

Editorials

By
Rt. Rev. Mgr. Wm. M. Hart, P. A., U. G.

From Matthew's Record

Matthew was used to public life. He had been set to popular an official, a tax collector. He knew men, knew what interested them. When Christ called him to be an Apostle, Matthew carried with him into his new work his skill as a reporter.

In Sunday's Gospel he tells two miracles of our Lord—the cure of the woman who touched His garment, and the raising to life of the dead girl. Matthew mentioned the faith of the ruler, his coming to Jesus as He was speaking to the crowd. He addressed Him as Lord, worshipped Him; he asked for a favor far from ordinary—to raise to life his dead daughter. Christ heeded his petition—went with him, along with His disciples. Christ raised the girl to life. The report went through all that district. Matthew wrote it down.

The cure of the woman suffering from hemorrhage took place on the road. She spoke no word to Jesus, she knew His power—she felt her touch to know that even the touch of Christ's garment could heal her. Her faith was strong, but not expressed in words. She was for immediate action. Mat-

thew marked it all—made a note of it and finally included it in his record of Christ's life. "Be of good heart—thy faith hath made thee whole."

From Matthew's record, what a blessing to have this living record of the mercy and power of Christ! What a picture of His interest in all of us, of His regard for the needs of all His children. The ruler was of higher degree than the stricken woman; both of them were alike to Christ. They needed His power, His healing, His power of calling back a departed soul. They were cared for by Christ, the dead girl on her father's petition, the woman on her own prayer in action.

From Matthew's record—God arranged that His acts of mercy should not be forgotten, should not be lost to future generations; that His words should be recorded and preserved for men of all ages. What does today's excerpt from the life of Christ mean to us? Does not His goodness to the dead girl, to the sick woman, lead us to depend on Him to meet all our needs?

Rev. Owen B. McGuire — R.I.P.

A long span of years of a learned scholar, and dedicated priest came to its close this week in the death of the Rev. Owen B. McGuire, D.D. The early prospect of a lifetime of teaching in the newly-founded St. Bernard's Seminary, gave way to the life of suffering and patience that began with Doctor McGuire's retirement after only seven years as professor of Fundamental Dogmatic Theology.

Forced to seek a warmer climate, he bore with resignation the physical pains of an ailing body, and the loneliness of an enforced exile from relatives and friends. A profound student of Theology, even in his many years of illness he kept his mind to a further mastery of that subject, building upon the foundation laid in his studies at Rome and at Innsbruck.

At the same time he studied current events in Spain and neighboring countries and gave to the world interesting reports on

the Spanish Revolution with its causes and effects. He gave valued service to the Courier in his weekly column covering European matters and doctrinal discussions.

Right up to the end of his eighty-six years he retained his mental faculties, and his interest in all that concerned the Church. His last years were spent at St. Joseph's Hospital in Elmira, where the skilled services and devoted care of the Sisters of St. Joseph gave solace and comfort to his declining days. Always a priest of priests, a man of prayer, Doctor McGuire leaves to clergy and laity an outstanding example of patience and resignation to God's will.

His mortal remains lie in the priests' plot of Holy Sepulchre Cemetery, close to the Seminary he loved, close to the graves of his fellow-professors of the opening days of St. Bernard's. Over his grave shall be heard the frequent prayers of those whom he taught. God give him Heaven!

Our New Dogma

Supposed to fill the heart of Pope Pius XII, of Cardinals and Bishops of priests and religious in Rome and throughout the world, of the devout laity, all children of the Blessed Mother, at the public proclamation of the Dogma of the Assumption, November 1 of the year 1950 becomes one of the great days in the history of God's Church!

The present generation joins with those that have gone before, with all that shall follow even to the end of time, in calling Mary blessed. Nearly two thousand years have passed since the life and death of Mary; her blessedness and her glory have grown with the passing years. Now our generation rejoices to see the reigning Pontiff in the fullness of his infallible authority proclaim to all the world the Dogma of the Assumption.

What has been the faith of the Church down the centuries, what has been the object

of public and private devotion, is now credited to the deposit of faith left by Christ to His Church. Revealed by Christ, revered by the Church, now proclaimed by Christ's Vicar, all the world hears and heeds the infallible pronouncement and definition by Pope Pius XII that the doctrine which teaches that the body of Mary soon after her death was assumed or taken up into Heaven by God's power and reunited to her soul, is part of the revelation given to the Church by Jesus Christ.

May our new dogma bring Mary closer to us! May it lead all the world to a reawakening of faith, an improvement in morals, a more perfect love of Mary and love of God! May the Mystery of the Assumption be honored by a return of peace to the world! May all the forces of evil be overcome by the intercession of Our Lady of the Assumption!

Be Sure To Vote!

Not sure to tell you how to vote. But surely sure to tell you to vote. As a free American, as one who has the unquestioned right and also the sacred duty to vote, we do urge in all unflinching respect for that right and loyal obedience to that duty.

American citizenship is our precious heritage. America is our country. Its government is in our hands. It is our obligation to know what is best for our country, to vote into office those men whom we judge best fitted to apply the principles that will best promote the general welfare. To sit back and let others rule the country, is a serious fault, a glaring defect in our exercise of the rights of citizenship.

The present campaign in local and state

and national circles has its good points and its bad points. Seldom has pre-election planning and plotting reached so low a level. An appalling lack of ordinary good judgment has been shown by men in high places. The good judgment of the voters must be exercised in choosing worthy officials. The country suffers when the voter's choice must be based on personalities rather than on principles.

Be sure to vote! Use your own best judgment, make your own decision, and go to the polls ready to vote the ticket and approve the candidates you judge best fitted for the various offices. And pray that politics may have better things in store for us in future years.

The Thomas More Lectures

We recommend to all the fine series of lectures listed for Tuesday nights on the Thomas More program. Leading lights in the literary and economic and social fields will continue the lectures so auspiciously be-

gun. It helps to meet these lecturers personally and to profit by their messages.

Try attending the next lecture. You will be pleased with it, and will be prompted to be a regular patron.

Catholic Press Association Sets New York Convention

New York (N.Y.)—Preliminary plans were made here recently for the 1931 convention of the Catholic Press Association of the United States. The convention will be held in New York in the first part of May.

Members MICHAEL J. Ready, Editor, Catholic Press Association; Chairman of the Executive Committee; and the National Catholic Welfare Conference; and a number of the C. P. A. executive board, took part in the all-day sessions.

The preliminary sessions of the convention were held at the headquarters of the National Catholic Welfare Conference, 110 West 42nd Street, New York City.

Frank A. Hall, director of the N.C.W.C. Press Department, also attended. Mr. Hall is a former member of the board and now executive secretary. He and the other members of the executive committee attended the sessions.

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MOST REV. JAMES E. KEARNEY, D.D., President.

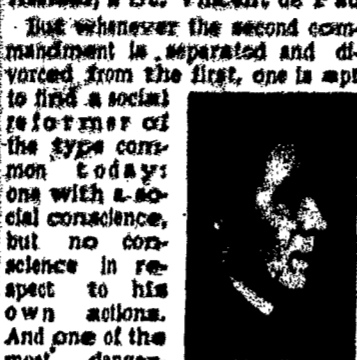
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MEGR. SHEEN WRITES... Hidden Danger in Being an Ahrvult

The second commandment of God is that we shall love our neighbors as ourselves. Often, in modern times, this commandment is separated from the first—to love God with one's whole heart and whole mind and whole strength. When the two loves (that of God and that of neighbor) are kept together in the right relationship, a great saint may become a great social reformer, and the world has a St. Francis of Assisi, a St. Vincent de Paul.



Mgr. Sheen

But whenever the second commandment is separated and divorced from the first, one is apt to find a social reformer of the type common today: one with a social conscience, but no conscience in respect to his own actions. And one of the most dangerous people in the world today is the one who sets out to reform others before he has first reformed himself.

The modern world is filled with social reformers of many stripes: there are communists and socialists, defenders of the rights of labor and defendants of the rights of capital; liberals, conservatives, so-called lovers of the common man. Some of them are sincere, good, righteous men; but others are attempting to reform society because of their own inner guilt.

ONE REASON why men who have broken with the moral law may become Communists is because Communism permits them to talk about justice but to leave their private morals untouched.

And the uncomfortable fact about Christianity is that it reforms the reformer. Our Divine Master was emphatic on this point, insisting that we must first remove the beam from our own eyes before looking for the mote in our brother's.

Most of those who become Communists do so less because of the way they think than the way they live. They have dissolved the Divine relationship in their own lives; then they seek to rationalize those lives, and Communism gives them a sense of organized strength in their war on religion and morality, which would otherwise act as constant reminders of their inner failings. At the same time, Communism permits them to parade the red, hypocritical mantle of those who deeply love the down-trodden.

BECAUSE THIS is the mechanism at work in the minds of Communists, one can never convert them to a more rational viewpoint by intellect arguments; it was not the intellect which drove them to this position in the first place.

It is not their thinking which must be changed, but their behavior. Once they shift to another plane of morality they will shed Communism, as a snake sheds its skin in the proper season.

TRUE REFORM of society must begin with love, and not with hatred. As the Chief Justice of the Supreme Court of Japan said lately upon taking office: "Punishment itself must be inspired by a love-love of the criminal, that he may be reformed; and love of humanity, which has a right to protection."

The interest that one has in others is inspired only when the flame is fed by the sacrifice of his own egotism and selfishness. Social reform is a by-product; it is not the thing to be sought as a primary end. But as the ego decreases in us, our neighbors' needs become more and more important to us.

King David prided himself on being the defender of the common man, and he would have avenged himself against the rich man who had stolen his whole property from a poor shepherd. But in the midst of his indignation and demand for social reform, God spoke to him and told him that he himself was the guilty man for he had stolen the wife of another.

The hardest thing in the world is to be a real and effective social reformer; for first one has to have a sound conscience. A bad conscience makes people harsh to others; a good conscience makes them merciful. And it was of such people that the small child prayed, "Dear God, make all the bad people good—and make all the good people nice."

Catholics To Build Valley Forge Chapel

Valley Forge, Pa. (RNS)—A National Catholic Shrine as a memorial to Catholic patriots and war dead is envisioned for this historic Revolutionary War site.

The nucleus will be, initially, a small chapel, for which a group of laymen and clergy of the Philadelphia archdiocese have launched a drive for \$30,000. Four acres of valuable ground have been acquired for the site, near the approach to the Valley Forge Park, a Pennsylvania State Park, and near the new cross-street turnpike.

Mgr. Leo G. Fink, of Allentown, announced the plan, saying that it had the approval of Dennis Cardinal Dougherty, Archbishop of Philadelphia.

The chapel will be primarily for a recently-formed parish to serve families in a 16-square-mile section of the rolling Valley Forge countryside. Services at present are being held in a warehouse.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1930, N.C.W.C. News Service.

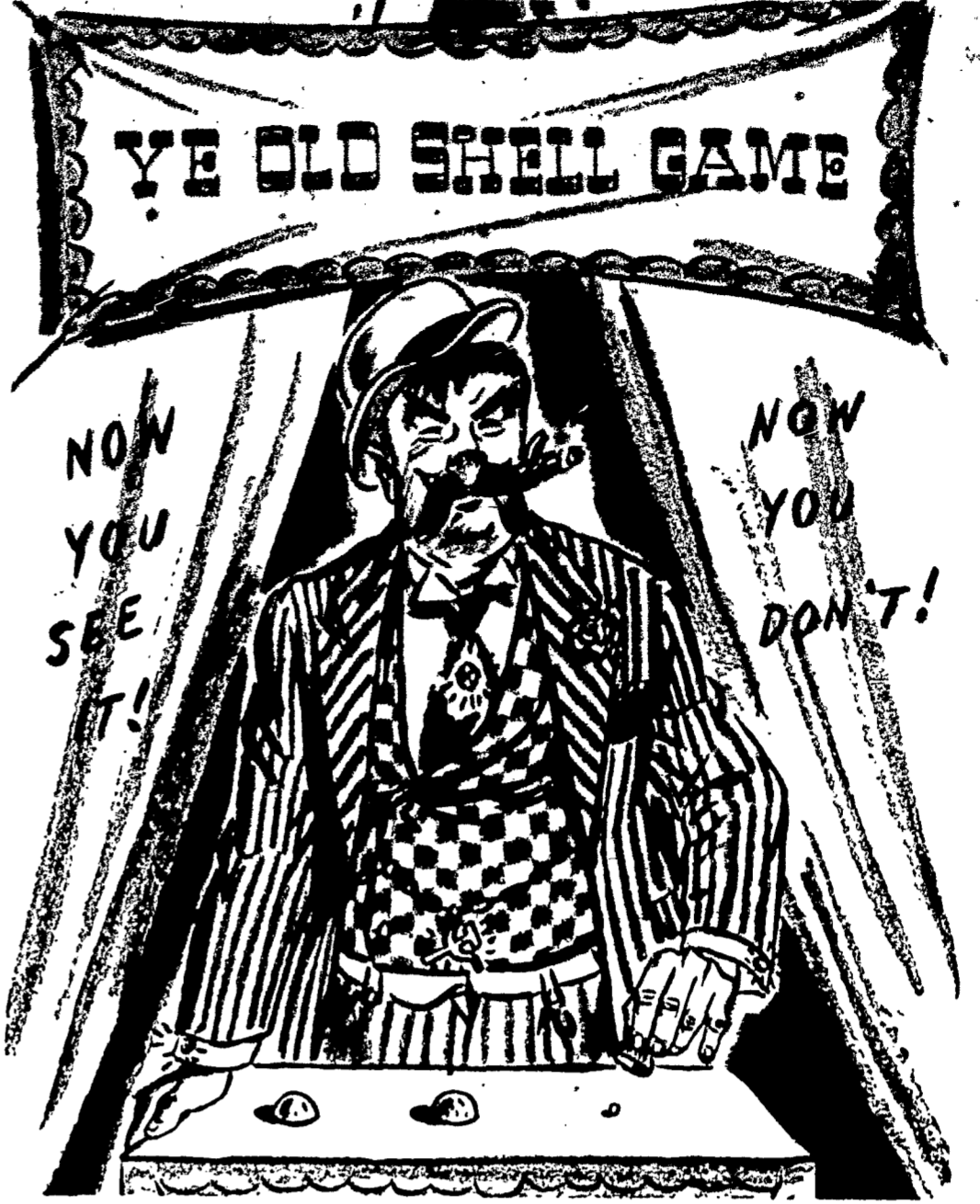
The oldest THERMAL HOSPITAL in existence was founded by QUEEN ELIZABETH of PORTUGAL at CALDAS DA RAINHA in 1483, as one of her many works of CHRISTIAN CHARITY.

THERE ARE 400 CHURCHES & INSTITUTIONS IN SPAIN DEDICATED TO ASSUMPTION

THE TRADITIONAL SITE OF OUR LADY'S TOMBS, JERUSALEM VALLEY, JERUSALEM, IS MARKED BY AN ANCIENT SIX CENTURY CHURCH, REBUILT BY THE CRUSADERS ABOUT 1130.

THE ORIGIN OF ENCLAVING RELICS OF MARTYRS IN ALTAR STONES IN ALL CATHOLIC CHURCHES SERVES FROM THE EARLY CHRISTIAN CUSTOM OF CELEBRATING MASSES ON THE TOMBS OF THE MARTYRS IN THE CRYPTS.

Still Looking for Customers



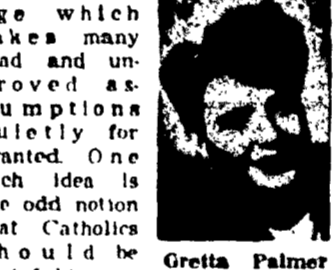
THE TOP OF MY MIND Catholicism Doesn't Fare Well in Films

By Gretta Palmer

G. K. Chesterton was at his best when he showed how prosaic people accept a fable of the imagination without even suspecting that they have departed from the road of daylight reason. He was forever showing the center disguised in the cliché, the myth masquerading as matter of dull fact.

Most modern subjects would have made Chesterton cry the British equivalent of "Let's go!" For this is an age which takes many made and unproved assumptions quietly for granted. One such idea is the odd notion that Catholics who would be grateful to any novelist, radio writer or moving picture producer who peppers his output with references to the Faith, no matter how vulgar, inaccurate or slanderous such references may be.

This is not the sort of thing men willingly accept in other fields. Let someone write a book in which doctors are shown as motivated by the sole desire of making as much money out of human ills as possible; you would expect, and certainly get, a loud protest from the medical associations. Yet there is nothing essentially evil in working for money. Businessmen do it honorably and all the time. But such a distortion of the physician's purpose would be recognized and resented as a lie. Doctors simply are not businessmen.



Gretta Palmer

THE LATEST fantasy about the priesthood out of Hollywood is "The First Legion," in which a great many members of the Society of Jesus appear. Their caesocks are correct to the last button (the Coast wardrobe departments are always excellent). The Jesuits are shown as kindly men, honest after their lights, who may even do some good in the world. They are not, it is true, very bright; fifteen years of study do not prevent their being duped by a phony miracle, and they seem weak on that "discrimination of spirits" for which the Society is notable. But they are nice boys. And what more can a Catholic ask?

Well, a great deal more. We might ask that the laws binding a priest in the seal of confession should not be kicked around for "dramatic license." We might point out that Rec-

tor—S.J. or otherwise—do not rush happily into print, the day after an alleged miracle, with word that this will help the community in its flagging for a canonization.

We might also indicate that the spiritual strategies of a scholastic, tempted to abandon the Society, are not exhaustively treated in sequence which never mentions grace, vows, vocation, scandal or the Devil.

THIS IS, no doubt, a middle-headed and softened effort to "sell" the Jesuits; its result, of course, is to sell them out. It turns them into jolly humanitarians in caesocks. It omits all mention of the real motivations of any priest—motivations which belong to the supernatural order, incomprehensible at the box-office.

Are we to welcome every kindly libel of our clergy? Is there any reason why dishonest representations of the clergy, in book or on the screen, should circulate? If the truth is not palatable to mass audiences (as it is not, since they would not understand it) is it absolutely essential to tell a lie, instead?

A LOOK AT LABOR Beware of the 'Intellectuals'

By A. C. Tuohy

Within the past month the British Labor Party added a new wrinkle to its vast social program. It socialized Britain's legal system. Henceforward, all poor workers will be entitled to legal service without direct charge to themselves. Court cases, which hitherto cost a great deal of money in Britain, as elsewhere, will not involve any great expense for poor plaintiffs.

The general result of this new social legislation will be to send many workers scurrying into court with grievances, real and fictitious, which otherwise would have gone unsettled. From the viewpoint of the Church, however, the most patent evil flowing from the law will be the increase of divorces in Great Britain. Aggrieved husbands and wives will seize this cheap way of getting rid of an unwanted spouse and, incidentally, of acquiring a new marital partner.

OR suppose that we, as Americans, were asked to applaud a moving picture in which "dramatic license" required that moderate opium smoking be shown as a national characteristic. If we protested, Hollywood might answer—with some truthfulness—that this distortion would humanize America in the eyes of millions of Orientals. We should still not care for it.

Now that we are flattered to have films made in which every Chicagoan kept a harem, even if such a little twisting of the facts were "box-office" among the Moslems.

BUT CATHOLICISM, for some reason, are expected to rejoice at every production in which Catholic life is represented as something which other people will understand better than Catholicism.

We are asked to be grateful if our motivations, our beliefs and our practices are distorted, so long as this distortion minimizes the things that separate us from the Protestants and the humanitarians.

Such lies may, indeed, "gain sympathy" for the Church; the one drawback is that they gain sympathy for a Church which does not exist.

PRODUCTION, with the best will in the world, are forever asking us to accept stories about priests which are far too far-fetched, far too aware of non-Catholic sensibilities to suggest that the British trade union

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