

The Catholic Courier And Journal

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PASTOR AND PARISH

Our changing civilization produces a changing parichialization. Many in charge of souls may be remiss to admit this; but facts are stubborn things.

Believe it or not, the Church faces a complex life in modern civilization. In America the complexity is immense. Look into the various divisions of American life, society, religion, politics, and you will find social intricacies which are astounding.

The evolution and transformation of urban life in America is almost miraculous—the most remarkable social phenomena of our civilization. These changes come in a brief space of time, they produce living conditions which are relatively new for hundreds of thousands of people.

The parish is the basic geographical and canonical unit of division. Our large cities are webbed in with them. But now these parishes must face exactly the same conditions, religious and moral, which the civilization of large cities thrusts upon them.

The old story of the bad apple among the good ones applies here. Conditions of the large city exert a bad influence on the corporate life of the parish. Havoc, harm and evil come to the souls of our Catholic people through the social, moral, political and religious forces of American city life.

Coercion of children in homes and schools is the chief cause of the lawlessness of modern youth, according to Dr. Ernest R. Groves, Professor of Sociology at the University of North Carolina. Dr. Groves made this statement to 1,200 delegates at a recent convention of the National Parents-Teachers' Association.

The Blue and the Gray

From the silence of sorrowful hours The desolate mourners go, Lovingly laden with flowers, Alike for the friend and foe;

So with an equal splendor The morning sun-rays fall With a touch impartially tender On the blossoms blooming for all;

No more shall the war cry sever, Or the widening rivers be red; Our anger is banished forever, When are laureled the graves of our dead!

WAYSIDE WHEAT

By the Managing Editor

Mr. and Mrs. Henry Ford are, after all, a little old-fashioned. They observed the forty-first anniversary of their wedding recently by attending an exhibition of old-fashioned dancing by the girl pupils of St. Mary's Catholic Academy, at Monroe, Mich.

Rather a tame way to celebrate a wedding anniversary, modern folks will say, but Henry and his wife went home, we dare say, feeling better than if they had hit the high spots on Broadway, Kalamazoo or Sheboygan.

Well, well, well, Eddie Cantor is going to retire. Eddie says so—in 1930. He is thirty-seven years of age—"Whoopie!" And Eddie doesn't propose to do his retiring when he is 77, or 87, or even 97.

Some judges are peculiar. Just a little bit judicially abnormal, maybe. There is Supreme Court Justice Christopher Heffernan of Lake Pleasant, N. Y.—up in the Adirondacks where big men and big trees grow side by side.

Six-hundred and twenty-four law students out of 1,606 passed their March bar examinations in the State and are now numbered among the attorneys of the Commonwealth. Nordic worshippers will suffer spinal chill when they read such names as these: Arcidiacono, Blechstein, Borrok, Dolcemascolo, Dreispul, Eisnitz, Jurkowitz, Lipschitz, Loofbourou, Sruolovitz, Roszykiewicz, Schechtman, Warshawsky, Zerbarini.

In the classic language of the bleachers, Dr. Groves is full of prunes. If there is one thing lamentably lacking in the lives of children to-day it is the right kind of parental authority, parental coercion. Pa is too busy stepping on the gas, or chasing the golf ball; Ma is so involved in Bridge, neighborhood clubs, social obligations, or other duties of a multitudinous nature that it is hard for her to watch Willy's pants and shirt, let alone his soul and character.

Evolution

Catholics believe that Almighty God created heaven and earth and all things out of nothing, by a single act of his all powerful will. It is not necessary to believe that God directly and immediately created everything; He acts ordinarily through secondary agents, such as the laws of nature, human beings or inanimate creatures.

FABRE, WORLD'S GREATEST NATURALIST, WAS A CATHOLIC

POSSESS YOUR SOUL IN PATIENCE

Poor nerves are blamed for everything. They are the universal excuse of man for all delinquencies. Though they are quite necessary in the organic construction of the human body, and physiologically do serve quite useful purposes, as we recall from our class in elementary hygiene, yet by man they are the perpetual causes of all disturbances.

Impatience, another term for the modern disease, nervousness, is a vice. Its opposite, patience, is a virtue. Therefore it does not stand alone, but has a real relationship to the other virtues. Such is the irritability, restlessness, weakness, and inconstancy of the powers of our nature that they require the firm control of patience to conquer them, and to bring them into subjection to the sovereign virtue of charity.

The rigorous virtue of patience is the spiritual remedy which God has provided against the weakness, perturbation, and inconstancy of our nature. We are always exposed to irritations, fears, temptations, cupidities, pride, vanity and sadness. Well, then, do we need such a Providential provision. Because we came from nothingness, and if left to ourselves are exposed to division, dissolution and failure.

It is impossible for the soul to possess herself when she is enthralled by her mortal senses, appetites or passions, or when held in bondage to creatures that are less than herself that trouble, degrade and divide the soul and take off her mind and will from what is greater and better than herself.

Through charity and patience alone can you possess your soul, persevering in that despite all the perturbations and fears of inferior nature. A total reliance on self and not on God produces impatience and nerves. Patience is soothing to self and others. Nerves irritate ourselves and others. Nerves break down as do tissue. Patience, once possessed, endures. The proud man, being self-reliant, self-centered, and over confident, has nerves. The humble man is patient and as a strong man, keeps the court of his soul in patience.

EDUCATION AT WHAT PRICE

The cheapest is not always the best. And, generally speaking, the more superior the quality the greater the cost of labor and money. This, of course, is under the regulations of justice, and not according to the theories of speculative economics or get-rich-quick curb methods. Good education costs. "Getting an education" does not. Little labor and effort goes into it. In our day this may be the reason why there is much opposition to the real serious work of the liberal arts course in classical subjects.

But the fight against liberal education, against culture, is not new. It is centuries old. Cicero fought the fight in his De Oratore. He put the price, not on tuition but on labor and self-sacrifice high. Doctors and lawyers, and you who once gloried in the cap and gown of a bachelor in the classics, try this out on your somewhat rusty Latin vocabulary: "Haec studia adulescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfurgant ac solacium praebent, delectant domi, non impediunt foris, pernoscant nobiscum peregrinantur, rusticantur."

In spite of the opposition, culture survives. At one time Greece had all but perished from the face of the earth. Only Greece itself knew its language. But there was a day of revival, and with its return came new literary life. The latter part of the eighteenth century found the German people putting full time on its study. From this labor, which cost the price, comes the birth of a true German literature and the intellectual dominance generally attributed to the Germans in the nineteenth century.

So the first requisite for anything, even an education, is the will to have it. This means the willingness to pay, to the uttermost, the price that the thing costs. Everything has its price. We get nothing whatever without paying for it in some way, directly or indirectly. The more valuable a thing, the greater the cost. Nothing, save only virtue, is more valuable than knowledge. And there are all kinds and grades of knowledge. But the price to be paid for real knowledge has been, is now, and always will be high. What of it? If a man or a woman is not willing to pay the price of knowledge, what right has he or she to it—even in a Democracy?

ENCOURAGE VOCATIONS

Some people think it is all right to encourage a boy to become a doctor or to stay on the farm. They would not hesitate to encourage a girl to take up any honorable work except to enter the convent. This attitude is far from the mind of the Church.

At least three of the Apostles were brought to Christ by their friends. John the Baptist sent Andrew and John. After Andrew met the Messiah he went and "found his brother Simon and brought him to Jesus." If God wanted to, he could have chosen angels to carry out his work on this earth. But He has chosen men, and unless they do their part, the work will be neglected.

The chief need of the Church is more vocations. He who helps to give priests and nuns to the world is doing something dear to the Sacred Heart of Jesus Christ. He who stands in the way of vocations is doing the work of the devil. He is doing more harm to the Church than its bitterest enemies ever do.

How about those parents who for unworthy reasons prevent one of their daughters from entering the convent? They should think of the following scene: One day St. Catherine of Siena was praying in her cell. Suddenly a great light was shining around her and Our Lord appeared to her with the Blessed Virgin, St. John, St. Paul and St. Dominic. Our Blessed Mother held Catherine's hand out to Christ and asked Him to espouse her to Himself. He put on her finger a ring with four pearls and a diamond which were shining like the sun, and He said to her: "Behold, I have espoused thee to Me, thy Maker and Savior."

Would it not seem strange if Catherine's father and mother were present and told Christ that they did not want Him in their family, because they wanted for their daughter an earthly lover? Sad to say, there are parents who do not see the honor that comes to their family when one of their girls becomes the bride of Christ. She belongs to Christ, and He wants her in His house. He will be there in the tabernacle and she can serve Him as well as though she lived at Nazareth and helped the Blessed Virgin take care of the house in which He lived. He needs her to pray for sinners, to bring back to Him the lost sheep, to lead many to Him by her good example, to nurse the sick or to teach His little ones to know and serve Him. How can a Catholic parent stand up before Christ, the King, and say to Him: "No, she can't be yours!"

No one on this earth can tell all the good she might have done in the convent. Perhaps she would have brought thousands nearer to the Sacred Heart. It will be only on the day of Judgment that the world will see what was lost to Christ because one of His children was turned from the higher life. Perhaps there will be dozens there lost forever, who would have been saved, if she had been allowed to give herself entirely to serve her Master.

Some fathers and mothers foolishly imagine that if their daughter became a nun, she would be torn from them almost the same as though she died. Don't they know that at least she would be praying for them and that this is more than any of the other things that their children in the world could give them?

It is to be expected that the other children in time will get married and have their own families, which will be first in their hearts. We are told of a death-bed scene where a good Catholic mother was surrounded by her children. All of them were married and had raised families except one, who was a nun. The mother had been sick a long time and was growing weaker and weaker. They knew that her death was near, and she felt that she would not live another day. They had been with her all day, but when it was getting late, in a feeble voice that could hardly be heard, she told them to go home to their families, as the nun could stay with her. She would have been glad to have them with her, but she knew that they had other duties.

What would you think of the father of Peter and Andrew, if he had said to Christ: "My boys can't go with you. I am getting old and I need them to help me peddle fish." That would not be any worse than it is for a father today, for selfish reasons, to stop his son from becoming a priest? Let no one dare interfere with the call of Christ.

Sunday's Liturgy

By Rev. Joseph L. Lord

With the Mass on Ember Saturday the Easter season came to an end. The Great cycle of the work of the redemption is officially closed, and today, the first Sunday after its completion, we try with holy mother Church to honor the greatest revelation of all, the mystery of the Most Blessed Trinity. We want to bring special thanks to each of the Persons of this august Trinity: to the Father, who from all eternity willed our existence and our participation in His glory; to the Son, who redeemed us by His passion and death; to the Holy Ghost, who showered His gifts upon us. Since the beginning of the liturgical year the work of each of these divine Persons has been re-enacted in us. Today's Mass and Office is there-

fore a summary of all this and a thanksgiving for the excess of love shown us by the Blessed Trinity.

But who can worthily sound the praises of God, or of this His Most sublime revelation, the Holy Trinity? Evidently no one can. It is with awe and wonderment that we turn our gaze upward to the throne of the eternal triune God. In the brightness of that majesty our feeble words seem so useless; Nevertheless the Church wants us to praise and adore the Most Holy Trinity, and in the liturgy she shows us with what attitude of mind to go about it.

The keynote for today is given in the stirring words of St. Paul: "O the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His

ways!" (Epistle). A full admission, this, of human inability to plumb the greatness of God, and still what a beautiful prayer! In the gradual, acknowledgement is made of the Trinity's absolute rule over high and low: "Blessed are Thou, O Lord, who beholdest the depths, and sittest upon the Cherubim."

But for all His immeasurable greatness, God does not want us to approach Him as we would a cold, distant, or autocratic ruler. He himself has made us His children in Baptism, and has instructed us to address Him as "Our Father." The Mass-prayers for today never lose sight of that. We praise the triune God "because He hath shown His mercy towards us" (Offertory and Communion); we pray that today's holy Communion and the praise of the Most Blessed Trinity "may profit us to the salvation of body and soul" (Postcommunion).

May 26 Trinity Sunday

Catholic Institutions Share In N. Y. Estate

New York, May 24.—Five Catholic institutions, four in New York City and one in Hawthorne, N. Y., benefit under the will of Katherine Sadler, daughter of the late Denis Sadler, filed for probate yesterday.

The Servants for Relief of Incurable Cancer receive \$15,000. St. Vincent's Hospital, where Miss Sadler died, receives \$5,000; the Sisters of the Poor of St. Francis are given \$3,000, and the residuary estate is shared by the Society for the Propagation of the Faith and the Catholic Charities of the Archdiocese of New York.

Miss Sadler's jewelry was left to Cardinal Hayes to be used in a chalice, monstrance or some similar sacred vessel. The Rev. James F. Raywood, pastor of the Church of the Guardian Angel, was left \$3,000.