

The Catholic Courier And Journal

Official Paper of the Diocese of Rochester Published at 287 Andrews St., every Friday by THE CATHOLIC COURIER AND JOURNAL, Inc. With the Approbation of the Right Rev. John Francis O'Hern, D.D., Bishop of Rochester TELEPHONE MAIN 1567

Immaculata

This marble sings, in tones of blinding fire, Of wealth beyond the dreams of earthly kings; A strain to which Beethovens might aspire, Carved clean from God's immense imaginings.

The Pope of Rome

The Supreme Court of the U. S. is infallible, but only in matters that pertain exclusively to the laws and Constitution of the country. The Pope is infallible but ONLY in matters that pertain exclusively to religion. CATHOLICS OWE THE POPE NO ALLEGIANCE OR OBEDIENCE OF ANY KIND except in matters of faith and morals. Matt. 16, 18-19.

U. S. SUPREME COURT CHIEF JUSTICES WHITE AND TANEY WERE CATHOLICS

WAYSIDE WHEAT

By the Managing Editor

Bishop James Cannon, Jr., of the Methodist-Episcopal Church, South, active amalgamator of politics, religion and stock gambling, has just used up 20,000 words in a circular telling the American people he "didn't do it."

Four Federal agents raided a man's home in Texas the other day without a warrant, and one of the four shot and killed the man. The agent said he stumbled and fell, discharging his gun accidentally.

educational traditions which offer a real solution to the world's pressing problems. "If we study what I may call the purely educational objectives of the schools in the great ages of faith, we shall discover that a realization of the importance of mind was the prevailing inspiration. These old educators knew full well that mind is the greatest influence in society, and that to train the mind to be safe and beneficent influence was the prime objective of their schools."

In pleading for the sound view of education, Bishop Stritch made it clear that he was a true progressive. He said: "It would be futile to restore the outworn curricula, and it would be foolish to overlook the contributions of contemporary scholars to education. You must absorb all that is good into our schools, and you must keep in our schools the atmosphere and the inspiration which are their most sacred tradition."

EDUCATE THE MIND

Delegates and visitors to the recent National Catholic Educational Association convention in Toledo, Ohio, were amazed at the progress that has been made in Catholic schools in the past decade. Salesmen, business men, educators, everybody who attended the convention came away with the thought and feeling that unbelievable strides had been made.

"Frankly," said a salesman, a college graduate, to the writer, "I went there with a bored feeling. My firm sent me to Toledo to set up an exhibit of our school supplies. It was part of my business, of course, to attend the business sessions, and meet and mingle with the delegates. This meant that I had to listen to the talks that were made, and to the papers that were read. I had attended a number of conventions of public school teachers, but never a convention of Catholic teachers. Somehow I had the impression that this convention was going to be terribly tiresome to me; that I was going to hear a lot of pious talks, and some educational discussions of little consequence and no interest. I was never so surprised in my life. I was carried right off my feet at the start of that convention, and I want to say that I never heard such splendid talks, such scholarly and practical papers at any educational convention in my life. It was simply marvelous. I was fairly overwhelmed by the knowledge of these teachers, and by the logic and the common sense put into their discussions."

The Rt. Rev. Samuel Alphonsus Stritch, D.D., Bishop of Toledo, gave one of the talks that appealed especially to the delegates. He emphasized the fact that the proper training of the mind is being neglected in modern education, and that it is most necessary and most important—far better than the inculcation of fads and fancies of the present day and age.

"Catholic educators," said Bishop Stritch, "stand facing the serious problems of contemporary education with the advantage of a definite philosophy and with traditions that have been tested in the laboratory of life. The Church is not a newcomer in the field of education. Her divine mission to teach, the wisdom of revelation imposed on her from the beginning of her long history, the obligation to found and conduct schools, her inspiration in education and her experience entitle her to a voice in educational problems that demands the respect of thinking men."

"The task of the Catholic educator is to discover, to study and to state in modern terms, methods and practices, the philosophy and the traditions of the schools of Holy Church. Grievously he errs when he seeks to cast aside his own educational inheritance that he may find his objectives and his methods in the chaotic philosophies and the untried theories which dominate so largely the educational thought of today. If perchance the glamor of great names and the external appanages of much learning make appeal to him, let him remember that he alone in the field of education today has the true perspectives of life and is the heir of

thousands who can be encouraged to join. The multitude of lay members have a duty of showing zeal in inviting well-disposed men and women to join them in that great society of Jesus Christ.

Let us ask a few questions of ourselves. Why is it that more of us do not invite our companions who are not Catholics to come to Mass with us once in a while, and to see what the Mass is that is talked so much about as if it were some pagan service? Why not ask your friends to attend Benediction? Why not tell them that they are welcome at missions when they are held in your parish? Why not bring them with you for such special services as First Communion celebrations, and when our Bishop is administering Confirmation? Are you afraid, or are you ashamed, or is it a case of having too little or perhaps no zeal for your Church?

Some time ago a young man came to me rather timidly and asked if he would be allowed to become a Catholic. I talked with him a few minutes and learned that he had a Catholic wife, a couple of children and that he wanted to have the same religion his children were to have. He said he had made the necessary promises and intended to keep them. He also said he thought it might please his wife, and he thought of giving her a possible pleasant surprise when he would come to Mass with her later on and go to Holy Communion, as she did sometimes. He could not keep the secret and the next time he called to begin his instructions the wife came with him. It was then I asked him if his wife had ever invited him to come to church, to attend Mass, or to come to instructions. "No," said she, "I did not, because I did not want to bring religion into the home." He took courage then, and said: "I often wanted to go to Mass with her, but I did not think I would be welcome."

I learned one lesson from that in my pastoral work. Whenever I have a mixed marriage I cordially invite the non-Catholic party to come to Mass and to Benediction, and to consider himself always welcome in our Catholic churches at all times.

But note this, the one thing that the spouse in this mixed marriage should have tried to bring into the home, religion, was the one thing she left out. And there she was married to a man who had a religious spirit, and who wanted to be a Catholic, and who did not get one bit of encouragement from the very one who should have been first to let him know he was welcome at her church and who should have invited him to go with her to Mass on the very first Sunday after their marriage.

We priests have a duty to labor for the conversion of the whole world, to bring in converts to the Church. But our labor is of two kinds, to reach those outside the fold ourselves when we can; and to teach our people that they have the duty of bringing to us their friends for instruction. The many in the parish can bring to the one priest numbers who cannot be reached by him personally. The zeal of our enemies should teach us zeal for God's work in making converts.

Alphonsus in the city of Auburn. And it transmits strength, courage, devotion and fidelity to Church and God to priests and people of the parish to-day.

A glorious record these pioneer Catholics cut into the rock of Faith three-quarters of a century ago! Under the banner of their patron, St. Alphonsus, and under the banner of the Cross of Jesus Christ, they marched forward, onward and upward, until to-day their successors are a power for good in the city of Auburn, and their parish is one of the jewels in the crown of the Diocese of Rochester. Congratulations, and blessings in multitude, upon pastor, parish and people!

FEAST OF THE ASSUMPTION

The Church has a few holidays, as they are called, and some of them are of obligation. There are six on which we are bound to attend Mass under pain of mortal sin. One of those comes on Thursday, the fifteenth of this month. It is a feast in honor of the Blessed Virgin, and it reminds us of the old tradition that the Mother of our Lord was taken to heaven, both body and soul, immediately after her death. That pure body that had not known original sin was too holy to be allowed to know the corruption of the grave. When her work was done on earth of encouraging the infant church her divine Son sent his messengers for her.

We cannot imagine the joy in heaven when the Queen of Heaven, the Queen of Saints, the Queen of Martyrs, entered amidst the angelic music of that happy home. There, body and soul, our Mother, the Refuge of Sinners, rules as Queen. And yet Mary is our Mother. It is to keep her well in mind that we have this Feast in her honor. And it is a feast we all love.

But there is an obligation to attend Mass. Out of the six days that are holidays of obligation, we have few that cause us any inconvenience in attending to that sacred duty. Surely on Christmas and New Year's day, all worthy of the name of Catholic will assist at the holy sacrifice. Four days are left that are dedicated to God, like Sunday, and surely on those four days none of us will commit mortal sin by remaining away through our own fault.

Let us pray at the Masses on Mary's great feast that she will give to us through her prayers the favor we need the most. Let us ask her to bless our Diocese, its Bishop and priests, and the Sisters who are laboring so hard in the cause of her Divine Son. Let us ask her to think of us all in our own burdens and trials and work, that she, the Mother of Sorrows, may make us brave in silently bearing our own. And let us pray to her, asking that she will be at our side at the hour of our death, that we too on the last day may be taken up to heaven, body and soul, to see her whom he loved in life.

DO YOU HELP MAKE CONVERTS?

Whenever a society is formed to attack the Catholic Church it spreads rapidly. The powers of evil spoken of by St. Paul see to that. But it grows because of the misplaced zeal of its promoters. They work to see their society grow, and then they hope to crush that Church which its Founder said would last to the end of time. And in most cases these men of evil zeal are not paid for their work.

We belong to the greatest society ever founded. The Catholic Church is a congregation or society of all who profess the Faith of Christ. It was founded to lead all men to Heaven, to bring peace to men's hearts in this world, to make the love of God reign in their souls, and to promote love of fellow-men: "Thou shalt love God with thy whole heart, and thy neighbor as thyself!"

The question is "What Are You Doing to Cause That Society to Grow? What Have You, Fellow-Catholic, Done in the Past to Bring in Members to Our Church?" Too many say that is the work of the priests. True, but remember it is also the work of the laity. If the members of societies that have spread in the past left it to their officers to make them grow, they would have died an early death, because officers are few in number and cannot reach the

THE REV. JOHN F. GEFELL

Death, reaching out an unerring hand, took from mortal life this week the Rev. John F. Gefell, pastor of St. Pius Church at Cohocton, N. Y. He was laid at rest, blessed by the prayers of the Church and the tears of his friends, in the plot reserved for priests in Holy Sepulchre Cemetery on Friday morning. And so ended his life—the hopes yet unfulfilled, the tasks yet undone, the golden promise of years.

Too young to die, some may say, thoughtlessly. But for twenty-four years he was a priest of God at the altar of God. The Faith he preached—aye, and the Faith he lived, loved and acted all of these years—that was priceless! That was a life's work in itself. A great work, and a beautiful one. The good he did, the souls he comforted, the vocations he encouraged, the sick and the suffering who saw in his presence, in his words, a beacon light of hope; his kindness, patience, priestly fidelity of life and of character—these are memories that did not die with him. His hand shall yet guide and his voice yet encourage those with whom he lived and worked in life, and those who by his example and family ties loved him more than words can tell.

A prayer now, and many a prayer in the future, for this friend we knew, this comrade we loved. May God, to whose service his life was dedicated, consecrated, bestow eternal happiness upon him in Heaven and comfort the hearts of his good parents, brothers and sisters, bereaved now of him whom they held near and dear, but drawn closer to him in the beautiful bonds of Faith!

ST. ALPHONSUS'S CHURCH JUBILEE

Seventy-five years ago a group of twenty Catholic people, of German origin, met in the city of Auburn and organized the parish of St. Alphonsus. The Civil War had not yet been fought. The Diocese of Rochester had not yet been set apart by the Church authorities. Fifteen years were yet to elapse before Rochester was to have its first Bishop, the Rt. Rev. Bernard J. McQuaid. The Catholic population of the city was not numerous. Yet these hardy pioneer Catholics, poor in purse, but rich in energy, in determination, in prophecy of soul and above all, rich in Faith, lifted reverent eyes to God and asked His divine guidance in the work they were about to undertake.

The first service of the new congregation was held in a barn—in a stable. Jesus Christ had been born in a stable, and these Auburn pioneers of the Faith, humble and reverent followers of Christ, were not ashamed nor afraid to start their church in one. And so they knelt, prayerfully, in this rude place seventy-five golden years ago and asked God's blessing upon themselves, their families and their parish.

From this little seed there has grown the splendid St. Alphonsus parish of the present day. And last Sunday the Rt. Reverend John Francis O'Hern, D.D., Bishop of Rochester, and the Very Rev. William M. Hart, Vicar General of the Diocese, went to Auburn to help the pastor and people of that church celebrate their Diamond Jubilee. Priests, Sisters, former parishioners, friends and present parishioners were there in great numbers. And, treasured in a special manner in the hearts of the people, the venerable Constantine Ulrich, pastor of the church fifty years ago, came all the way from Michigan to crown the jubilee with his. Bishop O'Hern celebrated the jubilee in the hearts of all people went out gratefully to Almighty God for the blessings of the years.

The Rev. Frederick G. Straub, present pastor of the church, and the Rev. John J. Wetzell, assistant rector, have a splendid heritage in the history of their church. They are the noblest of noble pioneers are with them. They are brave, devoted, generous, unselfish, and women are with them. The parish school and rectory are the most comfortable and stable of long standing in the city. Blessed by His Holiness, the Pope, and blessed by Him, the parish of St.

Sunday's Liturgy

By Rev. Joseph L. Lord

The twelfth Sunday after Pentecost is the middle point of the long season after Pentecost. Today the Church wishes to bring home to her children the great lesson of love for fellowmen. This love should be the middle point, just as the chief motive force of Christ's whole life was divine love for man. His sublime example of love is therefore set forth in the parable of the Good Samaritan (Gospel) as the keynote of today's liturgy.

Through Christ's example we are to learn that Christian charity must be based on more than natural affection which is limited. He teaches us in the Gospel that we are to love God with our whole being, and our neighbor as ourselves for the love of God. Love of neighbor meant to the Jews only love of their own kin. Our Lord, however, made it clear to them that the law of love has no exception either in heaven or on earth. The manner in which we are to exercise this love of neighbor is found in the Epistle. There St. Paul explains how we are to follow the spirit of the law, and not merely

the letter, as the Pharisees did, "for the letter killeth, but the spirit quickeneth."

We should be on our guard against practicing the law of love in a hypocritical way. Through charity based on the love of God, and exercised according to the spirit of the law, every Christian should seek to "form his own decree of capacity for glory" in the life to come, according to the graces received from God. This eternal glory in Heaven is the final fulfillment of the promises of God made to those who obey His law, especially the great commandment of love, upon which depend the whole law and the prophets. Hence the Church in the Prayer of the day very earnestly asks that we may "run without stumbling to the fulfillment of God's promises."

Nor should we think that we can practice this law of charity without the help of God. We are warned by the Apostle against thinking that we are in any way sufficient of ourselves, for "our sufficiency is from God." In this spirit then the holy Sacrifice opens today with that oft

repeated petition for help, "O God, come to my assistance; O Lord, make haste to help me" (Introit). We are reminded in the Offertory of the great efficacy of the prayer of Moses, whose humble but mighty promises of God made to those who petitioned appeased God, and turned Him "from doing the evil which He had spoken of doing against the people," who by worshipping the golden calf and forgetting their God had sinned most grievously against the love of God. This offertory is noted as a musical gem in Gregorian chant.

The Communion prayer finally sums up strikingly the note of cheerfulness which should accompany man on his earthly journey to God. It was to "cheer the heart of man" that God has given man the fruits of the earth to enjoy, a very appropriate allusion at this time of the year when all nature abounds in the riches of the earth.

The Catholic Courier — A Paper for Catholic Homes

August 11 Twelfth Sunday After Pentecost

Groom and Bride's Sister Faint From Heat at Wedding

London, Aug. 9.—The heat wave responsible for a double interruption during a recent wedding at St. Joseph's Church, Guildford (Surrey). The bridegroom, W. Hardy fainted into the arms of the best man. Hardy had recovered when Miss Phyllis Ellis, the bride's sister, fainted into the arms of her father.

Editor of Angelus Twenty-Five Years Dies in Florida

West Palm Beach, Fla., Aug. 9.—Miss Charlotte O'Loan, author and for 25 years editor of The Angelus, a Catholic publication of Detroit, died at a local hospital on August 1st. Miss O'Loan wrote several books under the nom de plume of Joseph E. Wynne. She was a gifted writer and her books had many readers.