

Bishop Kearney's Appointments

OCTOBER

- 1 Tuesday—Closing of Teachers' Institute at Rochester War Memorial—2:30 p.m.
- 2 Wednesday—St. Joseph's Commercial School—Mass of the Holy Ghost—9:00 a.m.
- 3 Thursday—Carmelite Monastery—Low Mass—9:00 a.m.
- 4 Thursday—Columbus Civic Center—Opening of the C.Y.O. Campaign—8:30 p.m.
- 5 Friday—St. Bonaventure University, Olean, N.Y.—Centenary of St. Bonaventure University—10:30 a.m.
- 6 Saturday—Our Lady of Mercy Motherhouse Chapel—I.F.C.A. Mass—8:30 a.m.
- 7 Saturday—Our Lady of Good Counsel School Hall—Opening of Fund Raising Campaign—6:00 p.m.
- 8 Sunday—Holy Rosary Church—Solemn Pontifical Mass for Patronal Feast—10:45 a.m.
- 9 St. Philip Neri Church—Confirmation—3:30 p.m.
- 10 St. Theresa's Church—Confirmation—3:00 p.m.
- 11 Monday—Sernary of Our Lady of the Sacred Heart, Stella Niagara, N.Y.—Jubilee Mass.
- 12 St. Francis of Assisi Church—Family Rosary—1:00 p.m.
- 13 Tuesday—St. Felix Church, Clifton Springs—Confirmation—7:30 p.m.
- 14 Thursday—St. Jerome's Church, East Rochester—Confirmation—7:30 p.m.
- 15 Sunday—St. Mark's Church, New York City—Sermon—Golden Jubilee of Parish—11:00 a.m.
- 16 Tuesday—Immaculate Conception Church—Confirmation—7:30 p.m.
- 17 Wednesday—St. Mary's Church—Low Mass for Diocesan Council of Catholic Women—9:30 a.m.
- 18 Powers Hotel—Diocesan Council of Catholic Women's Convention Luncheon—12:30 p.m.
- 19 Thursday—Notre Dame Retreat House—Low Mass for closing of Doctor's Retreat—7:30 a.m.
- 20 Columbus Civic Center—Clergy Conference—1:00 p.m.
- 21 St. Gregory's Church, Marlon—Confirmation—7:30 p.m.
- 22 Friday—St. Mary's Church, Scottsville—Confirmation—7:30 p.m.
- 23 Saturday—Holy Cross Auditorium—Opening of Our Lady of Mercy Parish Campaign—6:30 p.m.
- 24 Sunday—St. Mary's Hospital—Solemn Communion Breakfast 9:00 a.m.
- 25 St. Anne's Church, Hornell—Confirmation—4:00 p.m.
- 26 St. Ignatius Church, Hornell—Confirmation—7:30 p.m.
- 27 Tuesday—St. Plus X Church, Chili—Confirmation—7:30 p.m.
- 28 Thursday—Cenacle Retreat House—St. Raphael Guild Mass—7:00 a.m.
- 29 St. Joseph's Church, Rush—Confirmation—7:30 p.m.
- 30 Friday—St. Ann's Church, Palmyra—Confirmations—7:30 p.m.
- 31 Saturday—St. James' Church—Blessing of New Covenant and Low Mass—9:00 a.m.
- Sheraton Hotel—Knights of Columbus Dinner—6:00 p.m.
- 17 Sunday—Christ the King Church—Blessing of new Church School, Low Mass and Sermon—11:15 a.m.
- Rochester War Memorial: Public Reception—Bishop Kearney's Silver Episcopal Jubilee—4:30 p.m.
- 18 Monday—Sacred Heart Cathedral—Solemn Pontifical Mass for Sisters of the Diocese—11:00 a.m.
- 19 Tuesday—Church of the Annunciation—Confirmation—7:30 p.m.

JOSEPH BREIG

Pity the White Boys

Often enough in my childhood, I was hooted home from school. Sometimes I was chased by boys yelling insults. Occasionally I got my nose bloodied. Once or twice, I think, stones were hurled at me. And always I was conscious, more or less keenly, of the contempt of many of my classmates.

I was a Catholic in a town where there was strong prejudice against my faith. People believed terrible and preposterous things about the Catholic Church. They told their children these things. The children, naturally, believed their parents. And they took it out on me.

LONG SINCE, I came to understand them. They grew up, and I grew up. They are my friends, and I am theirs. We have never spoken about the matter. But they know I bear no grudge; and I know they are silently apologetic. On occasions when we meet, they get out of their way to make me feel the warmth of their affection.

MOST ADULTS can look back to similar experiences, on both sides of the coin. Most of us have been treated unkindly at some time by one who later was sorry and made amends in unspoken little ways. And most of us have treated somebody unkindly, have repented, and have sought opportunities to rebalance the scales.

We are all sinners, and we are all sinned against. But how much better it is to be sinned against than to sin.

These memories and these thoughts were brought flooding into my mind the other day by a picture in one of America's leading newspapers. It showed a slender 15-year-old Negro girl, Dorothy Geraldine Counts, walking home from a public school in Charlotte, N.C.

Her chin was firmly set; determination showed in the line of her lips; she was controlling herself. Indeed, she was learning nobility. She was suffering in a strong and patient silence.

BEHIND HER and to right and left came a little crowd of white boys. They were jeering and gesticulating. The story accompanying the picture said some white students yelled, "Nigger, go home." They jostled her. One struck her lightly with a stick. Some stones were thrown. Dorothy Geraldine was spat at. The story said she remained calm and poised.

She was the first Negro student ever admitted to that high school.

I am happy to be able to report that several white girls welcomed Dorothy Geraldine and were kind to her. But my concern at the moment is with the students—above all the boys—who jeered and jostled and struck her.

For them, I feel bottomlessly sorry. They did not degrade Dorothy Geraldine. She was not degraded, she ennobled herself by her behavior. But the white boys debased themselves.

THE STRONG ought to protect the weak. The many ought to defend the one. This is a basic instinct of manliness. Even a depraved man can feel it—he can be moved to rush to the rescue of a mistreated child. Yes, even a depraved man.

It is not Dorothy Geraldine who needs our pity, but the boys who jeered her. And far, far more to be pitied are their parents. It is not pleasant to know that you have reared a son who is capable of gangling up to torment a defenseless girl. Nor is it pleasant to think how he will despise himself, if ever he becomes a real man, for having done so.

Can A Person Be Single And Happy?

A GREAT MANY modern writers seem to be gravely concerned over the so-called frustrations and unhappiness of the vast number of single women who are following careers, holding down jobs, and just floating about in the modern world.

One author, herself a victim of Freudian concepts of life, has gone so far as to call modern woman "the lost sex."

Other authors, whose education has been limited strictly to a study of modern and behavioristic psychologists, are clucking about the plight of the

By Rev. Donald F. Miller, C.S.S.R.

poor single woman, and tracing all her problems back to the simple fact that she has never latched onto a man in marriage.

This sort of thing is to be expected of secularists and sex-obsessed pagans who are plentiful in the modern world. It is rather sad that the same stuff is being put into print by some Catholic authors, who should know better, or who should have something better to offer to single women than "You poor frustrated thing, let's see what scraps of comfort we can dig up for you."

If I were a single woman with the slightest knowledge of the true purposes of human life, I would deeply resent the patronizing sympathy of such tracts, and here I shall try to tell why.

FIRST OF ALL, however, let me state that I, too, know that there are frustrated single women in the world today.

But these frustrated single women share their frustration with an equal number of unhappy wives, divorcees, kept women and prostitutes, as well as a corresponding number of blighted and frustrated maids, married and single.

They are all products of educational processes and practical philosophies that have set before them false goals in life. They are the people who have been hoodwinked into secularism, the belief that a human being's sole hope of happiness is to be found in something that pertains to this world alone. It may be marriage or money or fame that the secularist counts on.

To state this in a positive manner, frustration can be avoided by any human being, married or single, who looks on life on earth as a brief span of test and trial and preparation for an unending life of perfect happiness with God; who realizes that in every state there are sufferings to be endured, temptations to be resisted, disappointments to be accepted; who is convinced that the only real failure, the only fatal cause of frustration, is serious sin.

According to these basic Christian concepts, it is the birth control, practicing husband and wife who are the victims of the real frustration. It is the divorcee who goes about longing for another man either to have an affair with or to attempt marriage with, who is not only temporarily but eternally frustrated. It is the adulterer and the philanderer and the abortionist who need the pity and sympathy and treatment of experts.

Wrong Notions

There are three wrong assumptions behind the attempt of many writers to be "helpful" to the unmarried woman. THE FIRST is the assumption that all unmarried women are frustrated and need some body to psychoanalyze them and to offer them sympathetic advice.

This generalization is a gross untruth.

There are many single women in the world who are no problem either to themselves or to others. They are no problem because they already know and have diligently applied for years the simple principles that will be set down further on in this article.

THE SECOND false assumption of many who write for single women is really only another way of expressing the first.

It is the uniquely Freudian idea that without marriage a woman cannot help being frustrated.

It would be foolish not to admit that some of the saddest of women may experience a sense of disappointment in missing out on marriage for one reason or another.

Marriage does have many things to offer to human beings. The consecrated nun recognizes this in the fact that she freely gives up all that mar-

riage has to offer for the love of God.

But that giving these things up, either out of choice or force of circumstances, must make a person almost a mental case, is a hideous misrepresentation when applied to individuals who know something about the real purposes of life.

THE THIRD false assumption with which many approach the "problem" of the unmarried woman is that, since the sense of frustration can never be smothered, it can be relieved only by the acceptance of a number of purely natural tidbits of advice. She must always keep her chin up, hide her embarrassment, try to act as if she were not frustrated, etc., so they say.

All this is good advice in the proper setting. Its proper setting is against the background of religious and supernatural truths and realities. But with no mention of the supernatural goals, indeed, with a practical denial of such goals, all these natural means will remain empty and fruitless attempts at adjustment.

Real Frustration

There is only one real frustration for the heart of any human being, and that is to be deprived, either through ignorance or through sin, of the knowledge and the love of God, and of the assurance of eternal companionship with God in Heaven, and union with Christ and the life of grace He offers to all.

The modern secular psychologists like to call religious fervor a "substitution complex."—By which they mean that religious people are trying to compensate and substitute for the thwarting of many of their natural inclinations through imaginary contacts with God.

But the truth is that there is absolutely no substitute to be found by any human being for the knowledge and the love of God. St. Augustine, after his years of wrestling with sin and frustration, set down the axiom that the only and the highest wisdom in the world is "that I may know myself and know Thee, O God." Not to know God, not to know how the human heart is made to love God, or to have turned away from God, is the most basic and universal form of frustration in the world today.

These circumstances may be many, and even mistakes may be included among them.

Unwise or selfish parents may have kept a girl close to them, and deprived her of normal contacts with men, until age and set ways placed marriage beyond reach. Temperamental shyness may have played a part. The necessity of working for a living, or of helping to support destitute parents, may have kept opportunities for marriage at a minimum. Scores of such circumstances could be mentioned as contributing in individual cases to a kind of forced celibacy.

THE SPECIAL PRINCIPLES needed in this case are:

• God's providence has a personal care for all His children, and arranges or permits circumstances to affect their lives only for the sake of their ultimate and eternal good;

• Even though one does possess a disappointed inclination toward marriage, the single state is still one in which it is easier to love and to serve God.

• To turn to religion and to advance in the love and service of God should never be considered a "substitution" for the marriage that was missed, but the first and primary purpose for which every one was made.

Can single women be happy?

In the sense in which anybody outside of Heaven, single women can be happy on exactly the same terms as their married sisters, that they recognize God as their first and true love, that they live for Him and in the expectation of heaven, and that they accept the disappointments and temptations, the heartaches and setbacks that come their way, as their own share in the universal effect of the fall of the human race.

In short: marry or don't marry, but do love God with your whole heart and soul and mind and will, and you will never know frustration.

St. Paul takes the viewpoint of eternity, and of the primary purpose of life, and of the supreme importance of loving God. And that brings us back to our previous conclusion: that anyone who is not concerned about loving and serving God will be frustrated even

in what seems to others the most fortunate marriage.

Single Life

There are two ways in which women may find that they are to remain single. One is through their deliberate choice. The other is through any combination of circumstances that place marriage out of reach.

TENS OF THOUSANDS of women choose the single life deliberately in one final act of renunciation of marriage through taking the vows of religion. They definitely remain unmarried so that they may love and serve God better," according to St. Paul's phrase. And these consecrated Sisters offer constant and overwhelming evidence to the world that the only real frustration is spiritual frustration. The vast majority of them, unmarried by choice, are as simple and clear-minded and unfrustrated as normal children.

Women may also choose to remain in the world and to remain unmarried. This may be done for the sake of a professional or business career, or for the purpose of taking care of orphaned brothers and sisters, or, even, merely to escape the recognized dangers, both temporal and eternal, of marriage.

It must be said emphatically that such choosers of the unmarried state must inject spiritual activities into their daily lives.

Some of them have already made a private vow of perpetual chastity for the love of God, thereby making certain of the spirituality of their motives and endeavors. Some have been and are the most active and effective workers for spiritual causes, in the Legion of Mary, the Confraternity of Christian Doctrine, and other lay apostolates. They need no books to tell them how to cloak their "frustration."

Their lives are full and good and useful and beautiful; and often they are the only ones who can help the many frustrated married people all around them today.

THE SAME spiritual maturity that gives fullness to the lives of those women who choose to remain unmarried must be developed by those women who find themselves unmarried through force of circumstances.

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Bishop Casey's Appointments

OCTOBER

- 1 Tuesday—St. Columba's, Caledonia—Confirmation—7:45 p.m.
- 2 Wednesday—Newark State School—Confirmation—4:00 p.m.
- 3 St. Michael's, Newark—Confirmation—7:30 p.m.
- 4 Saturday—Chamber of Commerce—Address, Opening St. Ambrose Building Fund Drive—6:30 p.m.
- 5 Sunday—St. Patrick's, Aurora—Confirmation—1:30 p.m.
- 6 St. Francis, Auburn—Confirmation—3:15 p.m.
- 7 Holy Family, Auburn—Confirmation—4:45 p.m.
- 8 Monday—Blessed Sacrament—Confirmation—7:45 p.m.
- 9 Tuesday—Holy Ghost, Coldwater—Confirmation—7:45 p.m.
- 10 Wednesday—St. Michael's, Lyons—Confirmation—7:45 p.m.
- 11 Thursday—St. Augustine's, Rochester—Confirmation—7:15 p.m.
- 12 Saturday—St. Charles Borromeo Hall, Elmira Heights—Address, Opening Building Fund Drive—6:30 p.m.
- 13 Sunday—St. Casimir's, Elmira—Confirmation—8:45 a.m.
- 14 St. Patrick's, Elmira—Confirmation—1:30 p.m.
- 15 Our Lady of Lourdes, Elmira—Dedication of New School—3:00 p.m.
- 16 St. Patrick's, Elmira—Adult Confirmation—4:15 p.m.
- 17 Monday—Sacred Heart Cathedral—Rosary Guild Reception of New Members—7:45 p.m.
- 18 Tuesday—St. Boniface—Confirmation—7:45 p.m.
- 19 St. Boniface—Confirmation—7:45 p.m.
- 20 Wednesday—Immaculate Conception, Ithaca—Confirmation—7:45 p.m.
- 21 Thursday—Holy Rosary—Confirmation—7:15 p.m.
- 22 Columbus Civic Center—Clergy Conference—4:00 p.m.
- 23 Saturday—St. Monica's Hall—Address, Opening Building Fund Drive—6:30 p.m.
- 24 Sunday—St. Patrick's, Seneca Falls—Confirmation—1:30 p.m.
- 25 St. Mary's, Waterloo—Confirmation—3:15 p.m.
- 26 St. Francis, Geneva—Confirmation—7:30 p.m.
- 27 Tuesday—SS. Peter and Paul—Confirmation—7:45 p.m.
- 28 Wednesday—St. Michael's, Penn Yan—Confirmation—7:45 p.m.
- 29 Thursday—Sacred Heart Cathedral—Confirmation—7:45 p.m.
- 30 Sunday—Rochester War Memorial—Clergy Tribute to Bishop Kearney, Silver Jubilee of Consecration—4:30 p.m.
- 31 Monday—Sacred Heart Cathedral—Solemn Pontifical Mass for Religious of the diocese—Bishop Kearney, Celebrant—11:00 a.m.
- 1 Tuesday—St. Rita's, West Webster—Confirmation—7:45 p.m.
- 2 Wednesday—St. Mary's of the Lake, Ontario—Confirmation—7:45 p.m.

'Someone Has To Help...' Here is the story of a woman who has dedicated her life to helping retarded children.

Washington (NC)—Miss Dorothy Ann Doyle may go to a West Virginia mountain town next month because she has heard that a mother there keeps two mentally defective children locked in a shed.

"If we can get the old station wagon to start on a day that I have some free time, I'll go," she said. "Someone has to help that family, and hundreds more besides."

Driving more than 150 miles on such a mission is not an everyday affair for Miss Doyle. But it is an indication of the zeal and charity of this middle-aged woman with a quiet manner who is a pioneer in the formal care and treatment of retarded children.

SHE IS FOUNDER and director of the nine-year-old Brookland Child Center, a privately operated school that owes its existence to its founder's work as a lay teacher in a parochial school, an extra job as a night switchboard operator and, finally, her determination, almost stubbornness, since the center's beginning.

It all began in the early 1940's when Miss Doyle was teaching seventh grade at St. Anthony's school here.

"We had children who were not socially adjusted," she explained in an interview, "but we had no way of giving them the very personal attention they needed."

Soon afterward, Trinity College, here, acquired a new night switchboard operator, a Miss Doyle, teacher during the day, who was determined to put away enough money to rent an old house for her own school.

In 1948, she got her house. She named her school Brookland Child Center, for the section of Washington where it was located.

"Preparing for my first group of children—four in all—I found out that only three universities had formal courses in the field," Miss Doyle explained. "It wasn't a major problem, though. I wrote them, asking what texts and materials they were using and then I studied by myself at home."

About 20 children taught by herself and two other woman instructors, comprise the enrollment and staff of Miss Doyle's day school. It retains its original name, but is now situated at 836 58th Avenue in suburban Betwa Heights, Md. A white frame house of seven rooms sits on eight acres, it is "somewhat pad for the children represent many religious denominations.

"We open in the morning with a simple prayer. During the day we have Bible stories, For the Catholic children we hold additional sessions on period," Miss Doyle said.

Miss Doyle has had difficulties through the years—a July 4th fire several years ago that destroyed much equipment, constant shortages of play space and problems in getting "properly trained" teachers.

Miss Doyle has many supporters. The New York Foundation at the nearby University of Maryland, for example, sponsors a program that provides her with volunteers who teach the children handicrafts and perform odd jobs around the grounds.

Asked what she deemed the biggest stride in her field since she began, she said it was "the change in attitude by the public."

When I started, people were embarrassed by the sight of exceptional children. Parents were ashamed. Now in most areas, there seems to be a realization that being retarded is no more embarrassing than to have a broken arm.

"We have many children 10 or 15 years ago might have been institutionalized. They are little tykes who have mental defects, but they can be trained to live at home. Many of them with proper schooling, can be taught to hold simple jobs and contribute to their own well-being."

Miss Doyle's current project is to establish a foundation which would enable her to care for former pupils whose parents have died.

But as for immediate needs? They are mostly simple things. "I am ashamed to admit it, but we need a power lawn mower. And it would be wonderful to have a film projector. And—well, after all, what can't we use?"

Making Marriage Click

'The Best Is Yet To Be...'

By MSGR. IRVING A. DE BLANO
(Director, Family Life Bureau, N.C.W.C.)

Many fear old age because they are sure they will be bored and useless. Old age does bring changes, but they should not be gloomy, pessimistic ones. Life should not become as dull as cold spaghetti.

An athlete is said to reach his peak at the age of 29, the chemist at 41, the professional soldier at 47, the doctor at 52. But the soldier does not have to go out and shoot himself at 47; he may be invaluable in a new role.

The athlete's speed may go downhill after 29 but his coordination increases as he goes from baseball to golf or into coaching. The chemist's physical endurance is weakened after 41 but his mental capacity continues to rise. Old people also lose some powers but they discover new freedoms and new powers.

At different ages people find freedom to do things that before they only talked about doing: to travel, to read, to paint, to even go back to school, to return to teaching, to go all out in church work, to give a few hours a week to charitable cause, to join civic clubs, to learn better how to suffer in a redemptive way.

THE VIRTUES of the old are prudence, goodness and gratitude. Many older people plan for the possibility of going to Mass every morning for the rest of their lives. Daily Mass is the most wonderful prelude to heaven that I know of.

At this period of life it is fascinating to see what becomes important to the old.

It may be a phone call, a birthday gift, a sincere invitation to some event, the step of a husband on the stair, the visit of a child, a prayer together. Turkeys as an older person, used to say, "I should give all of my books, he had written just to know that someone really cared

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