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Mantrice P. Semmons, Managing Relitor

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Friday, April 12, 1920.

"MEN OF GOOD WILL"

new emphasis.

acclaim, he is taken into the heart of that this chorus; to them he was bound by in- the primer catechism class.

tension of good will,

celebrates his election by a visit to neighbor another. nations. Everywhere he receives most cor dial greetings that are in some places even affectionate. Everywhere he extends most cordial good wishes, not only his own, but also those of the great Nation of which in

light, he spoke the words he had often dashed to pieces. Who knows? specific the loss of him who, for all the scope?

Thus the riddle of the universe is still a riddle to the Christian who prays,—but not

Things That I Love

Things that I love are soft gray things When they are put together:

- A silvery grandmother dear, like you, The mists of Irish weather,
- A crumbling wall where a magple sat, And chattered and tried to look wise, A stile-a gently swung half-door, And the dear gray light in your eyes.
- Things that I love are strange wild things When they are put together:
- The nervous call of a robin's mate, A brook in the new spring weather,
- A riotous dashing of spray in my face. .The Romany streak in my veins, gathering storm, the lure of the wild, Whirling snowdrifts in Northern lanes.

Things that I love are gentle things When they are put together: The soft silk touch of an April shower, A wood-creature's downy feather: The velvet dusk of October days With star-eyes peering thru, prayer in the dark at Jesus' feet-

-Angeline Hughes.

All these I love and—you!

acular gesture of American fearlessness, out in the simple and sincere thought that there he could accomplish the most good, infidelity and atheism. If they are to be Perhaps you have seen in press illustrations obeyed today, it should only be when their the picture of him, in simple morning dress, precepts may be proved to square with the almost in the center of the most distinguish. best national social science of the present ed group of men now living upon the earth. time. Indeed the modern scientific student He was walking with uncovered head is not a murderer nor a thief for he stands Whatever medical science may say about it, for the repression of anti-social actions. But certain of the Ten Commandments, like and effect between the uncovered head of an the prohibition of profanity and servile work old man and the death that came to him so on the Lord's Day, may well be abandoned. We are not anticipating Christmas; rather matic wisdom and Christian courtesy he had which have to do with stealing and killing are we penning a message that in any already been beloved of France; he had been would need some qualification and elucida-Christian age or country should not have to preeminently an ambassador of good will tion, since modern biology has found so many depend upon a particular season or festival during all his ambassadorial career; he was genteel and ingenious ways of murder, and

Nation, and he takes that Nation into the timate and sacred ties. But within it were

or financial interests, it has not altogether thusiasm or of sympathy, but rather a eliminated the splendid element of the ex-steady and growing flame of understanding not fail." and of respect. "Know thyself", said an an-A President-elect of the United States cient sage. Let us strive also to know one

THOU ART THE SELF-SAME

Current litérature is again over-playing a few months he shall be chief executive novelty. Now and again humanity breaks And his visit, for all that, by a strange forth in this wail. True we have not here a frony he made it in a battleship, and for all permanent abode. As human mortals, we that, at least incidentally, he would serve are constantly looking for novelty and a safe and just one. The survey has been proper purposes of international trade, has change. We are restless. We shall always made on a comparative basis of elementary been well called a mission of good will. be restless until we rest in Him Who is the public and parochial schools in the city of A supremely great French soldier, the end all of our existence. It is really too greatest soldier of his time, goes down in bad that man, at certain intervals, disturbs more per pupil than parochial education. the only battle that men, even the bravest himself. Now, in his anxiety for novelty, of the brave, cannot win. We should not he is looking for a new God. He is prosay goes down, save only that it is the ac- gressing so rapidly with his little finite facfriends would move him from the window The brakes are shricking and the wheels are where he sat for a little moment in the sun-skidding,—he may injure himself or be

speken when he would move masses of men Our changing conception of God is the to victory. "Let's go", he said; unto victory in the world's greatest war; unto; a bed tered to meet the new discoveries of knowlwhere he would linger a little longer upon edge,—not wisdom. We must get a new this earth; and, what is best, unto a su-God to fit in with all these new theories, not preme and enduring victory in a world facts, of scientific investigation. We are where "beyond these voices there is peace." told that the concepts and categories of re-The beloved Marshal of France was dead ligion are as the concepts and categories of And the heart of the world went out to his science—man-made; consequently they em-widew, and unto his widowed Nation in ex-body the limitations of their architects. pressions of enthusiastic admiration for his Starting with this fundamental fallacy the life, and poignant regret for his death scientist, minus a religious instinct, not to Even those who had been his enemies in mention a religious motive, makes innumerwar, autoly national only and never personal, able startling, deductions. The new 200wished that they could tear through the inch telescope, in process of construction, trainings of diplomacy and pay homage to will upset our whole "I believe in God." his character and his genius. Perhaps they Stop and think of the man who filled to did there could be no record of it found in everflowing his barns with plenty, and then wanted of his government; but it could waited for ease and pleasure. Fool this come to a lonely old widow as the crowning very night shall I demand thy soul of thee! a memorial that would be some re Can a corpse manipulate a 200-inch tele-

din the great soldier's life he had to the scientist. But we are told we must the protagonist of the greatest military reconstruct our religion, if it is rational, in the state and death he the light of all this new information. Man A protagonist in "the victory that over is not a little less than the angels, a little stath the world, our Faith"; and in his more than the worm of the earth; he is a he was protagonist in another victory, definite chemical entity. This to the mind of cod vill among men.

of Almighty God must be,—Words, Words, Words, Words, And here it is again—"Astrophysics—completely repudiates the cosmological control for many years our bruist frankly suggests that "the word God beloved of a chive had better be dropped." True science does the conception of God a myth, but it missly says that the orthodox view of the in the tractic saris most can the conception of God a myth, but it mostly says that the orthodox view of the bislionic God is a myth; even though this may be offensive to pious ears. Now the Ten Commission is a myth is a manufacture to pious ears.

THE MASS

The Mass is the Last Supper of Christ over again—the most sacred ceremony of the Catholic religion. By the Mass the Blessed Eucharist and Crucifixion are perpetuated. Everything in the Church centers about the adorable sacrifice of the Miss. For its celebration the altar is erected, our churches are built, priests ordained. It is for the worthy reception of Christ's Body and Blood effected by the Mass that the Confession of our sins prepares faithful Catholics. "I am the living bread which came out heaven; if any man eat of this bread he shall live forever; yea and the bread which I give is My flesh for the life of the world" John 6:51. (See explanation of the Mass in "FAITH OF OUR FATHERS" by Cardinal Gibbons, at all book stores.)

GALVANI, DISCOVERER IN ELECTRICITY, WHO GAVE THE WORLD GAL-VANIZED IRON AND THE GALVANIC BATTERY, WAS A CATHOLIC.

for its timeliness and its power. Many re-supremely one in his last official act.

There died recently an Episcopal Bishop and intricacies of fraud and robbery. You it is quite impossible to square such somodern economics has learned all he tricks renowned nationally and internationally for see, it is quite impossible to square such so-Of late we have heard much of ambassa- his ardent will to serve humanity, and for called ethics with the traditional idea of dors of good will. An American boy glides his unselfish efforts to accomplish that will. God. So we must have a new concept of peacefully to earth in a foreign city after a His death came close to us. He had been God. This concept must be a secular rather than a supernatural one. But by all means, for all that he speaks of himself as "we", with residence in Buffalo. For all that he he has come alone. Not only by his hero-died in a foreign land, and there has been worth while. How can we have a more ism, but also, and perhaps especially, by his buried, the home-land marked his passing pleasant and worth while life without God? simplicity, sincerity and unselfishness in the with a universal threnody. It was not This may be a hard question for the scienthick of a Nation's rapturous and rewarding strange that his co-religionists should swell tist, but it is an easy one for the child in

We are all interested, more or less, in sciheart of his own Nation. In a day he has the voices of Catholic and Jew, and Protesinaugurated a new era of good will.

Later he and other young heroes have accomplished similar results in other countries. Semething of the simple and sincere glamor of the original romance is gone; for the sweet trumpet call of good will.

We are an interested, more of less, in Science. We stand in admiration at is revelations, discoveries and some of its hypotheses. But we cannot in justice to our selections of the simple and sincere glamor of the original romance is gone; for the sweet trumpet call of good will. plamor of the original romance is gone; for the sweet trumpet call of good will.

There are evidence, in some cases, at least.

There is one little word more. Even if the entrance is gone; for the sweet trumpet call of good will.

There is one little word more. Even if the entrance of propaganda men over all the earth must differ in a hundred down to us by the great Saint and preacher of early Christianity: "Thou, in the hopeing the lanes of aeronautical heard, and why must the voice of good will be so rarely least to be and the works of Thy hands are the committed the street word and particular the voice of admiration or of summathy or least. They island perish, but Thou shalt communication between men and nations, in the voice of admiration or of sympathy, or Heavens. They ishall perish, but Thou shalt which alone we believe the actual fliers of both? We should all be dreaming for continue: and they shall all grow old as a would have a conscious part, or the less ward and working forward to a good will garment. And as a vesture shalt Thou noble one of serving the purposes of political that will not be just a passing flash of en- change them and they shall be changed: but Thou art the Self-Same and Thy ears shall

MORE COSTS IN EDUCATION

Robert E. O'Brien, writing for the February Journal of Educational Sociology gives some data on the cost of Parochial Education in Chicago. It is always well to broadcast such facts, so that our Catholic people may know that their investment in the business side of the Catholic religion is Chicago Public education costs \$106.30 To operate, it costs the parochial school \$3.60 and the public school \$8.50 per pupil. The difference is explained by the larger heating systems in the public schools, requiring licensed engineers. The steam or vapor heating system of the parochial school can be operated by relatively inexperienced help. Another explanation is offered by the unionized labor in the public schools, whereas one janitor and his wife generally take care of the church, school, convent and rectory.

Instruction in the parochial schools costs \$6.18 per pupil, as against \$64.10 in the public schools. Salary paid the teaching Sister

by the parish is \$35 per month. The elementary public school teacher of Chicago receives a minimum salary of \$1500 per year, which is increased \$125 each year until a minimum of \$2500 is reached. Religious teachers do not require an exhorbitant salary, nor do they expect it. But this present allowance is wholly inadequate for a proper living and for the proper professional preparation. Teacher Normal Training Schools for Sisters cost money, if they are equipped and conducted efficiently. Higher education is more expensive. From the conversation of people, we judge that sometimes the expectations made on the religious teacher are far more in excess of the aid and assistance offered. Sit down with pencil and paper some day and estimate what it costs to produce a kindergarten or an eight-grade teacher by the most economic method. You'll be surprised. The wonder is how the parochial schools have done the work they have in the last fifty years. Perhaps the dates of birth and death on the markers above the graves of religious in our cemeteries would offer some explanation.

Supervision of instruction in the parochial school costs nothing. Supervision in the public schools costs money. Priests and Diocesan officials, in addition to parochial and curial duties, volunteer their services gratis. Their time and interest is divided. We wonder if this makes for good education. And what particular preparation and training have they had for this work which would fit them to supervise?

The idea of what it would cost a municipality in addition to its present rate of taxation were all the parochial schools closed, nnds blace in M. O'Brien's survey. Readers of the Immaculate Conception Magazine will recall how ably and well this same reasoning was presented by the late Father A. M. O'Neil. In September, 1926, the Chicago Catholic elementary schools enrolled 136,510 pupils. Should these children enter at once in a body the public schools, the lowest estimated cost to the Board of Education of Chicago for additional school buildings would be \$127,978,125. Another eight million would be required for additional teachers, thus bringing a total increase of over eighteen million. The Roman Catholic Church spent only three million for the education of these same children. It costs the Catholic Church about one-fifth as much as it costs the city of Chicago to educate a child in the

elementary grade. No public funds may be used in Illinois to support or assist private or church schools. Chicago has the problem of raising annually \$3,638,480 by endowments, diocesan support, sale of articles, tuition and contributions of parishioners. Endowments play a very limited part in the income of the elementary parochtal, schools. Two hundred and fourteen schools sold school supplies; the same number sold candles. One hundred and seventyeight schools sold religious cards and pictures. One hundred and sixty-nine sold candy and chewing gum. One hundred and fifty-two sold milk. One hundred and sixtythree schools took a weekly offering to purchase chalk and other incidentals. It was said this had a pedagogical value in impressing on the child the fact that education amused,—The Tidings, Los Angeles.

costs. Few, if any schools, kept a record of

these items. The needs of the local parish govern the rate of tuition charged and the strictness of its enforcement. One school charged three dollars a month; 181, charged one-dollar; fourteen, charged seventy-five cents; three, charged fifty cents. There are three notuition schools recorded in this report. It is estimated that \$1,317,874 comes from tuition. The deficit of over two million is raised by the free will offerings of the people. But the report also reads that when the expense of tuition is added to the purchase of such articles as chalk, supplies and text books, there is a tendency for parents to send their children to the public schools for economic reasons.

At first sight this report may seem too meticulous, if not ridiculous. But there may also be just one inkling of the element of prophecy in it. It may not be our concern now, but it certainly will be the concern of the next or second generation of clergy and laity in the Catholic Church to meet and settle the matter of finance in Catholic Education. The contrast of the centuries between tuitioned and non-tuitioned schools is growing stronger and stronger. It is not a question of willingness on the part of our people, it is rather one of economic ability. Not how long will they give: but how long can they give. The American people have gone on record by legislation in establishing the minimum of education up to eighteen years. This increases the burden for Catholic parishes. We are not pessimistic; we are hopeful, for God will provide. But this survey predicts more than at first appears on the surface. Much may be read between the lines. We await with interest the second part of Robert E. O'Brien's re-

WORDS OF WISDOM

When the Holy Father speaks all his children should be at attention. He speaks with authority, and therefore his children should do what he says. Under date of November 12, 1928, in a letter to Cardinal Bertram of Breslau, the Holy Father gives some sound advice to all. First, he stresses the need of the Lay Apostolate, especially in those places where priests are scarce and where Catholic ideals are threatened by modern customs. This latter clause applies to the church in America. Next we read the repetition of the fundamental principle of Catholicity; one's own Christian perfection is primary, but not the only aim. Irrespective of class or social standing, all are called to this. The purpose is to promote the reign of Christ; therefore, the movement is of the spiritual order and is primarily religious rather than political. Without reference to politics, the Catholic layman should work under the direction of his Bishop for the application of Catholic belief and teaching of individual, domestic and -civil·lifé. 🐇

One requisite only is put down—the la man must be Catholic. There are no qualifications on age, sex, social condition, culture, nationality, politics. He who refuses to accept Catholic teaching, or who questions the authority of the Church, is barred. Conditions of time and place may necessarily modify the achievement of these ideals. but under all circumstances the work of instructing and organizing the youth must receive due attention.

Membership does not prevent one from entering public life. In fact the Catholic ayman who follows the Holy Father's sound advice is a much worthier public servant, since in public conduct he acts under Catholic principles. In the wide sphere of international relations His Holiness recommends the observance of Christian charity and the promotion of the general good. In the State the welfare of the people comes first, the preservation of morals, the integrity of the family, peace among the classes, in fact, everything that contributes to make human society tranquil and secure. This is the wisdom of His Holiness which should become the leaven of every Catholic's daily life. This is the reign of Christ made supreme.

When you become impatient with puerile newspaper articles, silly "movies," playless plays, mystery stories that fail to mystify, cacophonic radio music and noisy, meaningless twaddle of various kinds, please remember the twelve-year-olds who must be

Sunday's Liturgy

By. Rev. Joseph L. Lord

April 14 Life of the Risen Christ

Easter (Prepared for the N. C. W. C. News

Service by the Liturgical Press,

Collegeville, Minnesota.)

During this glorious after-Easter season our holy mother the Church presents to us in her liturgy the life of the risen Ohrist. Our Redemption is accomplished, and we may look. forward in faith and with love to the hope of eternal life, which is particlpation in Christ's Resurrection: "That I may know Him and the power of His Resurrection." For we are one with Christ, we are members of His Mystical Body and He will restore to us the preternatural heritage of Adam, "when the body of our lowness is made the unto the Body of His Glory" Therefore on the second

April 14: The Second Sunday after | us and for the Church which is His | Lamb of God who took away the | Body.

Christ, for "by the word of the Lord your souls." were they made." In the Collect the Church prays God, through the Lord proclaims Himself the Good humility of His Son "who was led Shepherd, because "the Good Sheplike a lamb to the slaughter," to herd giveth His life for His sheep." grant that through Him, whom the He identifies our interests with His, Father hast delivered from the perils for the good and well-being of the of death. His faithful may enjoy sheep is likewise the good of the everlasting happiness.

look upon the Saviour as an example an everlasting love and has died to that we should walk in His steps, redeem them. "who did no sin, neither was guile They are made to His image and found in His mouth—who Himself likeness and all can belong to Him. bore our sins, in His body on the But we, to whom it has been given Sunday after the Church in tree that we, being dead to sin, to belong to Him; we, who know her littary with the parable of the should live to justice, by whose Him who knows us; we cannot doubt Good Shapherd, pur divine Saviour's stripes you were healed." Here St. of God's love for us, of the way he own nymbol, an express His love for Peter speaks of our Lord as the legislates and provides for us, in

sins of the world. But in concluding In the Introit for today's Mass we he puts Him before us as our read: "The earth is full of the good- Shepherd: "For you were as sheep ness of the Lord." All nature, even going astray: but you are now conthe heavens, revels in the love of verted to the shepherd and bishop of

In the Gospel from St. John our Shepherd. All are His, even "those In the Epistle St. Peter tells us to not of this fold." He loves them with

His watchful care of us. We know the culminating proof of His love: the "Lamb slain from the beginning of the world."

Let us, therefore, ever draw closer to our divine Shepherd, that we may live in His love, that His last prayer may be fulfilled: "Father, I will that where I am, they also, whom Thou hast given Me, may be with Me; that they may see My glory which Thou hast given Me because Thou hast loved Me before the creation of the world."

Missouri Bible Bill Beaten Jefferson City, Mo., April 11.-The lower house of the Missouri Legisalture has just defeated a bill which would have required the reading of the Bible in the schools of the State.

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