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Friday, August 30, 1929.

## TWENTY-FIVE YEARS A PRIEST

In a beautifully re-decorated church, surrounded by numberless friends, honored by the presence of his Bishop and many of his brother priests, the Rev. Francis Xavier Kunz, rector of St. Francis Xavier's Church, celebrated his silver jubilee as a priest on Wednesday of last week. The whole atmosphere of the celebration breathed religion, joy, happiness.

This was as it should be. The entire life of Father Kunz has radiated religion, joy, happiness. He has preached, lived and thought God and the things of God. His work and his presence have brought joy to many hearts. His spiritual ministrations have brought happiness into many homes, and to many souls. He belongs not to himself, but to his people, his church, his city and Diocese. It was fitting, therefore, that all of his friends, lay and clerical, should unite with him in celebration of the twenty-fifth anniversary of his service as a priest of God. May these years be lengthened, broadened and blessed.

A true priest, Father Kunz has accomplished great good in the twenty-five years of his priestly life. The congratulations, good wishes and prayers of all his friends, and particularly of his own parishioners, are with him on this happy occasion. May the silver light of this jubilee arch for him the future until it blends with the brighter light of his golden jubilee twenty-five years hence!

## FORTY YEARS AT THE ALTAR

We are reminded that the twenty-second day of the coming month of September will mark the fortieth anniversary of the ordination to the holy priesthood of one of God's own noblemen, Rev. John J. McGrath, pastor of St. Mary's Church at Auburn.

The approaching event, so consoling to one dear to Christ and to his devoted people, calls forth from the pen of the writer a truly personal tribute—the tribute of one who has grown into the priesthood in the reflected splendor of those years of saintliness and service in the vineyard of the Lord.

In a community numbering nearly fifty thousand souls, representing almost every race and religion known to man, Father McGrath has been for four decades of years an outstanding figure—indeed, the outstanding figure for Gentile and Jew, believer and unbeliever, Catholic and Protestant have spoken his name with a reverence akin to that of the primary pupil in "Father McGrath's school." City fathers have revered his wisdom and power; civic bodies have prized his counsels; welfare agencies, Catholic and Protestant, have sought his advice, and the poor and the sick and the homeless of every creed have knocked at his portal, never to know a reproach. His very name has been what the name of every "other Christ" should be—the symbol of all that is holy, that is priestly, that is Christ-like.

Back in the village of Clyde, where Father McGrath passed his boyhood, venerable residents still speak fondly of the Christian example of this chosen youth. Forty years and more of absence from the old home have not dimmed the memory of his early virtue. And the "John McGrath" that Clyde knew and loved in the long ago is loved now and blessed by the people to whom he has given forty years of unselfish, untiring devotion.

The writer was but two days old when Father McGrath was ordained. Obviously he cannot remember the first years of this good priest as curate at St. Mary's; but he does treasure recollections of his second coming to Auburn as pastor of the new church of St. Aloysius. And from that day to this, through more than a quarter of a century, Father McGrath has filled in the writer's life a hallowed spot. Following him with a kind of hero-worship as he mustered his many followers, privileged to carry a banner upon the corner-stone of the new church, he has placed, to be near at hand when the good priests came from Rochester to Auburn, and to follow his work for young and old, rich and poor, through the years. The writer has built up a corner-stone of the treasure-house of precious memories. The mortal life of this man of

## The Epitaph

Write on my grave when I am dead  
Whatever road I trod,  
That I admired and honored  
The wondrous works of God.

That all the days and years I had  
The greatest and the best,  
Each day with grateful heart and glad  
I sat me to a feast.

That not alone for body's meat  
Which takes the lowest place,  
I gave Him grace when I did eat,  
And with a shining face.

But for the spirit filled and fed,  
That else must waste and die,  
With sun and stars replenished  
And dew and evening sky.

The beauty of the hills and seas  
Brimmed that immortal cup,  
And when I went by fields and trees  
My heart was lifted up.

Lap me with green grass and write  
Upon this daisied sod,  
That still I praised with all my might  
The wondrous works of God.

—Catherine Tynan.

From out that treasure-house he draws, to-day, the vision of Father McGrath, when the poor workman was killed, leading the nine little orphans through the city streets from shop to shop, providing them with shoes and clothing for many a dark day that was to come; and in the workman's cottage he heard, that night, the orphans' prayer as they gathered about the mother's knee: "God, make that big man good," and he knew that that childish benediction had struck a responsive chord in the Sacred Bosom of Him who had said: "Because you have done it to the least of them, you have done it unto Me!"

The writer saw him by the shore of old Owaseo that summer night of 1911, when the bodies of his two young parishioners were brought from the angry waters. He heard his whispered word of consolation to the frantic parent that brought comfort and resignation, as only Father McGrath could bring them, and in his heart he hears there welled up the desire to follow in the footsteps of the man who could bring the love of Christ so close to this sorrowing, sinful race.

The writer has never passed a single day as a member of Father McGrath's congregation. For all the world he would not detract from the gratitude due those who have guided his own feet to the sanctuary; but because he is a priest, and because he loves his priesthood, he is on his knees to-day to thank the Gentle Saviour who has given to the humble Catholics of Auburn to know forty years of a priesthood so like the Master's own.

To those whom God has given you, loved priest, you have been an image of Himself. And none have been lost through fault of yours; no "son of perdition" is there to mar the memory of those happy, useful years ago. O, how truthfully you can apply to your own apostolate the words of your Divine Model: "I know mine, and mine know me!" In your dealings with your spiritual children you have exemplified as only a true priest can that sacred bond of unity that exists only between a shepherd of Christ and his flock—that wondrous bond of unity that shall reach its perfection in the world of light and unite pastor and flock for all eternity, when the flocks shall all be told, and the number fulfilled, and the shepherds shall gather around the Great Shepherd of the sheep in the folds upon the everlasting hills. May God be with you!

## CATHOLIC EDUCATION PHILOSOPHY

The Archbishops and Bishops of England and Wales have put clearly and correctly Catholic teaching on rights in education. It is a matter that should be thoroughly known and understood by all peoples living under governmental conditions where there may appear to be conflicting rights.

First—It is no part of the normal function of the State to teach. Second—The State is entitled to see that citizens receive due education sufficient to enable them to discharge the duties of citizenship in its various degrees. Third—The State ought, therefore, to encourage every form of sound educational endeavor, and may take means to safeguard the efficiency of education. Fourth—To parents whose economic means are insufficient to pay for the education of their children, it is the duty of the State to furnish the necessary means, providing them from the common funds arising out of the taxation of the whole community. But in so doing the State must not interfere with parental responsibility, nor hamper the reasonable liberty of parents in their choice of a school for their children. Above all, where people are not all of one creed, there must be no differentiation on the ground of religion. Fifth—When there is need of greater school accommodation the State may, in default of other agencies, intervene to supply it; but it may do so only in default of and in substitution for, and to the extent of the responsibility of the parents of the children who need this accommodation. Sixth—The teacher is always acting in loco parentis, never in loco civitatis, though the State, to safeguard its citizenship, may take reasonable care to see that teachers are efficient. Seventh—Thus a teacher never is and never can be a civil servant, and should never regard himself or allow himself to be so regarded. Whatever authority he may possess to teach and control children, and to claim their respect and obedience, comes to him from God, through the parents, and not through the State, except in so far as the

## Catholics Pray For Our President

In the Catholic prayer book one of the prayers offered to God is as follows:

**"We ask the blessing of Almighty God FOR THE PRESIDENT and FOR ALL THAT ARE IN HIGH STATIONS, that they may lead quiet and holy lives. FOR PEACE AND GOOD-WILL AMONG ALL STATES AND PEOPLES, and for the necessities of mankind."**

### THE CATHOLIC CHURCH FLOURISHES MOST IN A REPUBLIC

State is acting on behalf of the parents.

For its brevity and accuracy in matters of Catholic ethics, this is one of the most important social documents of the twentieth century. In view of its content, the reader is asked to recall the reply made by Pope Pius XI to Mussolini's ill-chosen remarks in proposing the Lateran Treaty to the Italian Chamber. There is, at least, a temporal sequence between the two utterances.

This statement of the Bishops reviews for American Catholics, also, some important points. In saying that, "it is no part of the normal function of the State to teach," the Bishops have enunciated a principle of wider scope than mere education. For there exists in our country a group of political thinkers whose doctrine is that the best State is the one which exercises the greatest number of functions. Briefly this means that the State has the moral power to do all that it has the physical power to do. Apparently this is the cute way of saying, "Might is right." American laymen and ecclesiastics should be on guard against such political heresy.

When the document states that the State ought not to have a monopoly of education it means that the State ought not to socialize education. For if the State were justified in socializing education, which is one of the most important activities, or industries, of the citizens, no argument would be valid against the State's claim to socialize all other industries of the country. In safeguarding the parental right to educate, the State must not claim a higher authority than the parent. In defect of the parent to provide the means, the State must provide them. And this principle is of still greater force in the case not of an individual poor parent, but of a large group or class of poor. It is a principle of great force in the light of the statement of Pope Leo XIII: "A small number of very rich men have been able to lay upon the laboring poor a yoke little better than that of slavery itself." Rerum Novarum.)

The State in giving financial help to poor parents must not interfere with parental responsibility. Every responsibility or duty connotes a right. Right is a fundamental property, it must be safeguarded for the parent. And legislation which would grant financial aid to parents at the cost of parental responsibility would be no law at all, but a species of violence. This principle, which again finds its authority in Rerum Novarum, needs to be enunciated many a time and oft in all countries today. It is a true declaration of the Rights of Man.

## ARAB AND JEW

News from the Holy Land is disquieting. Moslem fanaticism, dormant for a long time, is rising over a troubled land in a blood-red sky. Racial and religious differences, aroused to fury, are finding their outlet in blood, murder and rapine. It is the inexorable hand of human nature, writing upon untouched pages of history, the records of the passions and prejudices of mankind. It is pathetic to think that where the feet of

Jesus walked, in the very streets where He lifted His voice in behalf of peace and prayer, the sword and spear of the fanatic Moslem is taking human life without regard to age or sex—merely for the lust of blood and to satiate ancient prejudices.

It was to prevent this very thing that the Crusaders of old fought and died. Army upon army went out of Europe, carrying the cross, to wrest the Holy Land from the Moslem. Their bones whitened many a desert and many a forest, and their blood consecrated the land they loved with such sincere religious fervor. They failed, but only in the sense that they did not attain their objective. They succeeded in the higher sense that they taught the world lessons of sacrifice and self-abasement that are still the marvel of the ages. Glory, in its solemn round, did not leave them untouched.

The passing centuries have written many a pathetic chapter into the history of the Holy Land. Some are written by the sword of the Moslem; others by the blood of the Christian. The World War, dragging its bleeding feet across continents, as well as nations, revived dormant hatreds in the Holy Land. The conquest of Palestine by British troops was an epic event. Out it grew the hope and dream that the Jewish homeland, dead for two thousand years, might be revived. It was a great task. It was a historic undertaking. It appealed to the children of a race that has known exile and persecution in every land under the sun, but that has waxed strong and influential in spite of this. Great Britain, given a mandate over Palestine by the Peace Conference, lacked the movement heartily.

But when the modern state of Palestine was set up the trump cards of centuries were stacked against those who do it them Mohammedan Arabs, numbered nearly ninety per cent. of the population. The God of Israel and the god of Mohammed were as strangers. There was nothing in common between the Jews and the Arabs. Fanatics on both sides dug deeper the dividing lines, and wrote in glaring script letters of hate and discord. The high commissioner, appointed by Great Britain, and the Legislative Council carefully selected for the purpose of shaping the destinies of the new nation, soon faced the problem of racial and religious hatreds. Dissension stalked in the very streets of Jerusalem, and on it involved Orthodox Greeks and other religious bodies. More than a year ago, in the sacred days of Holy Week, disgraceful assaults were made upon Catholic religious processions. Bad feeling was engendered. Blood was shed.

Now a more serious situation arises. A widespread Mohammedan uprising is threatened. Secret likes and dislikes are finding vent in ways that are appalling to Christian peoples. Streets, two thousand years ago reddened by the blood of Jews shed by Roman swords, are reddened again by the blood of the same race, shed now by the swords of Moslem fanatics. Thus are the cycles of suffering kept revolving for a race once the chosen people of God. But in a thousand years ago Rome was supreme

## Sunday's Liturgy

By DOM BEDE SCHOLZ, O.S.B.

September 1

Fifteenth Sunday After Pentecost

The Church today turns her thoughts to the Parousia, the coming of Christ at the end of time. "Easter and Parousia" would be an appropriate title for this day's liturgy. The Introit is the prayer of one who during the last week has felt the effects of the battle against the flesh: "Bow down Thine ear, O Lord, to me, and hear me: save Thy servant, O my God, that trusteth in Thee: have mercy on me, O Lord, for I have cried to Thee all day." Joy is what this confident soul is again seeking: "Give joy to the soul of Thy Servant; for to Thee, O Lord, have I lifted up my soul." (Ibid.) The individual to be truly happy must necessarily belong to the Church. But the Church herself is not able to give this joy, except through her head, Christ. Therefore, we pray in the Collect of the day: "O Lord, cleanse and defend Thy Church; and since without Thee she cannot abide in safety, may she ever be governed by Thy grace." St. Paul in the Epistle once more describes the great conflict between Satan and Christ. "If we live in the spirit, let us walk in the spirit." The imitation of Christ opens limitless horizons to perfection. "Let us not be made desirous of vain glory, provoking one another, envying one another... Bear ye one another's burdens... For he that soweth in the spirit shall reap life everlasting." (Epistle). Ever does the Apostle exhort us to progress in the Christian life.

Temptations, great difficulties, serious contradictions, and deep sufferings must not frighten us. All these serve to nourish charity if we serve God through love. The cross may be heavy and its weight felt, but thus we become more Christlike.

Let us have patience with ourselves in this striving for perfection. Soon we will be able to say, "With expectation I have waited for the Lord, and He had regard to me... and He put a new canticle into my mouth, a song to our God" (Offerory). The sacraments are our principal means of help. "May Thy sacraments, O Lord, be our safeguard, and ever defend us against the assaults of the devil" (Secret). This is particularly true of the "Bread that I will give" which "is

## THE WORLD OF PETER AND OF PAN

We are solemnly warned by the Rev. Fulton J. Sheen, of the Catholic University of America, at Washington, D. C., if the present philosophical and religious conditions continue in America, that this land of ours will soon be divided into two worlds—the world of Peter and the world of Pan. These worlds he defines as follows:

The world of Peter: "That large group of genuinely religious men and women, who are God-fearing and firm believers in the Divinity of Christ, who feel the need of some visible and sacramental communication between God and man, who are urged on mentally to the necessity of some intellectual primacy in the world of faith, who slowly but surely, by the very logic of their minds, end in the veneration of the world of Peter—or the Church of God."

And the world of Pan: "That other group who mouth about the necessity of a new God, conformable to astrophysics; who prattle about a new morality based on a statistical study of the way men live; who depend solely and entirely on the group for their creed, and who will also, by the very logic of their ways, slowly and surely end in the worship of Pan or Paganism. But there will probably be no more Peter Pans, or amalgamations of the hot and cold, or Federations of Churches, as active channels for the communication of Divine Truth. Sects, to some degree, may and probably will continue, but only in the way that skeletons continue to survive in a desert."

It follows, then, Dr. Sheen says, that the education of our youth involves a double process, educating for the world of Peter and educating for the world of Pan. The first concerns itself with the presentation of truth to unbelievers. It is one thing to unfold the beauty of Catholic truth to those who have faith, Dr. Sheen says, and quite another thing to unfold it to those who have no faith. In presenting Catholic truth to the non-Catholic mind, Dr. Sheen says it should be presented not as something foreign, but as something that harmonizes with the best that is in the non-Catholic system. In other words, find what is good in the non-Catholic system, and start there. Find the common denominator, and start there. Give the non-Catholic a lift, if you find him halting by the roadside. Don't tell him he has to go back to the beginning and start all over again.

The sixteenth century cry for a new church became the eighteenth century cry for a new Christ. Dr. Sheen says, and the nineteenth century for a new God, and the twentieth century for a new religion. He warns educators not to trouble themselves with the dead philosophies of the past. They are dead, and let them stay dead. But give keen thought and care, Dr. Sheen tells us, to the philosophies of the present day; to the things and thoughts that trouble the minds of our youth. Don't tell them that divorce and birth control are wrong because the Church says they are wrong. But go deeper than that, and tell them why the Church says they are wrong. In other words, keep in close touch with all the philosophies, all the travesties and travails of thought and the trend of thought—with everything that troubles the minds of our youth, and see to it that we keep the world of Peter ahead of the world of Pan.

"We are responsible," Dr. Sheen says, "to the times in which we live, and on Judgment Day teachers will not be asked how many skeletons they exhumed from the past and re-buried in the dust, but how well they served the cause of truth in the days of their flesh."

Our schools and colleges will reopen in a few days for another year's work. These are thoughts it will be well to remember, that we may keep Christian truth in the soul of our schools and in the souls of our pupils.

None dared lift hand or voice against her butcheries or her barbarism. Now it is different. The cross of Christ, carried through many centuries by millions of faithful Christians, has made an impress upon civilization that cannot be ignored. The slaughter of Jews in Palestine or anywhere else will not be tolerated. Humanity cries out against it. Christianity cries out against it. God Himself, weeping as old over the beloved city of Jerusalem, cries out against it! It must and it will be stopped.

## Georgia Woman Leaves Gifts To Catholic Homes

Macon, Ga., Aug. 30.—The will of Miss Amelia Horn, a member of the publicity committee of the Catholic Laymen's Association of Georgia, provides several bequests to Catholic institutions.

St. Joseph's Parochial School, Macon, receives \$10,000; the Diocese of Savannah, for the education of young men for the priesthood, \$3,000; St. Mary's Orphanage for Boys, Washington, Ga., \$1,000; St. Mary's Orphanage, Savannah, \$1,000; the Catholic Laymen's Association of Georgia, \$1,000; Columbian Building Association, Macon, \$1,000, and St. Anne's Society, Macon, \$250.

## A Delegation Of Legionnaires Received by Pope

Vatican City, Aug. 30.—Pope Pius on Monday received National Commander Paul McNutt of the American Legion and a delegation of visiting Legionnaires in a private audience. The Pontiff welcomed them cordially, addressing a few words to each one. He then spoke briefly to Commander McNutt.

The Catholic Courier — A  
Paper for Catholic Homes