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Friday, July 26, 1929.

THE JESUITS

Within a few days of each other, the viz; St. Ignatius Loyola, and the Jesuits; St. Alphonaus, and the Redemptorists; St. Dominic, and the Dominicans.

the Jesuits, number about nineteen thou- tired farmer in his urban home is seldom asand today, of whom about three thousand, happy as he thought he was going to be. five hundred are in the United States. The Old days on the farm, with their problems to ing. He was born in the Basgne countrygave him birth still stands and a college has to do, you did not set out to do enough.

The world without pair or suffering of Anne of Austria, the castle passed into

willingly, perusing the Life of Christ by Ludolf of Saxony, and another book entitled The Flowers of the Saints. The result was his conversion to the service of God.

When sufficiently strong he went to the sanctuary of Montserrat and there spent a whole night in prayer garbed in the coarse raiment of a poverty-stricken pilgrim. He broke with the past and pledged himself a knight of Mary—a lance of Christ. Then he went to the Cave of Mauresa, which was frequently his haunt for about a year. It was a period of penance and prayer. One especially fruitful consequence was his writtreaties ever written.

He then-visited the Holy Land. Returnas M.A. and an S.T.L.

While at Paris he gathered around him a group of very clever men whom he moulded at Arques, and you were not there." through the grace of God into the nucleus of the future Society-Francis Xavier, Fiber Salmeron, Bobadilla, Lainez, Simon tion at a busy metropolitan street crossing. Rodriguez. On August 15, 1534, at the but it is hardly applicable as a working shrine in Montmartre the association was philosophy of life, taking life as it is. True, formed. A brass plate in the chapel below all would rather be safe than sorry, but this

5 1587. and the colleges, residences and mission stawere about 1,500. It was August 7 14. that the Society was officially restored.

dilagrat and universities, sentials for Christian burial.
Unless there is a grave

Do Not Go Astray

O blind your eyes and break your heart and hack your hand away, And lose your love and shave your head,

but do not go astray.
At the little place in What's its name where folks are rich and clever, The golden and the goodly house, where

things grow worse forever There are things that you need not know of, though you live and die in vain; There are souls more sick of pleasure than you are sick of pain; There is a game of April fool that's played

behind its door.
Where the fool-remains forever and the April comes no more, Where the splendor of the daylight grows drearier than the dark, And life droops like a vulture that once

was such a lark; And that is the Blue Devil that once was the Blue Bird, For the devil is a gentleman and doesn't

keep his word. -From "The Aristocrat," by G. K. Ches-

SAFETY FIRST PHILOSOPHY OF LIFE

Imagine, if you can, a life here below of

perpetual, never-ending, eternal happiness. For this world, taking it as it is, such a condition would be out of joint. Man is a striving animal. Happiness is not found in rest or freedom from pain, but in the activity of the higher powers of his soul, of thought, of invention, artistic creation, and humanitarian effort. We often refer to life as a drama. Was there ever a drama without Church honors the sacred memory of three the attitude of the man in the story who had opposing forces? We are not impressed by saints whose names are linked with great partially recovered from a stroke of some religious organizations which they founded, kind and said to his physician: "I sleep better than ever before, I have better appetite than ever before, and in general am happier than ever before. To be sure, I have The Society of Jesus, or more familiarly lost my mind, but I don't miss it." The re-Society was begun by a Spanish nobleman solve, and the recurrent joys of fields whose career was extraordinarily interest-ploughed and harvests gathered, have little or no compensation in the life of rest. There high up in the Pyrences in a little village is a practical and homely philosophy which called Az coitia. The ancestral castle which says that if you get done all that you set out

The world, without pain or suffering or of Anne of Austria, the castle passed into the possession of the Society. Inigo or Ignatius, according to many, was the youngest of thirten children. Of his early life very little that is authentic is known. That he was a page of King Ferdinand is questioned. Probably he lived as the youth of this and our own day live, a worldly life, little was carried home to live, and crude and conquer evil which makes us admire and prize the force of character in a man. The early safety-first philosophers were hedonwas carried home to live, and crude early safety-first philosophers were hedonfor life. Convalencing he would read unlast they emphasized pleasure or happiness as the end of life. as the end of life.

There is a great satisfaction in achieving things even at the cost of pain and suffering. That is just what Heaven is for, if it is to be achieved. It is said that a certain casualty on the ill-fated Lusitania remarked: "Why should we fear death? It is the most beautiful adventure in life. "Browning gave voice to the same sentiment:

"And I shall thereupon

Take rest, ere I begone

Once more on my adventures brave and new.'

Lucretius has the same thought in the ing the Spiritual Exercises which has proved second book "On the Nature of Things." A to be ene of the most influential spiritual more recent writer puts it this way: "But the faithful fighters of this hour, or the beings that then and there will represent ing to Spain in quest of knowledge he is them, may then turn to the faint-hearted, found at Rancelona, Alcaia and Salamanca, who here declined to go on, with words with For seven years he studied at Paris, gaining which Henry IV greeted the tardy Crillon after a great victory had been gained: 'Hang yourself brave Crillon! We fought

This "safety-first" motto might do for an Epicurean poet, or serve as a prudent cauthe present great basilica of the Sacred life will always have its sorrows. Indeed, if Heart proclaims it to be "the cradle of the it were without sorrow, we should miss much. We should miss our Browning with his "jagged phraseology of struggle and the 1837. strife;" our Dante with his Hell and Purgatory and redeeming love; our Goethe with The Society steadily grew in numbers, in-his gospel of salvation through rich human experience; our Lincoln with his kint brow his dight the light of faith to the far east. In Canada, Chili, Paraguay and the Philiphis Sistine Madonna; our Shakespeare with his stories of Macbeth and Lear; our Aeschylus with his dreams of tempestuous fate; our Jesus with His weeping over the city of Jerusalem, and His growned head the number had arisen to 22,589, city of Jerusalem, and His crowned head bowed in victory on the cross.

CATHOLIC BURIAL

Hay the Jessite are found in Italy, Aus-Beginnia, Holland, France, Spain, A Catholic should be buried in a Catholic Line Line I reland, Canada, the United Cemetery, and if that be impossible, at least Creeko-Slovakia, Jugoslavia, in ground which has been blessed. Thus the India missionary work is law enunciating that the body of the departed by Lacatia, Denmark, Sweden, parted should be carried to the church; that Congo, Zambesi, Madagascar, funeral services should be held, and finally lapan, Philippines, Oceanica, that the body should be interred in a place colombia, Guiana, regularly set apart for the burial of the Chili and Argentina, faithful. Canon 1204 of the Code of Church tes, the Jesuits have Laws expressly names the above three es-

Unless there is a grave reason for prowork of these hibiting the bodies of the faithful before they are buried are to be carried to the church and the sacred liturgy for a funeral The spirit carried out in detail. The Church for the funeral should be the parish church of the assemblish for departed, unless for a legitimate reason another church was chosen by the one who

Catholics Go To Confession

to obtain forgiveness from God, through His duly appointed agent (John 20-23), for having off ended Him. To obtain such forgiveness, they must accuse themselves frankly and fully of ALL their of fenses, have a sincere sorrow for them, promise to repair any injustice done, and, with God's help, never again to offend Him. All these conditions must be complied with or the confession is worthless. Read all about Confession in "Catholic Religion" by Martin, at all book stores.

THE FIRST BOOK EVER PRINTED IN THE WORLD WAS A CATHOLIC BIBLE

died. In any doubt about this matter the parish church has precedence. The burial

interested parties decide. The liturgical service at a funeral is found in the book of ceremonies used at ordinary church functions, and called the

This ceremony may be divided as follows: Prayers at the home before the body is borne to the church; prayers at the bearing of the body into the church; the funeral Mass found not in the Ritual, but the Missal or Mass-book; the so-called Absolution following the Mass; the prayers to be said at the grave. This is the rule with adults. In cases of children who have not attained the age of reason, special regulations are stipulated and the Mass of the Angels is by custom used instead of the funeral Mass.

In olden days the Catholic cemetery was usually in a plot close to, often surrounding the parish church. The reader may remember scenes that surge in memory of the ivyclad rural church, with the tombstones of the departed about. The beautiful chapel at Holy Sepulchre is not adornment alone, but that majestic towered House of God is the fulfillment of the wish of the church. While the customary prayer at the graveside is most praiseworthy, still a visit to the church or chapel, there to pray, there to make the stations, there to remember the departed is the dead. Yet how many more might visit the cemetery chapel if they but thought.

departed is blessed and the reasons are all- tors are busy—too busy to listen to the call sufficient. Man is constituted with both-a body and a soul. The latter, immortal in its nature, is above value.

The body, the dwelling place of the soul, is treasured, is sanctified from the moment of the baptismal amointings to the hour of demise when Extreme Unction was given. With the human body aiding, the soul gave honor and glory to God. In the eyes of the Church, the human body is the temple of the Holy Ghost, the place whereto Christ had often come. The teaching of the Church is this, that God by His omnipotent power will raise the bodies of the dead, reunite them to the souls and then body and soul will enter into the joy of the Lord forever. It is not to be wondered at then, that Holy Mother Church prescribes consecrated ground as the resting place of the bodies awaiting Resurrection Morn.

Burial in Catholic cemeteries is not allowed all. They there buried must have been baptized; they cannot have persisted in apostacy from faith or in wilfull schism: they could not maliciously cling to an organization officially condemned by the church; they must not be such who are cut from the church because of excommunication; they must not willfully have taken their own lives or died unrepentant as a notorious public sinner. Burial of such must be in unconsecrated ground. In all cases where there might be doubt as to whether Christian burial be given or not, the Bishop of the diocese will give decision.

WILD-ROSE

may take place where the family or heirs or The greatest privilege the rich enjoy over the poor is that which they least exercise, the privilege of making them happy.

> Unexpectedly one evening not long ago, the door bell was rung and Father Lynk, S.V.D., was the welcome visitor. He is the distinguished editor of The Christian Family. Along with his journalistic efforts. along with the care of a large hospital, he finds time to write verse. He has published 'My Woodland Forge" through the Mission Press, Techny, Illinois. The following poem entitled "Oft" reveals the spiirt permeating the whole volume.

Oft when my boat was tempest-tossed, You gave me courage, hope and strength, And lo, my boat has not been lost!

Oft when I writhed in voiceless pain, You laid your cooling hand on me, And led me back to health again.

Oft when I wandered through the night I reached my home, because your love Shone over me like a beacon light.

And when at last this life is o'er I still shall trust your hand to guide Me safely up to heaven's door.

An anecdote concerning Dr. Richard Bayley, the father of Mother Seton, foundress of the Sisters of Charity in America, The resting place for the bodies of the is well worth retelling these days when docpoor, some of them. "A surgeon from Staten Island came to ask his advice concerning a critical operation. Despite his desire to oblige, Dr. Bayley refused it, owing to distance, his excessive fatigue and his absorbing engagements. His fellow-surgeon rea oned with him thus: 'How your refusal will grieve those needy persons who are so anxious to see you. It will pain me very much to impart this news to them. They are already so unfortunate and they are so

"They are poor!" exclaimed Dr. Bayley, springing up from his chair. 'They are poor? Well, why didn't you tell me that before? Let's go to them.

There is no need to add that he went and we are not surprised to learn his veritable martyrdom when the Yellow Fever raged so devastatingly in New York in 1795. The blue blood of the father flowed in the veins too of his equally illustrious and selfsacrificing daughter, who some day will be raised to the altar.

At the permanent exhibition of Catholic Missionary Activity housed at the Vatican is a very appealing painting exhibit in the American section. 'Tis a bleak mountainous section of Alaska pictured. In the foreground, stretched in death, is a man face down. But a dog, all alert, is guarding—is watching. Father Ruppert, S.J., is the one pictured and in the role "A Martyr to Charity." He left his post on December 15,

WAYSIDE WHEAT

By the Managing Editor

Some Bishops achieve fame by piety; others, by sacrifice, and a few by playing the stock market. Let the Cannon roar!

Life is queer, and tragic sometimes. A nerve specialist in New Jersey had a nervous breakdown the other day and committed suicide.

Relief has come to the farmers of America. It rained in Nebraska last week, and wheat went to \$1.37 1-2 cents per bushel, a jump that increased the value of America's wheat crop \$68,000,000 in one day. But—let's see the farmer get the benefit of that jump.

War wounds, like blisters on the heel or boils on the neck, are soon forgotten. Mad thousands in Moscow, shouting for blood, demanded that their Government declare war on China the other day because of the seizure by the Chinese of the Chinese Eastern Railway. Not so long ago Moscow was on its knees, praying for peace and weeping at the sight of blood. And in one short decade they are clamoring for another war!

The California Legislature recently passed a "radio slander law", a law similar to the libel laws that affect newspapers in publication of false or malicious articles. The law provides fines or jail terms, or both, for any person who "wilfully, and with malicious intent to injure another utters any slander over the radio." Governor Young of that State signed the law, and it is now in effe**ct.**

It would seem that a law of this kind would be welcomed with open arms and warm hearts by all people. But no. The law was one of the most bitterly fought of all laws ever enacted by the California Legislature. The Legislators were besieged by hundreds of letters, telegrams, petitions, committees and lobbyists, urging them to vote against the bill. Governor Young was flooded by thousands of telegrams, letters and petitions, urging him to veto the bill. It required the hardest kind of fight on the part of decent and influential people to put the measure on the statute books.

The fight against the law was made by organized bigots. The Rev. "Bob" Shuler of Los Angeles had been broadcasting sermons that reeked with slander against the Catholic Church and some of its prelates. Other individuals of the same ilk had been doing likewise. They turned all the vituperous artillery at their command upon the proposed law, so much so that in signing the bill Governor-Young felt-impelled long statement in explanation and defense of his signature. Things have come to a strange pass in America when any Governor of any State feels it necessary to explain why he signed a law as just and important

Right here in New York State we have a Radio broadcasting station that is devoted almost exclusively to vile attacks upon the Catholic Church, upon Cardinal Hayes and other prelates of the Church. A law similar to the California law should be put on the statute books of this State at once. The man who would put poison on the Radio would put poison in your coffee equally as quick were it not for the law against murder. Let us give him a law against Radio poison, and then let us see if he will stand up in the courts and prove the truth of the vile statements he has been making. Slanderers, like burglars, are opposed to all laws that interfere with their business.

1923, in the interest of his orphan charges. Deep winter, with all its hazards, had settled upon the region, but the priest left for home in spite of warnings. How he was lost no one will ever know, but of his dog team only the leader remained when rescuers came upon the frozen body of the missionary. The dog was eating in his hunger the fur of Fr. Ruppert's cap and even though famished, the dog had to be overcome before the body of his master could be touched.

Sunday's Liturgy

Hy. Rev. Joseph L. Lord

July 28 Tenth Sunday After Pentecost

aims always to impress upon each one of us, her children, that Christ is "all in all" to each one of us. Her liturgy is full of acknowledgements of her need of Christ: Lent, for example, is a long-drawn-out cry for help on the way to salvation-for help which can come from God Two weeks ago the bade us rejoice that we are sons of God in Christ, but to fear too, not to imagine ourselves strong, but to know and understand that God alone "our Protector and lour Refuge" in this life, which is a warfare from beginning to end. And today, too, the lesson is humility.

It is "God who werketh all in all". In the example of the proud Pharisee she shows us how utterly absurd we are when in our selfesteem we imagine that what we do for God's glory or for our own sanc-tification we do of our own strength. On the other hand, in the poor Publican she teacher us that the beginning of Life in Christ is the firm conviction that we are sinners, that

but in Christ Jesus: it is in Christ that we have Life, Christ of whom we have been made members, Christ the Church. It is "God who works eth all in all" (Epistle).

What a hard lesson to learn! Daily at Vespers the Church sings words of Mary. "He hath put down the mighty from their seat, and hath exalted the humble" (Luke 1, 52) -"the mighty," that is, in their own conceit; "the humble," that is, who recognize that man of himself is but Pentecost. Green vestments. Mass a reed tossed by the winds. It is proper to the Sunday, with a the lowly who take heaven by storm, as did the Publican, for the Lord hears their prayer (Introit). Prowings" (Gradual), "In thee, O my ity God, I put my trust, let me not be ashamed" (Offertory).

the Father that our life is from July 29, 3rd is "Defend us." Christ and in Christ. And accepta- tive Mass may be offered.

"The same God who worketh all the beginning of Life is humility ble sacrifice to God is "a contrite and In all" (Epistle). Holy Church, (Gospel). If temptations are many, humble heart" (Psalm 50); that is Abdon and Sennon ever conscious that Christ is her life, if we do not fall into deadly sin day an oblation due to God in justice, Mass is proper to t after day, the source of our strength, an oblation that he will accept Holy Church would impress deeply (Communion song). Humility is into our souls, is not in ourselves truth: "If I must needs glory, I will glory of the things that concern my infirmity" (2 Cor. 11, 30).

MASSES FOR WEEK

(The Gloria and Creed are not aid unless otherwise directed. There is only one oration unless others are directed. The Preface is common unless another is directed).

is proper to the Sunday, with a Gloria. 2nd oration is a commemoration of the martyrs, the 3rd is of all the Saints (beginning "Defend tect me under the shadow of thy us"). Creed. Preface of the Trin-

July 29. Feast of St. Martha. White vestments. Mass is proper to God loves justice (Psaim 44): it the feast. Gloria. 2nd oration is a is but meet that we acknowledge to commemoration of the martyrs of A vo-

July 30. Tuesday. Feast of Sts. Mass is proper to the feast with a Gloria. The second prayer is "Defend us," the priest may choose the

3rd. A votive Mass is permitted. July 31. Wednesday. Feast of St. Ignatius, Confessor. White vestments. Mass is proper to the feart with a Gloria.

August 1. Thursday. t. Peter's Chains. White vestments. Mass is proper to the feast. Gloria. Commemorate St. Paul first, and then the marytrs. Creed. Preface of Apostles.

August 2. Friday. Feast of St. Alphonsus and First Friday. Mass is either proper to the feast with a loria, a commemoration of St. Stephen, and the Creed; or; a Volive Mass of the Sacred Heart, with the Gloria and Creed, and the Preface

August 3. Saturday. Feast of the Finding of the Body of St. Stephen. Red vestments. Mass is proper to the feast. Gloria. The second prayer (oration) is "Defend us," the priest may choose the third. A votive Mass is permitted.

the priest may choose the third.