Catholics are not competent to judge for themselves what is contrary to the Faith or what will lead their minds into doubt or mistrust of the truth.

We are often criticized for this as being subject to "intellectual slavery." Frequently we hear "You Catholics are not allowed to hear the other side." Of course not; there is no other side that has a right, in our eyes, to be heard. God alone is to be heard. "He that heareth you, heareth Me." "We are of God. He that knoweth God, heareth us. By this we know the spirit of truth and the spirit of error."

"As to freedom, he is the more free who is the more certain. Catholics, possessing the truth, enjoy intellectual and moral freedom greater than their revilers dream possible in this world of error and sin. We know the truth, and the truth makes us free.

Let unbelievers boast of their liberty of free thought. It is a liberty we can joyfully forego—the liberty to be uncertain. We have never heard of "slavery to truth"; but we have heard of "slavery to doubt."

GAVE MUCH TO SCIENCE

Although the attack against the Church as an enemy of science is old-fashioned, there are some who persist in repeating this worn-out calumny.

Patiently Catholic apologists have pointed to the popes who established universities, to the splendid work of Mendel, Pasteur, Galvani, and other eminent Catholic scientists.

Last week the death of Father Julius A. Nieuwland, C.S.C. added another name to this distinguished list.

After years of hazardous research in acetylene derivitives, Father Nieuwland evolved the basic substance that made synthetic rubber possible. This discovery made America independent of the foreign plant product during the war. Synthetic rubber, as a potential check against excessive rubber prices, saved the people of this country millions of dollars annually during the past few years.

Lewisite gas is another of the Notre Dame chemistry professor's products.

In 1935 Father Nieuwland received the William H. Nichols medal, highest honor of the American Chemical Society, as a "soldier of science."

Men such as Father Nieuwland are witnesses to the truth that there is no conflict between religion and science. They are men "not afraid of fresh discoveries, for they had faith in the Creator of all phenomena. Because they heard the voice of God in the Church, they were eager to catch every whisper of that voice in the world of nature."

THE BEACH PARADE

Now that summer has definitely arrived, thousands of our people are turning to the beaches and lakeshore not only for recreation but relief from the torrid city temperatures.

Within the past few years, the lakeside attire of our girls and women has become to say the least—daringly fantastic.

Some have overstepped the borderlines of common decency in an apparent effort to outdo their sisters in a race for top place on the ladder of sheer obscenity.

The pace set by some of these so-called bathing beauties has even forced police authorities on the beaches to call a halt.

The Catholic Church never has lifted her voice in protest against the enjoyment of clean, healthful outdoor sports. Bathing, in its proper place, can be ranked among these sports.

But when certain people use the beach sport as a vehicle for offensive displaying of vulgarity, then its high time to remind these individuals that they have become nothing but flagrant sources of public scandal.

No Scriptural verse is more abused than the words "To the pure all things are pure." Many quote them in self-defense; they read things that they should not read, they see things that they should not see. We wonder whether these people think all evil is subjective. Do they think that there is no such thing as bad food, but only bad stomachs? We wonder what they would say if the cook put arsenic in their coffee.

There are people who pray only when confronted with a crisis. They use prayer as they would a spare tire in an emergency, and they try to force their own selfish will upon God. They pray aggressively rather than receptively.

Sin can make use of plausible expressions. It bandies about the word "plenty," and even that most divine of human things, "liberty," and man ties his fetters around his neck because sin has deceived him.

Too many Catholics today want streamlined sermons and knee-action Masses on Sunday so they can rush out to picnics or on pleasure trips.—Chicago New World.

The first rule of friendship is to keep faith with honor. Where that is wanting the holy name of friendship must not be spoken.

"Highway safety, boiled down, is simply a matter of highway courtesy," says J. L. Banish, former president of the National Safety Council. And where safety won't boil down to courtesy, hard-boiled enforcement will help.—Louisville Courier-Journal.

The Question Box

Questions to merit an answer should be written on one side of paper and should not be part of other correspondence. The sender's full name and address must be given although no names will be published. We cannot enter into correspondence over questions submitted. Matters better referred to one's confessor will not be considered. Address all questions to: The Question Box, The Catholic Courier, 50 Chestnut Street Rochester, N. Y.

Q. Why is that part of the Mass immediately following the Preface until after the priest has washed his fingers after Communion, called the Canon of the Mass?

A. The word "Canon" signifies or means rule. Hence it denotes the unchangeable rule or manner according to which the Holy Sacrifice is consummated, for it is during this part of the Mass that the substance of bread and wine is changed into the substance of the Body and Blood of Christ.

It is also during this time that the Sacred Species are consumed through the Communion of the priest, thus perfecting the Sacrifice. The Canon has remained unchanged for more than 1,200 years. The greater part of it is even older and is derived from the traditions of the Apostles and from pious regulations of the Popes.

Q. Is it wrong under any circumstances for a person to gamble?

A. The Church does not forbid gambling which is a contract of chance. Such a contract may be a just one. Betting on a future event which is uncertain to some sense to all parties to the bet in fact in itself and the sum wagered properly belongs to him who has made a correct forecast of the event. Since gambling, betting upon the issue of a chance, it is not essentially evil. Gambling is often accompanied by fraud and cheating. It develops a passion which leads one to forget their obligations, frequently impoverishes families and leads to drunkenness and dishonesty. Often it is an occasion of sin and therefore is sinful. The Church forbids what is evil in gambling but does not forbid all gambling.

Q. Is it true that images of the Sacred Heart are prohibited? How is this devotion to the Sacred Heart to be stated?

A. The prohibition applies to images used for public veneration. The prohibition does not mean that images of the Sacred Heart are no longer to be used. It is the evil of the character that which they are used for public veneration. They be sanctified with a representation of Our Lord's Person. Images of the Sacred Heart come are still permitted for private devotion.

The Heart is symbolic or considered to be the center of affection. The Sacred Heart, accordingly, symbolizes the source of the infinite love of Christ for man. The devotion to the Sacred Heart considers the Heart of Our Lord as inseparably united to His Divinity. Thus united the faithful properly worship Christ's Heart with fullest adoration with [illegible] love for man.

The new ruling does not change the devotion to the Sacred Heart which the Church has so earnestly encouraged. It presents this devotion publicly in accordance that is made clear lest there be misunderstanding about it.

Q. Is it a sign that a dead person needs our prayers if we dream of him?

A. No. We have no grounds for believing that God communicates to us in this way. However if you do think of someone dead it surely is a laudable practice to say a prayer for the repose of his soul. If that person for whom we prayed does not need our prayer it may be beneficial through the mercy of God to the soul of another.

Q. What must a person do who has gone to confession during the Easter time but did not receive Holy Communion?

A. Such a person must go to confession and among other sins mention that he failed to comply with the Easter duty, receive absolution and then receive Holy Communion. The longer this is put off the greater the sin becomes.

Q. Is it necessary for both father and mother to be present at the baptising of an infant in the Catholic Church?

A. It is not necessary for both father and mother to be present at the baptism of their child. In many instances the mother is unable to attend since the law of the Church requires infants to be baptized as soon after birth as possible. That parents know this Canon Law directs pastors and preachers often to remind the faithful of this grave obligation. It is quite natural that parents should desire to be present at the baptism of their child. It is quite a common thing, therefore, for the father at least to be present.

Each virtue we have acquired is one for which we have fought and which we have won.—Cardinal Dschamps.

In losing patience, we lose power to be of help.—O'Malley.

STRANGE BUT TRUE

Catholic Facts But Little Known

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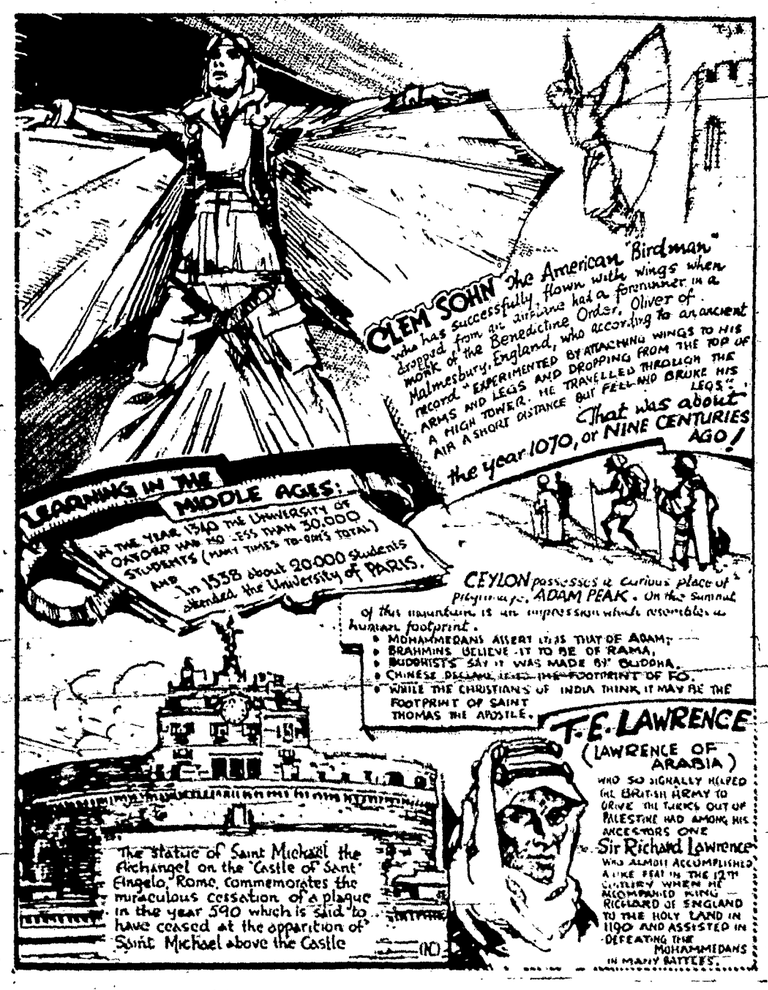
By M. J. MURRAY



THE LIBRARY SIGN POST

Stop for a moment to think what it means that you should have written 75 books before he reached the age of [illegible] And to realize the greatest English convert to the Catholic Church since the days of Newman. He has surely earned his eternal reward.

The C. F. Library [illegible] particular reading during the summer months. Stop at the Sign Post of a copy of [illegible] Librarians. It has offices [illegible] patronize the [illegible] [illegible] and [illegible] pose. The privilege is [illegible]

Any patron who intends to leave the city for more than two weeks during July and August and the first week of September, up to Labor Day, and who wishes to take C. F. Library books with him for her, may do so without the obligation of renewing the normal two weeks' loan period by simply telling the librarian the date when it will be possible to return the books. The books will be marked as returnable on that date, and the rental charge will be the regular cent a day for each book. Some of the newer books in popular demand will not be included in this vacation loan privilege, but will be subject to the regular rules of the Library.

[illegible] Sign Post of the Library [illegible] the Order of Saint Francis de Sales.

Fiction:
The King's Good Servant. By [illegible]
The Coming of the Monster. By [illegible]
History:
Source Book for Medieval Economic History. By [illegible]
The Sisters of Mercy in the United States. By Sr. M. Eulalia
The Battleground: Syria and Palestine. By Hildare Belloc
Pioneers of the Faith. By [illegible]
Europe and the Faith. By Hilaire Belloc
Golden Years in the Paraguay. By [illegible]
Mexican Martyrdom. By [illegible]
Biography:
The Greatest of the Borgias. By [illegible]
Queen Jadwiga of Poland. By [illegible]
Philosophy and Sociology:
Freedom in the Modern World. By [illegible]
Experimental Psychology. By [illegible]
Man and Society. By [illegible]
The Labor Contract. By R. F. [illegible]
Political Economy. By [illegible]
Religion:
Revelation and the Modern Mind. By [illegible]
Symbols in the Church. By [illegible]
The Faith and Modern Science. By [illegible]
Rome from Within. By Selden [illegible]
The Splendor of the Saints. By [illegible]
The Gates of the Church. By [illegible]
The Living Source. By Paul [illegible]
God and Mammon. By [illegible]

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

The Following Books by G. K. Chesterton:

[illegible] appeared on the [illegible] Saturday under the [illegible] By H. Davis. The re[illegible] among [illegible] for the [illegible] matter.

CATHOLIC EVIDENCE LIBRARY

HOURS—Afternoon—3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday.

PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y.

DAILY RENTAL—One cent for each book. *Phone, Stone 2837*

Diocesan Recordings

WHEN DISCUSSIONS [illegible] the quaint days of [illegible] candidates [illegible] good judges to take a whiff of the [illegible] into personalities and away from principles and [illegible] at the [illegible] of reason and [illegible] sense.

* * *

THEY DIDN'T KNOW HIM. He sent one other day to the Postoffice there to turn in [illegible] bonus bonds. He is a [illegible] know a figure with [illegible] of newspaper stories and pictures printed about him over [illegible] years. He deserved identification in turning in his bonds. First he sought such identification at one window on the first floor then another and still another. He was not recognized. Finally he was rescued by George Sweavy of the Postoffice staff and directed to the second floor where the bonds were being taken up and he had no difficulty being recognized. He is Walter Rabbitt Marysville, former national star of the diamond now manager of the Elmira Pioneers and a member of Rochester Council Knights of Columbus. Had he wished [illegible] baseball uniform he would have been surrounded by autograph seekers. A just another ex-service man they didn't know him. At that if he had not been eligible for [illegible] are of his bonds it would probably have been a relief to know he could avoid the inflated idea [illegible] inflicts on its national heroes.

* * *

A WEIGHTY MESSAGE bearing [illegible] The future welfare of the country was stressed Friday evening on the [illegible] waves by the round-by-round account of Louis and Schmeling battling it out in the squared ring. When vast numbers of the American people had learned who was to be candidate for heavyweight honors, they then took time out to listen to possibilities for presidential candidates.

* * *

WITH THE SOCIETY for the Propagation of the Faith deeply concerned with increasing the annual amount sent from America in Catholics to Rome for mission work throughout the world it should be gratifying to national leaders of the society to learn of the work being done by Xavier Institute Mission Unit. In this day when so many are concerned with securing a worthy [illegible] and [illegible] it is to note that students of Xavier Institute are enough interested in the mission work of the Church here and abroad to raise during the School year just closed a [illegible] of [illegible] [illegible] [illegible]