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Friday, June 14, 1929.

BELOW THE RIO GRANDE

Thoughtful men are trying to settle the religious question in Mexico. Archbishop Ruiz has been appointed Apostolic Delegate to Mexico by Pope Pius XI, and is the official representative of the Vatican in the arbitration proceedings that are in sight. Bishop Diaz of Toluca is with him. Both prelates, exiled for long from their native land, upon their arrival in Mexico City spent a long time in prayer at the Shrine of the Virgin of Guadalupe. This was a good beginning.

President Portes Gil has shown a desire to meet with good grace these Ambassadors of Christ. U. S. Ambassador Dwight W. Morrow, though not officially connected with the arbitration proceedings, is a vital factor, apparently. His good will and helpful influence may be counted upon in everything that savors of truth and justice. Indeed, the settlement of the religious question on any other foundation than that of truth and justice would be futile.

We who have long enjoyed religious liberty in America can have no conception of the sufferings the sorrows, brutalities and miseries brought upon Mexico and her people by the insane attempt of Calles to throttle the Church. The fight, however, has brought out heroic figures, men and women, in Mexican life—martyrs for their faith, heroic soldiers of the Cross, names that will be loved and revered for ages yet to come.

We can do little in America at this time except to pray. Let us do that. Let us petition Almighty God that He will warm the hearts of the persecutors of the Church in Mexico, and that they may help bring peace, justice and religion back to that unhappy land. The Mexican prelates prayed at the Shrine in Guadalupe when they arrived home. Let us imitate their example here. Prayer, rightly directed, may move mountains. By the grace of God, it may also influence the hearts that have been hardened towards the Church and towards God. In charity, at least, let us have full faith in the arbitration proceedings now being arranged between Government officials and authorities of the Church. May real good come of it, and may peace bless the Mexican nation and the Mexican people.

LET'S PUNCTURE THE GAS BAG

This paper has not given space to the mouthings of a certain Senatorial gas bag from the South. Nor will it give space to anything he says until he says something decent, humane, truthful, American and Christian. Which is a great deal to expect from one so full of everything just the opposite.

It is regrettable that so many of our Catholic papers—even more so that our daily papers—disfigure their pages with the ravings of this un-American humbug. Every attack he makes upon the Catholic Church, every wild grab he makes for the tail of Baron Munchausen's kite, every time he spews his bigoted bile upon the land, some of our Catholic papers almost burst their column rules to get his rantings in the honor place of their front pages.

This is what he likes. This is what keeps him before the public. This is what gives him a false standing with the menagerie of bigots that yelp constantly at the Church. It adds prestige to his position. It shows to his motley of colors. It helps his ego, elongated by constant stretching, to reach the moon.

The editor once violently abused a politician in the editorial column of this paper. He kept it up for several days. Suddenly he stopped. Perhaps the politician had got too much for him with the people for a while. After a number of days the politician's name again appeared in the editorial sanctum of the editor, fearing personal violence. But the politician bowed and begged. "What's the matter, you ain't got mad at me and I ain't got mad at you?"

That no man ever dies so peacefully as one the people and the press are talking about. Let's puncture the gas bag of the South,

The Sacred Heart

In the pavilion of Christ's Kingly Heart,
Love broods alone, and woeless
why
Men's eyes see not the Beauty that shall
live,
Snared by the prettiness that shall
pass and die.
There, Mercy on her red, immaculate
Throne,
Ponders on men's vain, inconstant
ways.
Who ask for this and ask again for that,
And never pardon for their yesterdays.
O Heart of God that knows the moods of
men,
Their sudden yearnings and their sad
dismay,
Longing to help them as they plod and
strove
In their dusty, long and sorrowful
pilgrim way!
Be kind, be kind!—O save them from
themselves!
Pardon their whims, and lure their
hearts to Thee;
Teach them the beauty of Thy love, O
Love!
Of Thy Mercy, Patience, undying
Constancy.
—From "Our Lady of Sorrows"

therefore, and release his wind from our Catholic papers. Turn him loose from our columns. Kick him, metaphorically, into the gutter, where he belongs. Leave him there. The South has many wonderful men, big men, patriotic men, good men, Christian men, and true American men. Let's give them the space we have been wasting for mazy months upon a blatherskite!

PENSIONING AGED EMPLOYEES

Dr. Osler suggested chloroforming all aged people. The world laughed at him, ridiculed him, derided him. But, forgetting for the moment the moral aspects of the question, the world is not as merciful as Dr. Osler. With few exceptions, it ignores the aged, even scorns them.

If you think this is a harsh statement, try and get a job if you are over fifty years of age. Industry, highly systematized, has it all figured out where you will be a liability, not an asset, in a brief span of time. And industry, with little courtesy, will show you the door. Indeed, you do not have to be fifty years of age to be shown the door. Some industries used smoked glasses on a man over forty, so they cannot see him.

Welfare organizations, cognizant of this state of affairs, have been trying for years to have an old-age pension law enacted. Step by step they believe they are coming nearer to success. But Clarence H. Mackay, inspired no doubt by the teachings of his Church, does not propose to wait for the old-age pension law. He has just announced for his company, the Postal Telegraph Cable Company, a new pension and benefit plan affecting about 20,000 employees of his company, and he has set aside an initial sum of \$5,000,000 to meet the pension payments, which will begin July 1st this year.

Many great industries, including the Eastman Kodak Co. of Rochester, have provided liberal pensions for their aged employees. But Mr. Mackay goes a step further—he provides pensions for the families and dependent relatives of employees who die in the service of his company. "It is our feeling," he says, "that employers should show consideration for the families of their workers, as well as for the workers themselves."

There will be some employers who will call this Socialistic. There will be others who will call it by a far better name. We believe that Mr. Mackay and his company deserve the gratitude of a far wider circle of humanity than that of the Postal Telegraph employees and their families. He has done something that is inspiring, Christian-like, and a fine example to American industry and American business.

MR. WICKERSHAM'S UNWISDOM

George W. Wickersham, Chairman of President Hoover's National Commission on Law Observance and Enforcement, delivered an address at the Berkeley Divinity School's commencement recently, in which he made some declarations that must have astonished the faculty and students of that institution, and which will give some shock to Christians generally. We refer to that part of his address in which he dealt with the alleged decline of religious belief. Here is what he said:

"The church formerly exercised a restraining influence upon the lawless tendencies of certain elements in communities. Perhaps it still does, to some extent, but no one can fail to realize that its authority has been greatly weakened, if not destroyed, because of our increased knowledge of the history of this world of ours and the revelation through science of its infinitesimal importance in the vast universe, even in our solar system, we no longer accept the idea of God sitting somewhere in the heavens dictating laws to men and specially interfering with their affairs and meting out punishment or conferring rewards."

"But has there ever been a better code of morals formulated for the government of men than those which Moses delivered on tables of stone to the children of Israel, unless it be the two in which they were summarized by Christ—to love God and our neighbor?"

"It seems to me that a minister of the church today must be a social philosopher. He must adapt the ethical content of the Christian message to the life and problems of our times. He must fit it into the scientific revelations of the physical universe."

Evidently, from the statements quoted, it is Mr. Wickersham's conviction that revealed religion, if it is to have any important influence on thought and conduct in the

WE MUST

Turn to the Bible for the first Mass. See Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19-20; I Cor. 11, 23-25.

From these accounts we note:

1. Bread and wine are brought to the altar.
2. The celebrant gives thanks.
3. He takes bread, blesses it and says the words of consecration.
4. He does the same over the wine.
5. The bread is broken, and the consecrated bread and wine are received in Communion.

In the days of the Apostles (Acts 2, 42-46) the Mass was the recognized standard by which Christians were known, just as Catholics are known to be such today because they go to Mass.

MAGELLAN, WHO FIRST SAILED AROUND THE WORLD WAS A CATHOLIC

modern world, must be revised to conform with the conceptions of present day scientists, philosophers and sociologists as to the origin of man and his destiny. Their dogmatic affirmations, Mr. Wickersham evidently thinks, are to be more persuasive and controlling in the future than the dogmas and moral authority of any church.

It seems to us that in stepping outside his jurisdiction as a lawyer charged with the duty of considering law observance and enforcement, to utter obiter dicta about theology, with regard to which he is not competent to speak, the distinguished jurist who heads Mr. Hoover's Law Enforcement Commission has piled, so far as lay in his power, the chaos of religious unbelief upon the crime and moral confusion caused by laws which have not commanded the approval of our citizens to an extent which would insure decent respect and a wholesome observance. It is to be deplored that the first important utterance of the Chairman of the National Commission on Law Observance and Enforcement was of a character to lessen hope in the wisdom of the Commission's ultimate conclusions.

WHO IS A CATHOLIC?

We have definitions of many things. Most of us can give a definition of a doctor, lawyer, carpenter, teacher and even an American citizen. Amusing is the controversy which arises, when those who lay claim to a professional rating in Catholicism, begin to formulate definitions of a Catholic. We admit that the conscience of another is rather a tenuous substance for analysis. We are in full agreement with those who claim that only God is the searcher of hearts, therefore judge not. But is there not a social character of a religious nature which really and truly constitutes one a Catholic? We know that one may cease to be a citizen, a doctor, lawyer, etc., when certain essential qualities are lacking to that one. Now if we can formulate certain essential attributes, and agree on them, and that's the big thing, then we shall approach, at least, to a common definition of a Catholic. Have American pastors ever attempted such a line of thought?

If we are going to count souls instead of families in our parishes, we must define clearly who are to be counted as Catholics. There is an old saying "Once a Catholic, always a Catholic." This dictum has a foundation in the law of the Church. Even an apostate is not exempt from the laws of the Church. But the popular mind does not follow this. Catholic people in general are not of a canonical mind; it is not expected that they should be. There are those who have this obligation by reason of their office and vocation. We do not expect Mr. Average Citizen to be of legal mind. But we do expect Judge Justice and Lawyer Smith.

The essential qualifications demanded of a Catholic differ largely on the grounds of personality, occupation in life, philosophy of life, practice of religion and many others. This only increases the difficulty. In his

book—Has the Immigrant Kept the Faith?—Dr. Shaughnessy says a Catholic may be a person; (1) who assists at Mass regularly on Sundays, receives the Sacraments often, and contributes according to his means; (2) who hears Mass often, but not always, makes his Easter duty, or goes to the Sacraments at least once outside of the prescribed time; (3) who misses Mass on Sundays yet makes his Easter duty; all three classes, however, bringing up their children according to the Catholic faith; (4) who does not hear Mass on Sundays, or receives the Sacraments at all, but marry according to the Church law, bring up their children Catholic, and call for a priest when sick; (5) who never assists at Mass or receives the Sacraments, or bring up their children Catholic, yet call for a priest when someone in the family is dying.

Would it not be interesting and of some social significance to select five pastors and five laymen from different sections of our country, let them discuss separately these five definitions, and then convene at a common board, with a powerful character as chairman, to make a selection of the best one of these for the American Catholic Church?

Some would say No. 1 is too strict, and No. 5 is too lax. Opinion would very probably split on 2-3-4. The standard for the cleric element of the committee would perhaps be a reducing one. Keep the number down. The standard for the lay element would be an increasing one—compel them to come in. These suggested definitions, be it remembered, are those of the statistician. They are not exactly satisfactory or of practical value, except that they give the parish priest something positive to go by. The standard for the parish priest and all ministers caring for souls, is that which the minister himself establishes at the baptism of each individual. "What do you ask of the Church of God?" Answer: "Faith." And then the priest urges his question further—"What does Faith bring thee?" Answer: "Life everlasting." As long as the individual holds to this frame of mind, he is entitled to a place on the census report and most certainly on the liber status animum. But how are we going to find out if the original baptism intention perseveres? The very same way we found it out in the first instance—ask the question and get the declaration of the individual himself.

We are not certain of the number of Catholics in our parishes, because we have neglected to ask the question and record the answer. To do this would require the personal contact. It cannot be done from the pulpit. We doubt whether it can be done with any great satisfaction in the Sacrament of Penance. Because of the penitent's very laudable attitude towards the confession of sins and the very proper impersonal attitude of the minister the social religious needs and difficulties will not be manifest in the Sacrament of Penance. Then, as a rule, another or others are affiliated with the penitent in this matter, which prohibits discussion under the conditions of sacramental penance. It is necessary to get this definition of the individual's mind, to get a true definition,

and to get it under the circumstances which guarantee freedom of speech and mind, to the individual Catholic. The declaration of the individual's will to be a Catholic seems to be the essential element of the definition—Who is a Catholic? We make a mistake by sitting down and interpreting actions and attitudes as expressions of the individual's will.

The one who first asks for, receives this declaration of the individual Catholic is the one upon whom the obligation rests to request at definite intervals a personal renewal of the same. This is the only way we can count souls in our parishes. True this may manifest to the pastor weak Catholics, fallen away Catholics, but as physician of the soul, how can he apply the remedy salutarily if he is ignorant of the nature of the disease? Pastors know too well there is no such thing as a universal panacea to salvation.

WAYSIDE WHEAT

By the Managing Editor

Some of the editors of Catholic papers in this country would do well to read the advice of a German Catholic weekly paper, "Das Neue Reich", in dealings with Protestants. This paper says:

"We must be more anxious to understand our opponent than to refute him. We must make every effort to appreciate his views, his difficulties, his questions. Truth will triumph only if charity prepare the way. We should never find satisfaction in the failures and difficulties of non-Catholics. The decline of Christianity in their camp can never mean a gain for us.

"Justice and charity demand a delicate regard when we pass judgment upon whatever concerns other denominations. No statement should be made in their disfavor which cannot be proven with irrefutable arguments.

"Scandals in the other camp should not be capitalized. They should be covered with the mantle of charity."

Now that we have Harry F. Sinclair, oil magnate, and Al. Capone, booze magnate, in jail, let us expand our virtuous national bosom and declare to the world that last we are not afraid of the big fellows. The incarceration of these two men, each great in his own line, broadcasts a warning to Heaven. Sinclair was not convicted of defrauding the Government out of millions in the Naval oil lease—he was sent to jail for the common American failing of showing contempt for the Senate. Capone was not convicted for mowing down rival bootleggers with machine guns in Chicago—he was sent to jail for carrying a modest-looking revolver.

Thus is the majesty of American law upheld, and thus are all great law-breakers warned to beware of little things. The parking of an automobile near a fire hydrant, the turning up of your nose at a judge, the keeping of a crowing rooster in your back yard—these will land you in jail quicker than wrecking a bank, or shooting an enemy. For American justice has developed, it seems, so that we enforce the little things harshly, thereby unctuously oiling our national conscience with the belief that we are upholding law and order.

Sir Esme Howard, British Ambassador at Washington, has won a place among the immortals. He has announced that no more liquor will be admitted to his Embassy. International law, it is well to know, permits foreign ambassadors to bring liquor, wild cats, chimpanzees, fugitives from justice, or anything else they wish into their ambassadorial homes in Washington. In other words, being representatives of foreign countries, they are not subject to American laws. But Sir Esme, in deference to American law has done something that we dare say nine-tenths of the American lawmakers have not done themselves—chucked the jug into the ash can. We believe this is no idle gesture, no cheap attempt on the part of the Ambassador to win the huzzahs of the dregs or the benediction of Bishop Cannon. We believe two things inspired Sir Esme to taboo booze from his embassy: One, the undying thirst of American lawmakers who called at his home; two, a sincere respect for the good will of the American people, wet and dry.

Sunday's Liturgy

By Rev. Joseph E. Lord

On the second and third Sundays after Pentecost, the liturgy, in the parables of the banquet and the good shepherd, presented for our consideration the love and care God has for us. Today the Gospel shows us our Lord in His beautiful love establishing the Church and choosing His "fishers" of men. The scene of the Gospel can be enlarged. Peter's boat in which our Lord preaches His first sermon is a symbol of the Catholic Church. This boat is tossed about on the sea of the world, harassed from without by her enemies, as is indicated by today's Collect, and from within by perverse wills, as the Secret shows.

The Mass begins with a prayer of perfect trust in the guidance of God: "The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?" Christ is indeed the Light. The more closely we de-

sire to be united to Jesus, the greater must be our attachment to the Church. The more we wish to approach this Light, the more willing must we be to drink of the chalice of suffering as did our Master. As an encouragement to battle for Christ, St. Paul tells us: "The sufferings of this time are not to be compared with the glory to come that shall be revealed in us" (Ephesians). Ever should we yearn to be in Christ Jesus, "for then shall we be delivered from the servitude of corruption, into the liberty of the glory of the children of God" (Ephesians). We are able to live the life of Christ if we belong to the Church of Christ.

St. Augustine tells us that we cannot have a full understanding of Christ apart from the Church. Since the Church possesses such an abundance of the riches of Christ and enjoys such a close union with Christ,

she may be said to be Christ living throughout the centuries. The Gospel contains many other truths than those already mentioned. In the midst of struggles and sufferings of this earthly life, the words of St. Peter are a lesson of confidence: "Master, we have labored all the night, and have taken nothing, but at Thy word I will let down the net" (Gospel). God ever protects those who place their confidence in Him, those who remain in the bark of Peter. Hence it is proper that we pray at the Offertory: "Enlighten my eyes, that I never sleep in death" for when we sin, we no longer put our trust in God, but die to Him. This confidence can be acquired by asking God for it; the Lord is my armament, and my refuge, and my deliverer, my God is my helper" (Communion).

"Certainly God knows" says St. Augustine, "what we have need of, but He wills that our desire should be entailed in prayer, so that we may have a greater capacity for receiving what he prepared for us." Our Lord has assured us: "If you will ask the Father anything in my name, He will give it to you." We should confidently ask God, with the Church today, for graces sufficient to live more in accordance with the spirit of our adoption as children of God, and thus be living members of the Church.

100 Chinese Study For the Priesthood in Maryknoll Field

New York, June 13—In the five Maryknoll mission fields of the Orient, over one hundred Chinese and Korean seminarians are being educated for the native priesthood.