### The Catholic Courier And Journal

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Priests of the Diocess Maurice F. Sammons, Managing Editor

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Friday, June 7, 1929.

Before we could see, hear or speak intelwe replied through another in one word:the work of salvation.

Any kind of co-operation will not do. It must be a life of contacts based on the law of Christian charity, the charity of the discipleship of Christ. Divine grace will help
to accomplish this, for God gives Wis grace
becomes everyone's business, when the parto accomplish this, for God gives Wis grace
becomes everyone's business, when the parleadership. When the priest accepts his fluence one another, parish he accepts the leadership of the people of that parish. He is to manifest the ways and means whereby Faith may be preserved. This attitude is clearly set before him by the Eternal Pastor of soul. He know mine and mine know Me." Such knowledge pre-supposes contacts. He took

ing to their personal needs. The Apostles follow the pedagogical solation to their souls. Paul taught in Providence. private homes; he acted as a father to the Thessalonians and Colossians so that he might present every man perfect in Christ Jesus. Indeed he became all things to all men in order that he might save all.

The history of the early Church shows that all were interrogated on what they before half completed. Figures put forth in sought from the Church of God. Once the statistical directories are only approximafire of Divine Faith was enkindled, the pastor and the minister of religion felt it his bounden duty to husband the virtue until the day of judgment. The mind of Christ attempt to justify the proposition—"I know Pope is the head of a Universal Church, not very law and rule of His mystical body, the Church. The Council of Trent declares: "By reason of a divine precept, it is obligatrary on all who have the cure of souls that they know their sheep." Personal knowledge and contact is made legally necessary if this is to be accomplished. Without sumthe vocations and encourage and guard them. He must draw close to his children to dreds of souls are presented to him at the contribute at all? To report only on those who regularly use the envelope system leads that very personal question, "What do you will not give the exact number of Catholic will not give the exact number of Catholic reports,—it Church must know that with that simple justified on the strict grounds of profesand the obligation of all in the parish, just contributing members from the statistics, begins, Terrible dictu.

### WHOSE BUSINESS IS SALVATION?

tion Ers. At present the practice is and institution in the parish—this is the manon in America. We excuse our only survey worth while. on the grounds of the old time-worn

Am I my brother's keeper? Church, The parish, accordingly.

### The Virgin

Mother! whose virgin bosom was uncrost With the least shade of thought to sin allied:

Woman! above all women glorified, Our tainted nature's solltary boast; Purer than foam on a central Ocean tost; Brighter than eastern skies at day-break

With fancied roses, than the unblemished moon Before her wane begins on heaven's blue

coast: Thy Image falls to earth. Yet some, Not unforgiven the suppliant knee might

As to a visible Power, in which did blend

All that was mixed and reconciled in Of mother's love with maiden purity,

Of high with low, celestial with terene. -William Wadsworth.

then, is really the religious home. It is the household of the faith and the faithful. It is made up of a union of individual personalities, in this union each faithful member is a spiritual force for the weal of the whole body and vice versa.

within the parish associational contact is of our country. The parades of veterans requisite for parish brotherhood. It is and of kindred patriotic organizations, the rather difficult to conceive of life in any speeches, the music, the stirring of the blood WHAT DO YOU ASK OF THE CHURCH? shape or form as exclusive of and separated by maritial music and the beautiful displays from association. Now salvation is living, of American flags-all these brought home just like any other phase of life. Therefore to our people the lesson of the day-patriotour nation of salvation must include the na- ism, love of country and enduring apprecialigently this question was asked of us. And tion of association. The contacts of these tion of our heroic dead. associations help to shape our destinies. A Faith. This, then, is the fundamental reason why we have associated ourselves with this society colled the Roman Catholic and perhaps fictitious. If we would elimin-Rev. William P. Ryan of St. Bernard's this society called the Roman Catholic ate the individualistic philosophy which is Church. At the very moment that word Faith was spoken began the necessity of parish life, and the mutual co-operation in efficient instruments in promoting individual United States, he said, "unless we have a sulvetion. If we would eliminate the individualistic philosophy which is Seminary, speaking in Mt. Olivet Cemetery at Whitesboro, N. Y., brought home this fact in a striking way. "There can be no parish life, and the mutual co-operation in efficient instruments in promoting individual United States," he said, "unless we have a united many promoting individual united salvation. If we would think of the other united people and it was to have a United man's salvation in the same terms as we States that these soldiers, sleeping beneath think of our own his business of salvation our flag, fought and died. Let us differ in would not be quite so personal and solely an politics; let us differ in religion; let us differ

to those who work for it. But in order that ish priest to the very last parishioner, be- to our country. the faith which we petitioned at Baptism lieves this and practices co-operative living may be preserved, and in order that it may for salvation, that you can expect the mes-us; trample upon the feelings and the carry us into life everlasting, we must have sage of Christian love and education to in-prejudices that keep us apart, and feel, one

#### THE MUSTARD SEED

Pharisees criticised His contact with sin-records and you will be convinced of one ners, He rejoined with the explanation that thing—the growth of the Catholic Church Heaven rejoices at their conversion: "I in the United States has been the contact with the explanation that thing—the growth of the Catholic Church would do in keeping our country united, and in the United States has been the growth of the mustard seed. Modern history contains brothers died. the time to instruct the woman at the well city had been at the York of Jacob. He personally brings salvation to the house of Zacheus. He takes the Aposthe house of Zacheus. He takes the Apos-tles individually and instructs them accordvisited the sick in their homes to bring con- but understandable in the light of Divine

This urban growth complicates matters taking have fallen into desuetude. The former created social misconceptions on the part of families, the latter was out-of-date statistical directories are only approximations and at that generally faulty.

mine." As a matter of fact, what it actual-merely of an Italian Church; and he has ly shows is that the parish priest knows of learned that the Pope will not join him in the family. Very probably he knows the holding the flag of Italy above the Cross. person whose name was on the serial collection envelope; he may know one or the other little objection, by the Italian Chamber and of that family. But the evidence is wanting Senate, and has been signed by the King of that he knows the whole family, those in- Italy. It awaits the ratification of the mons, he must go to the sick. He must find dividuals who comprise it, their personal Vatican. Mussolini, in his speeches on the dispositions and problems, and that he ex- Concordat before the Chamber and the tends to each an actual, individualized care educate them. He cannot diligently guard of soul. Then how about those who do not the faith and morals of his parish by separ-contribute regularly, who do not write the ating himself from the people. As the hun-name on the envelope, or those who do not

do you want here?"—the minister of God's parishes in the parish. Granted it may be word Faith, his obligation towards that soul, sional ethics to omit the names of nonoffering as the reason they do not contribute to the support of the parish, but it does not tell the true story. All form a part in the growth and development of the mustard seed. If the Church is to meet the problems requently the doctrine is preached that which confront her, both the practical and theoretical Catholic, mixed marriages, affair between the individual and divorces, fallen-aways, non-contributing, all This theology or ethics bears the ear- must go into the making of reliable reports. Protestantism, it smacks of the A report on every man, woman and child

We must change our method of computation. It is no longer of practical value to Satholic the business of salva-count families; we must adopt the European and his neighbor's, is a custom, and count souls. This means the parish. Even non-catholic introduction of a new system, a census takadmit this. Troltsch declares ing and keeping body, a new social instru-parishes to be the basic units ment in parish life. With this organization and they present a constant the parish priest may learn to know the life that goes into the substance of the Mustard which in turn should be Tree, and knowing it he may minister to it

## CATHOLICS BELIEVE

Catholics believe the true Church of Christ must teach ALL the doctrines taught, by Christ, and no power on earth can say some doctrines taught by Christ and His Apostles are out of date, and can be abolished. Matt. 28. 19-20: "Teaching them to observe ALL THINGS whatsoever I commanded you." We cannot pick and choose Christian doctrine. We must take all or none.

THE FIRST AMERICAN MARTYR FOR HIS CHRISTIAN FAITH WAS FATHER PADILLA, IN 1542

#### THE LESSON OF MEMORIAL DAY

Memorial Day exercises, held all over America last week on Thursday, taught In the business of salvation going on abiding lessons of patriotism to the people

But the lesson of Memorial Day, unless it

with another, that we are all Americans, brothers, comrades, friends and fellowcountrymen. If all over this great land of ours, during the countless Memorial Day Look into the figures of the Catholic of us could feel that we have been brought would do in keeping our country united, and in safeguarding the flag for which our

When professional bigots, chronic disturbers, sowers of hate and of discord, seek to make us distrustful one of another, let on with such cities as Baltimore, Boston, no United States unless we have a united us remember two things—one, there can be people; two, that great Commandment of method and theory of their Master. They growth is phenomenal, socially inexplicable, all the centuries of Christian time—"Thou shalt love thy neighbor as thyself for the love of God." If we remember these two things, Memorial Day, and all other days, for the leader of the people. How can he will bring a better, finer, clearer sunlight of know his people? House calls and census patriotism, of love, and of citizenship into our lives.

### THE POPE AND MUSSOLINI

Mussolini, Premier of Italy, has learned one thing in his negotiations with the Holy The counting of parishes is only a jes- See in the matter of the treaty between the

The Concordat has been approved, with

Senate, his soul fired by visions of the goal he has fixed for himself and his country the elevation of Italy to a glory greater than that of ancient Rome—sought to impress his countrymen with the belief that Rome had saved Christianity, and that the State transcends the Church in matters of morals and of education. In other words, Italy first: the Church next.

But there was a pilot at the wheel. Pope Pius XI spoke promptly, in an open letter to Cardinal Gasparri, but in reality to all Christianity. He deplored certain statements made by Mussolini, he said. The Pope defended the doctrine of the universality of the church and refuted Premier Mussolini's implied thesis that it was Rome which saved Christianity, and not Christianity the Roman Empire.

"We least of all expected heretical and worse than heretical expressions as to the very essence of Christianity and Catholicism," his Holiness declared.

The Pope reasserted the primordial claim of the Catholic Church to supervise the education of youth. He stoutly defended the church from any imputation of encroaching upon the legitimate sovereignty of the state, but insisted that the church's rights must be scrupulously respected. He reiterated his demand for "a full and perfect mandate for education for the church" and declared that the state cannot either hinder or change the exercise of that mandate.

There was no mincing of words here; no fear of the power or disapproval of Mussolini; no attempt to join the Duce in exploiting Italy above the Church. But the Premier was made to understand that the Church is Universal and owes its existence neither to Italy or any other nation. It took cordat yet unratified. But Mussolini has learned, as the world has learned many a time before, that the Catholic Church stands solidly as the Rock of Peter for truth, for justice, for right—not for one people, or for one nation, but for all peoples, all nations, because it is the Church of the living God.

### WAYSIDE WHEAT

By the Managing Editor

Down in Old Kentucky, where the Green River used to mellow the land and its people. a jury of adults brought in a verdict of guilty of manslaughter against a six-yearold boy who had shot and killed a playmate with his father's gun. The boy laughed and prattled with playmates while he was being tried. He had quarreled with his playmate and, boy-like, proud of his father's shotgun, and longing to use it, he had bushed a chair beneath where it hung on the wall, climbed up, took it down, and shot his playmate. The boy was sentenced to a reform school for 15 years. According to reports he is a normal boy, in size and in

mind. Fathers and mothers of children wil know, best of all, just how serious is the responsibility of a child that age in matters of crime. Almost without exception, we believe, their hearts will go out in deep sympathy to the unfortunate boy, and to his parents, as well as to the parents of the dead boy. And there will be a feeling of horror in many hearts over the verdict, no matter what the solemn jury may say in selfdefense.

This is not a free country any more. Our Constitutional privileges are being seriously infringed upon by a lot of individuals who, because they hold city or State Jobs. think they are pre-destined or fore-ordained to regulate our tastes, habits, actions and ambitions.

Take the case of Leon Weil, New York City butcher. Leon has a pig so intelligent and companionable that he was preserved from the slaughter pen and the sausage grinder. The Bowery, abnormally hot i summer, is no place for a pig. So Leon tool the animal for a ride up Riverside Drive where Grant's tomb adorns the landscape and sweet breezes are wafted from the rip pling river. Traffic lights, tyrannical a feudal lords of old, held up the auto. An in quisitive pedestrian saw the pig sitting com panionably by his master, grunting complaints at the red lights. The pedestrian emitting a loud "Hee-Haw", pointed to the

New Yorkers are an impressionable peo ple. They delight in the unusual. Poetry paintings, sculpture, towering buildingsthese they have in abundance and they pas almost unnoticed. But a pig! And the an mal grunting vociferously and riding in a auto-that was too much. The police r serves had to be called to disperse the crow that gathered and to release the butcher an the pig from the midst of a horribl traffic jam. Alas, not to release them, be to take them to the police station. The p was discharged, on the theory that he was an invited guest. But the butcher-shade of George Washington-was fined for dis orderly conduct. He pleaded guilty a paid his fine, that he might be free to tak porky home to supper. Cheated already his ride, he did not want the pig cheated his meal.

Thus was law triumphant, and t liberty and hospitality of man rudely tre upon by unfeeling official heels.

Columbia University conferred 4.6 degrees at its 175th commencement exe cises this week. These graduates, in a boo calauerate sermon, were told to stand u flinchingly for our American ideals of right of justice, of liberty and of toleration. The were warned that the voice of the people. not always the voice of God, and that a we pack is no whit more respectable than a so tary wolf: in fact, considerably less so.

"Let no Columbia alumnus ever be four in that most base and dismal of all groul ings, groups of the Ku Klux order of me tality", the baccalaureate preacher t them.

"What does the principle of America ism mean?" the speaker asked. "It means he said, "that if there are invasions of the ancient rights, those invasions will be r sented and resisted here. It means that democracy itself becomes tyrannical ar tries to make force do the work of persu sion, here such tyranny will be exposed for the untrue, unlawful, un-American thing

These are good thoughts for 4.628 collections graduates to take home with them. The are thoughts that professional reforme and public busybodies do not like. We hav to be frank, quite a large menagerie of me and women who have assumed to themselv the right to tell the rest of us how we shou think, what we should drink, and mar other things. Senator Copeland was nounced as a "renegade" by ministers of h church, because he resented that sort a thing. It is good, therefore, to see a gree university stand up strongly for the things.

Columbia University could not well I otherwise with a man like Dr. Nicholas Mu ray Butler at its head. Frankly, we like the way he hits hypocrisy, sham, bigotry, into erance, whenever these things rise befo him. He reminds us, in many ways, of t late Theodore Roosevelt. May his heal improve and his spirit endure.

# Sunday's Liturgy

June 9
Third Sunday After Pentecost "This man receiveth sinners and eat-tirust in Thee who know Thy name,

What an instructive lesson Mother | trust" (Verse). "O God, the pro-Church presents for our consideration in to-day's Mass! She shows us how God seeks the sinner and what the sinner must do again to be worthy of the love of such a Savior. The former she does by the stories of the Good Shepherd and of the woman that lost the ten groats; the latter the other parts of the

In the Introit we have the sheep that has strayed from the fold and was caught in the thorn bush, crying to the Lord for help: "Look Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See by abjection and my labor and forgive me all my sins, O my God." This note of humility and helplessness, yet so full of love and confidence in God's mercy, continues in the Versa and the Collect; "To Thee, O Lord, have I lifted up my soul: in Thee, my God, I put my

tector of those who hope in Thee. without whom nothing is strong nothing holy, increase Thy mercy toward us" (Collect).

The opening words of the Epistle admonish us to be humble and to trust in God: "Be you humbled . . casting all your solicitude upon Him, for he hath care of you." We must be prepared by, and firmly rooted in these two virtues so as to be able to fight against the enemy of our soul.. "Be sober and watch because your adversary, the devil. as a roaring lion, goeth about seeking whom he may devour."

The Gospel allows us to contemplate the love and compassion of Jesus for sinners: "publicans and sinners drew near unto Jesus to hear Him" (oGspel). He did not reprove them, but showed them kindness; He not only received them, but even ate with them:

despairing.

All that is required on the part of the lost sheep is to humble himself and to trust in God, the source of all strength. Another proof of the anxiousness with which Jesus seeks after the sinner is given us in God: he must put away all that may the story of the woman losing ten groats. The very thought that the Good Master is always ready to give help to the soul that trusts in Him should inspire the sinner with unshaking confidence, "for Thou hast | 20). not forsaken them that seek Thee' (Offertory).

The Offertory is the hymn of joy The Catholic Courier - A of the penitent sinner, of the lost

eth with them" (Gospel). Ever is O Lord . . . sing ye to the Lord, Jesus, even to this day, anxiously who dwelleth in Sion: for He hath seeking for these sheep that have not forgotten the cry of the poor." left the fold. Yes, including even Not only is joy to be found in the that one, who is deepest in the mire soul of the sinner reconciled to God of sin and is almost on the point of but also in heaven: "There is joy before the Angels of God upon one sinner doing penance" (Communion).

The sinner having listened to the voice of the Shepherd must jealously watch to remain in the grace of weaken his union with Him. He must live in such a manner that the words of St. Paul may also be fulfilled in him: "And I live, now not I, but Christ liveth in me" (Gal. 2,

sheep back in the fold: "Let them Paper for Catholic Homes