Catholic Courier

VOL. IX SEPTEMBER 23, 1937 NO. 38

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

MEMBER CATHOLIC PRESS ASSOCIATION
SUBSCRIBER TO N.C.W.C. NEWS SERVICE

REV. LEO C. MOONEY.....Managing Editor
HOWARD W. KLIPPERT.....Manager
THOMAS H. O'CONNOR.....News Editor
WILLIAM A. LANG.....Associate Editor

MEMBER OF CHAMBER OF COMMERCE

[illegible]

National Advertising Representative
[illegible] Catholic Newspapers
(George J. Callahan)
[illegible] Chambers Street, New York City

[illegible]

Published by
[illegible] COURIER and JOURNAL, Inc. [illegible] Rochester, N. Y. [illegible] Established 1929

[illegible] CATHOLIC COURIER [illegible]

[illegible] MOONEY, [illegible] Bishop of Rochester.

NORTH AMERICAN MARTYRS

[illegible] the Catholic Church marks [illegible] the North American Martyrs [illegible] John de Brebeuf and their companions [illegible] the first from this continent [illegible] the altars of the Church. [illegible] North American [illegible]

[illegible] in the hearts of [illegible]

[illegible] who have made pilgrimages to its Martyrs' Hill.

The history of our state is interwoven with the heroic deeds of St. Isaac Jogues and his companions who carried the Gospel into [illegible] country inhabited by hostile Indians.

New York State has recognized the historical part played by St. Isaac Jogues in [illegible] state and plans are underway for the [illegible] of a memorial to him at the head of Lake George. He was the first white man to [illegible] that lake.

If the state honors St. Jogues and his companions for their part in fashioning the history of New York, how much more should we honor them as the first North American Martyrs. Their lives, even as they appear in the ordinary history book, are studded with heroic and virtuous deeds which should appeal to every virile Catholic.

It is our hope that Father Wynne's appeal [illegible] this year and rendered unnecessary in years to come.

NO BLACK TALK

The old adage to the effect that "silence is golden" most emphatically does not apply in the case of Justice Hugo L. Black.

Mr. Justice Black has been given every opportunity to answer printed charges that he holds a life membership in the Ku Klux Klan. In fact, the world press has given him an extraordinary opportunity seldom accorded individuals who find themselves in equally embarrassing situations.

The American press in particular has leaned backward in an attempt to get a reply from Mr. Black — But all to no avail. Mr. Black simply won't talk.

Which leads us to believe that he pursued the same tactics prior to his nomination. The nation, regardless of political [illegible] is convinced that President Roosevelt had no knowledge whatsoever of the Klan [illegible] when he sent Mr. Black's name to the Senate. From which we must deduce that Mr. Black said absolutely nothing to the President.

On more than one occasion, the President has demonstrated his exceptional tolerance and there is every reason to believe that Black's name never would have left the White House if the President had been aware of the Klan shadow.

If there is any blame to be placed [illegible]

[illegible]

language. Whatever statement he makes, if he ever talks, should be interesting.

Meanwhile the argument has been put forth that nothing can be done about it. That is a fallacy. Unless Justice Black denounces the Klan in no uncertain terms and disavows that life membership, he should "resign," either voluntarily or involuntarily.

Men, in high public life, have been known to "resign" for far less serious cause.

If there is no legal avenue of escape except a voluntary resignation, there always will remain the force of public opinion to force such a "resignation."

Meanwhile we have the privilege of presenting to our readers the original articles on Black and the Klan as written by Ray Sprigle of the Pittsburgh Post Gazette. The publication of this highly important series is made possible through the courtesy of Oliver J. Keller, editor of the Post-Gazette.

We cannot urge you too strongly to read every word of this revealing series.

Black won't talk now, but once upon a time he did. And what he said is of vital interest to every Catholic. Mr. Sprigle brings it to you straight from the archives of the Ku Klux Klan in the series starting on page one of this issue.

WAR FROM A BUS

The Rochester attorney who has set himself up as amateur apologist for the Leftist government in Spain has brought back some strange stories from a Leftist-sponsored tour of that unhappy country.

As treasurer of the Rochester Branch of the North American Committee to Aid Spanish "Democracy," he returns with gripping tales of children playing in the bomb-ridden streets of Madrid.

If those children are depending for shelter on the generosity of the North American Committee to Aid Spanish "Democracy," they probably have no other alternative but to play in bomb-ridden streets.

Our State Department reports that in May, June and July, the North American Committee to Aid Spanish "Democracy" collected $61,597.17 for Spanish relief, but only $18,841.12 ever reached Spain. The sum of $36,866.97 was spent on "administration and publicity" the State Department reports. In other words, the Committee spends about $2 for every $1 sent to Spain.

The Rochester attorney was a passenger in a government bus on his tour of Leftist Spain. He had about as much chance of getting an unbiased view of the situation as a visitor has of appraising conditions in Russia on a Soviet tour. In other words, he saw and was told just what the Leftist government wanted him to see and hear.

We learn from this observer that the Rightists are bombing Madrid. After all, the gentleman hardly could have expected to see them dropping flowers. To the best of our knowledge Spain is having a war, not a fiesta.

Stripping his report of the obvious propaganda which accompanies it, we find that the attorney is much concerned over the aid received by the Rightists from the German and Italian governments.

There's nothing startling about that. It's been charged a hundred times before and readily admitted by those sympathizing with the Rightist movement.

But, judging from the report printed in one of our newspapers, the attorney must have failed to see one single, solitary Russian soldier behind the Leftist lines. But probably the Communist soldiers are the stars of the Leftist army and only come out at night.

If this attorney wanted to see the real horrors of the Spanish War he should have passed up Madrid and visited Bilbao and Santander. He should have seen the destructive path left by the Leftists as they sacked and pillaged churches, murdered priests and nuns and dynamited bridges in their flight before the advancing Rightists.

Incidentally the correspondent for the North American Committee to Aid Spanish "Democracy" is very careful to describe the conditions of such structures as the International Telephone Company's fourteen-story building, but not a word is said about the churches of Madrid, some of which were leveled by the Leftists even before the revolt broke out.

Now we are entirely in sympathy with every effort to bring aid to those innocent children and women victims of the war. But why not do that and be done with it? Why must every humanitarian step be frosted with sheer Communistic propaganda?

We say that even if an organization sends but $18,841.12 of $61,597.17 collected to the aid of the stricken people.

We say that even if such an organization spends $36,866.97 for "administration and publicity."

After all, it's a relief to know that some of the money finally reached the people for whom it was intended.

Support of your diocesan Catholic newspaper is a form of Catholic Action heartily approved by the Holy Father.

The heart knoweth its own, whether bitterness or joy; let us beware how we even with good intentions press a finger's weight on the already bruised.—George Eliot.

I can complain because rosebushes have thorns or rejoice because thorn bushes have roses. It's all how you look at it.—J. Kenfield Morley.

"Man is falling behind the machine," declares a sociologist. Well, that's better than falling in front of it.—Atlanta Journal.

Library Signpost

BIOGRAPHER OF POPES

Perhaps the greatest monument of Catholic historical scholarship which this century has so far produced is Dr. Ludwig von Pastor's "The History of the Popes." It is an achievement which looms like Saul among its brethren.

Dr. von Pastor stands for the future as the embodiment of certain virtues sadly lacking in the professional life of our day. For one thing, his workmanship harmonized to an eminent degree two qualities that only genius can bring together, painstaking research and a perfect rhetoric of historical writing. Lesser historians are to a degree masters of one or other of these two; almost never, of both. Some are pedantic and dry-as-dust, unable to assemble and co-ordinate and clarify the mass of material which their patient researches have gathered. Others succeed somewhat in recapturing with the aid of words the spirit of the dead past; but hastiness and impatience of research betray them into many errors and make them untrustworthy guides.

• • •

Not so von Pastor. Studiously and with free energy he studies, [illegible] and compares the huge mountain of documents and letters and treaties, reflects upon the legion of actors in the historic drama; patiently he prays and watches for the long centuries to yield up the secret of their ebb and flow. In the greatness of his genius, his single self becomes a stage large enough for all these actors and diverse tendencies to move as vividly as in their real life, and in the transmission of all this complex pageant to the blank page, his style and method are so perfect that nothing is lost, and we who read are given a valid passport to the truth and spirit of the past.

• • •

Apropos of this great accomplishment, the words of Heinrich Federer, a Swiss Catholic writer, famous on the continent, are worthy of quotation.

"Such a material would never be mastered by our ten thousand impressionists in historical writing. They play too small, too poor a little melody of one syllable, to the tune of instruments with but a single string. Pastor sits down at the organ, which alone, with all its stops and pedals, can register so vast a polyphony, and with sovereign style plays off the gigantic score in the text and spirit of the original. And we sit down below . . . and listen and breathe deeply at the very mightiness of the revelation and wish that this organist and this organ might still remain together for many a concert."

• • •

Another virtue which makes Dr. von Pastor shine like a beacon for the future is a strong and loyal Catholic faith. No one could have known better than he the seamy side of Church history. The Vatican archives were freely opened to him and there was no censorship imposed upon him, and, after delving amongst materials and documents, some of which the scandal-mongering type of historian would give half his income to have access to, he comes forth to write an honest and complete history of the medieval Popes which is a testimony to the divinity of the Church. To quote Federer again:

"But behind these exterior appearances—and that is Pastor's genius, and the lack of genius of those who are not initiated into the secrets of history—stands unshaken the original and immutable fact of the Papacy itself. One hears Peter the Fisherman's voice even from the banquets of the Borgias and one sees the net of the Vicar of Christ spread out to save the souls of men where others would see only a spiderweb of diplomacy and personal intrigue."

• • •

Von Pastor's life was foursquare as a monument rock in its loyalty and devotion to the Catholic faith. His last hours were fortified by the Sacraments and consoled by the Papal blessing. And, after his death on September 30, 1928, he was buried in the cemetery of the Premonstratensian Abbey of Wilten, near Innsbruck, in Austria. In these things, his life flowed in the same current as that of the humblest Catholic laborer. He delighted in this union of high and low, of wise and simple, of Magi and Shepherds, in the Catholic faith. Those who regard this faith as possible only for the ignorant and superstitious do not reckon with the faith of such a man as von Pastor.

"You can believe in the infallibility of the Pope only if you don't know Church history." So they say; but no man of modern times knew Church history so thoroughly in its ins and outs and ups and downs as Dr. von Pastor. And no man surpassed his affection for and loyalty to the Papacy.

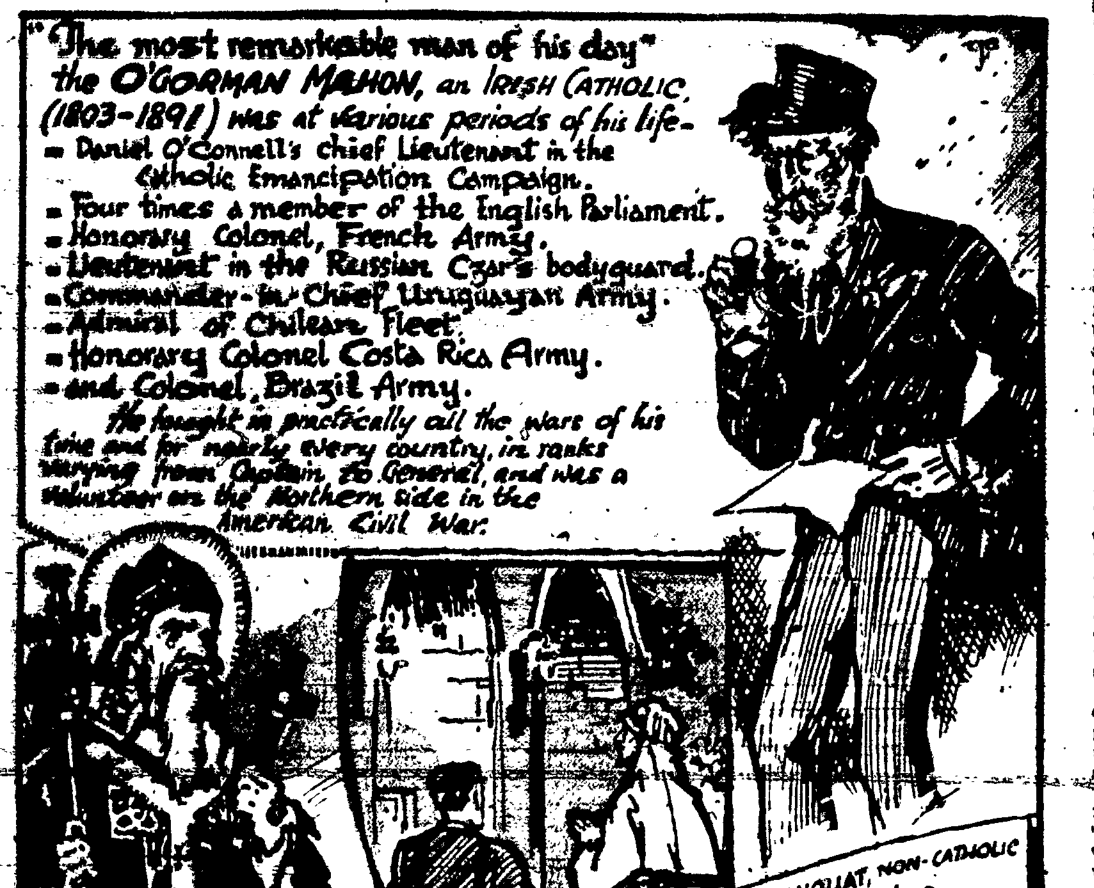
I do not mean to imply that the credentials of the Catholic faith depend upon the intelligence of wise men, as if we could not truly believe without the patronizing assurance of some scientist or philosopher that it was safe. But the adherence to Christian doctrine of men whom the world accredits as wise is an argument against the man who stupidly insists that Catholic doctrine can be swallowed only by morons or that Church history is an argument against the Church.

—Rev. Benedict Ehmann.

STRANGE BUT TRUE
Catholic Facts But Little Known

(c) 1932, by N. C. W. C. News Service

By M. J. MURRAY



A Miracle at Rim of the Arctic

(In this article, written by one of Canada's leading Catholic prelates, appeared last week, the account of the visit of a group of Canadian Bishops to the rim of the Arctic region to participate in ceremonies connected with the silver jubilee of Eskimo missions. The heroic efforts of the early missionaries were recalled and the indifference that had to be surmounted by the priests was described. The present status of the mission of the Far North is told in this concluding article.)

By MOST REV. ALFRED A. SINNOTT
Archbishop, Winnipeg, Canada

That was the revelation which was manifested to the wonder of those who had the happy privilege of visiting Chesterfield Inlet between August 18 and August 22 As one watched the Catholic Eskimos assist devoutly at Mass every morning and receive Holy Communion, as one heard them recite their prayers aloud as a congregation, as one listened to them singing religious canticles in their own tongue, one could not but vision the faith and fervor of the first Christians to whom Christ was not a figure or a symbol, but a living reality Who was to be followed and lived as the surest hope of immortality.

The Oblate Fathers of Mary Immaculate have not only done a great work and done it perfectly, but, considering all the circumstances that must be considered, the difficulties of climate and isolation that must be supported, as well as the privations and hardships that must be endured one must admit that they have wrought a miracle that is unsurpassed in the missionary annals of the Church of God. The words of St Paul take on a new and deeper significance "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."

Our present Holy Father has called the Eskimo missions the most difficult in the wide, wide world and, in his love of the Great Apostolate, he has added that, were it his good fortune to visit any missionary field, he would prefer that around Hudson Bay in the ice-bound wastes of Canada's Northland. With words of commendation such as these from Christ's Vicar, it is surely unnecessary to pay our poor tribute of love and admiration to Monseigneur Turquetil and to the wondrous work which he has accomplished.

From Chesterfield Inlet the work of evangelization has gone forth to other Eskimo settlements scattered far and wide over the barren islands of the North, even far beyond the Arctic Circle. Today there are 10 different missionary outposts, served by 25 Oblate Missionary Fathers and four Oblate Brothers. In 1925, this vast region, comprising more than 1,600,000 square miles and extending to the North Pole, was erected into a Prefecture Apostolic and in 1931 raised to a Vicariate Apostolic, with the Most Rev. Arsene Turquetil as the First Bishop of the Eskimos.

Two events especially made up the religious festivities at Chesterfield Inlet. The first was the holding of a diocesan synod and the second on August 21 the episcopal consecration of the Most Rev Armand Clabaut O. M. I. as Coadjutor Bishop of Hudson Bay. To quote the Staff Correspondent of the Winnipeg Free Press: "Chesterfield Inlet, N W T Aug 23 Scenes never to be forgotten by those who witnessed them took place here Saturday when Most Rev. Armand Clabaut was consecrated Bishop Coadjutor of the Vicariate of Hudson Bay

Radiating energy his face tanned dark brown by Arctic winds and snow glare Monsignor Clabaut was a commanding figure as he blessed the throng of kneeling Eskimos They already knew this strong man as a valiant kind father and a great man who for the past 10 years has lived like themselves during the dark winters in snow igloos.

Unforgettable Scene

"Gazing benignly down on the consecrated scene was the 200-year-old statue of Our Lady of Deliverance, which was brought from Normandy. The face has been painted a dark brown in keeping with the natural conception of the Eskimo of the Blessed Virgin as an Eskimo mother Queen of Heaven reigning over all peoples who send up prayers beseeching her mercy."

Truly the scene was never to be forgotten by those who witnessed it. Never perhaps before in the history of the Church was a Bishop consecrated to his apostolic ministry as far North as Chesterfield Inlet Possibly in the Middle Ages but not very probably, there may have been the consecration of a Bishop in Northern Iceland, which would be about the same degree of latitude as Chesterfield Inlet.

Two Tense Moments

There were two tense moments in the consecration ceremonies when one felt a wave of emotion pass over the entire congregation. The first was at the laying on of hands and the pronouncement of the words "Accipe Spiritum Sanctum" (Receive the Holy Ghost). The venerable Consecrator Bishop Turquetil was assisted by two other veteran missionary Bishops Bishop Breynat, of Mackenzie and Bishop Lajeunesse of Keewatin here indeed was another Pentecost when the Holy Spirit of God came into the heart of a man to transform him into an Apostle of Christ. The other moment was when the new Bishop, with crozier in hand, went through the church, imparting his episcopal blessing.

Bronzed and weatherbeaten, Bishop Clabaut was truly a commanding figure From his countenance there radiated that simplicity of heart and that tenderness of character which makes a man more than a man, which makes a man Christ like and because of that likeness to be loved and almost adored by those whom he strives to serve Bishop Clabaut will write the second chapter in the history of the Eskimo missions and, unless all signs fail, that second chapter will be like unto the first, full of the lure and charm and beauty of adventuring for Christ

In conclusion it is only fair to record here a list of those who are engaged with Bishops Turquetil and Clabaut in the great adventure They are Rev Fathers Girard Ducharme, Duplain Bazin Kermel Rio Cochard Fafard Ferron, Didier Mouchard Dionne, Philippe, Thibert, Lemer, Danielo, Henry Masse Larroux, Cartier, Toch, Duncleavy, Van de Veldt, and Trebaol. Rev Brothers Paradis, Bedard and Volant. All of them, Fathers and Brothers, are Oblate Missionaries of Mary Immaculate

Theirs is not the fame of this world, but theirs is something infinitely more precious, their names are written in the Book of Life As we saw them gathered together, we loved them all, we loved their lightheartedness their simplicity, their cheerfulness, we loved their spirit of faith and piety They renounced all to follow in the footsteps of the Master They have done it so willingly and cheerfully, that they appear to be supremely happy and not to realize at all the great sacrifice they have made. Such indeed is the reward of those who leave all things to follow Christ. Would that we could do some little thing for them, that we might be remembered in their prayers not something to give them comfort, for long ago, they have renounced all things for Christ's sake and we would not rob them of their reward, but something to make their lives a little less dreary, something to soften the hardship which at times must be so hard to bear.

The Question Box

Q.—What is meant by a concordat; and why does the Pope make concordats with nations?

A A concordat is a written agreement signed by the Holy See and the government of a nation, by which relations between them are regulated, as freedom of religious worship, schools, administration of the sacraments etc A concordat usually affects matters which are in dispute or likely to become in dispute

Q.—What are the fruits of prayer?

A Prayer is an acknowledgment of God by which we offer Him the praise that is due ask pardon for our sins, thank Him for His favors and beg grace to persevere The fruits of prayer are the answer to those petitions.

Q.—Am I obliged to ask my confessor if in doubt about certain sins or can I go on doing the things until I am told differently?

A You have an obligation to ask the confessor or another priest about these matters You are not allowed to act in doubt

Q.—May third cousins marry each other without a dispensation?

A.—They may. Now marriage is forbidden only in the first three degrees of relationship; that is, brothers and sisters, first cousins, second cousins.

Diocesan Recordings

If munition workers throughout the world were to go on a sit-down strike now, the innocent bystander at least, might feel relieved."

• • •

Our first glimpse of a statue of St Thomas More, recently canonized, was obtained in the famed St. Peter's mission in Pleasantville N J one of the points of interest for those who attended the Alhambra convention in Atlantic City. The statue is the gift to the unique mission church of former Governor Alfred E. Smith of New York who also had much to do with founding the mission near the great ocean summer resort

• • •

It happened sometime ago at the reception given the Most Rev. Walter A. Foery, Bishop of Syracuse, but was told to us this past week It seems that a salesman of church goods who was anxious to meet the new Bishop among the first and who was not disposed to get into the crowd at the Syracuse station drove his car to the episcopal residence on James Street and parked in the driveway where there were many policemen who however did not make him move on The salesman saw many prelates entering the residence and [illegible] while away [illegible] He heard Bishop Foery talking from the station and while listening noted that the crowd and policemen in front of the Bishop's home had dwindled and still he had not met the new Bishop Finally he asked the remaining policeman when the Bishop would arrive and was told that while he had been listening to the radio speech of Bishop Foery the Bishop had entered the house The speech was a transcribed talk which could not be put on the air-lanes at the time, the Bishop actually addressed the crowd The salesman had a feeling that the hare and the tortoise tale had been acted out by him in reverse.

• • •

Laymen who still believe that Catholic organizations are not for them might well ponder what Past State Deputy Michael F Walsh of Brooklyn has to say of the Knights of Columbus which organization he headed in New York State for three terms What Mr. Walsh says of the K. of C. can well be applied to our other Catholic organizations all of which afford opportunity for development of Catholic manhood Of the Knights, Mr Walsh states:

The Knight of Columbus serves his fellow man in charity and fraternity his Country in patriotism and his Church in loyalty. He serves his fellow man by helping him materially, mentally and spiritually In a special way aided by a national and international organization the Knight of Columbus practices the corporal and spiritual works of mercy

"He serves his Country by defending it against the anti-Christian doctrines that would undermine and eventually destroy it He serves his Church by proving through the works of the Order as well as by his own life that his religion is not theoretical but practical, and by defending his Church against the encroachments of the State and the attacks of misguided individuals and societies.

• • •

In saying the "Our Father" for his little Japanese charges in his mission in Nagasaki, Japan, the Rev. Samuel Rossenbaggier, O. M C., Polish missionary, who is giving a novena at St Theresa's Church here, told us this week that he finds it necessary to translate "Give us this day our daily bread" to read "Give us this day our daily food," because bread is an unknown quantity in his mission station And when the children ask for more cake tell them of the Japanese children who know not bread

• • •

Importance of Catholic layman taking a prominent part in non-partisan organizations is emphasized when the head of a great service-men's organization is reported as saying that the Ku Klux Klan is no concern of that organization If the Klan is un-American then it is a grave concern of any organization trying to uphold the principles of the Constitution which were reiterated throughout the Country only last week The Catholic layman's part in the non-partisan organizations is to make the Catholic position, which is the American position known

• • •

Some men can live up to their loftiest ideals without ever going higher than the basement O'Malley

Calendar Of Feasts

Sunday, September 26. — STS. CYPRIAN AND JUSTINA, MARTYRS.

Monday, September 27. — STS. COSMAS AND DAMIAN, MARTYRS.

Tuesday, September 28. — ST. WENCESLAUS, MARTYR.

Wednesday, September 29.—ST. MICHAEL THE ARCHANGEL, the captain of the armies of God, the type of divine fortitude, the champion of every faithful soul in strife with the powers of evil.

Thursday, September 30.—ST. JEROME, DOCTOR.

Friday, October 1.—ST. REMIGIUS, SOMETIMES KNOWN AS REMI.

Saturday, October 2. — THE HOLY GUARDIAN ANGELS.