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Friday, September 18, 1999.

ABOUT OUR PUBLIC SCHOOLS

It would be well if all non-Catholics could read a digest of the sermon delivered list Sunday morning in St. Patrick's Cathe- tory settlement of agrarian problems. Their

convince many non-Catholic Americans that such amendments as may be necessary to their Catholic brethern are unalterably opposed to the public school system of the lindivisible, small rural and urban properand. In the city of New York there has been organized an Inter-Faith Council which is attempting to formulate a plan whereby religious instruction may be given in the public schools with the co-operation and approval of the parents of all of the children. isgr. Lavelle not only spoke favorably of this movement, but he spoke in high praise of the public school system of America.

The one regrettable feature of our release school system is that it is not prepared to offer religious education." "But why should Catholics be interested in religious education in public schools when we have our own schools?" some one will be quick to ask.

instruction for them."

of the Inter-Faith Council," Msgr. Lavelle ing to the uplift of peoples, the Church is all men could be brought to share their and of the policies of the states. pirit, there would be no doubt that religious instruction, in a manner satisfactory to all in all schools."

heautiful of all things in life.

In closing his sermon Magr. Lavelle said: Inter-Faith Council in our city."

Religion should hold the first and most important place in all systems of education -Knowledge of God, love of God, service of God these are what hold humanity to-

the teaching of religion in our public schools. Protestant. All such, in varied forms, have appeared to any system of education that appeared recently as headliners in our bignorm include religion. And if religion selling magazines. Case histories are cited, district would want, as Magr. Lavelle was deductions are made, and in all much acby trangress the rights of anyone.

religion. Again, strange as it may seem, the digestive processes of Catholics do not a labor unions, emphasises always assimilate properly ethical and resolicitude of Holy Mother ligious truths of this nature.

Candles

The gravest courtesy of light, To all sweet loneliness a friend: Upon the scholar's book at night Thy beam his brooding blend. Nothing except thy rays may shine To gild the missal's page at dawn, Ar Mass is chanted line by line Ere night be quite withdrawn. When the tont gives eternal life Thy light rests on the infant's head;

Thy wick burns as the happy wife Comes from her childing bed. And when I vanish out of mind, Candles around me as I lie Deaf even to the dirge, and blind To all except the sky, May I fix eyes on Him who stands

Among the candlesticks aflame, The seven stars within His hands, And on His lips my name.

—Theodore Maynard in "The Commonweal"

principles than unions dominated by opposite principles. Better the cross than the torch; better the Ten Commandments than the howl of the mob. This is what the decree It is well to remember it.

Pope Leo XIII issued one of the greatest documents on labor ever penned by man. It is still read, after many years, with profit and inspiration. Not long ago, in a public address, the head of the American Federation of Labor referred to it with the greatest of admiration. The Catholic priests and Bishops of Mexico used Pope Leo's encyclical several years ago as their guide in framing demands upon their country for the satisfacdral. New York City, by the Rt. Rev. Msgr. help the farmers have been continuous for help the farmers have been continuous for many years. As late as March 29, 1924, the Archbishop of Mexico said in a public adarch between cuthorities asked that The malicious propaganda of various dress that the Church authorities asked that groups of organised bigots has done much to

> At the recent International Labor Conference in Geneva a Catholic prelate, former Labor Minister in Prussia, Monsignor Brauns, submitted for the Catholic contingent of the conference a memorandum on Colonial labor, dealing with the hardships and injustices of laborers in the colonies, and asking that these be mitigated "until such time as forced Colonial labor could be entirely abandoned. The International Conference adopted the recommendations of the Catholic contingent, and great reforms for Colonial labor are expected to be brought about in the near future.

Monsigner Ignaz Seipel, Austria's great-"About one-half of the Catholic children in said the Church preferred her missions to the Nation are in our public schools, and we suffer and her missionaries to be driven must consider means of gaining religious away rather than to allow them to serve imperialistic ideas. He declared further that The spirit which animates the members in the matter of international policies looksaid, "is eminently fair and constructive. If centuries in advance of the secular powers

Labor has no stauncher friend in the world than the Catholic Church. Nor, for denominations, would shortly be instituted that matter, has the employer. The Church, in all labor difficulties, applies the greatest There is a fine spirit of Christian charity principles ever enunciated in the world—the in these words. There is concern not only teachings of Jesus Christ. Respect for the for Oatholic children, but for all children, for rights of others, respect for all property Migr. Lavelle knows what all clergy and rights, humane and kindly treatment of most of the laity know, that a child educated working people, the abolition of everything without knowledge of God loses the most that savors of slavery, the duty of the laborer to give a fair return for his wage, "One cannot help admiring the American and the duty of the employer to pay a living public school system, and realizing what it wage—these are principles that form the means to us," Msgr. Lavelle said further. Very root of peace and progress in the world And again he expressed regret that the pub- of labor. All employers of labor, therefore, lie schools are not prepared to give religious will do well to remember the recent declarainstruction to the boys and girls of the land, tion of the Sacred Congregation of the Council—that Christian labor unions are needed tory lystem may be worked out for teaching communistic principles in the working world. religion in the public schools, and to lend They should encourage such unions, and your support to such movements as the stand solidly with the Church in the great humanitarian principles that are championed by the Church, vigorously and unfailingly.

THINK TWICE

Current magazine literature has recently was of the world for the soul, and give to taken upon itself the duty of discussing life its highest and noblest ideals, its finest ethical questions of the day. Why a and most secred truths.

Protestant should never marry a Catholic Church is not opposed to and why a Catholic should never marry a Protestant should never marry a Catholic, caraful to say, a system that "will not offend cumulated information, accurate and inaccurate, directive and misleading, is presented for the intellectual digestion of the THE CATHOLIC CHURCH AND LABOR public. Strange as it may seem, the process of digestion does not always take place Me recent issuance of an important Pon- without some disparagement to the Catholic

With Patrick Henry, we turn to the past With Patrick Henry, we turn to the past.

With Patrick Henry, we turn to the past.

The history of mixed marriages in the past. nuffecturer in northern proves the wisdom of the Church in her promarked effect upon the nouncement. Mixed marriages are to be condemned, and dispensations only to be granted for grave reasons. In America, Sacred Congregation where Catholics normally meet as many right of employes to Non-Catholics as Catholics, they are some-Non-Catholics as Catholics, they are somematives, but expresses times restless under the prohibition. This
is especially so when Cupid has accomplished
his work and is awaiting results. They are
eager to marry, and they think themselves
quite capable of estimating dangers and difscatter which may beset them in a mixed
matriage, and of coping with them. They
refuse counted and reject guidance. They
feel that the Church is just a little too material, if not consewhat grandmotherly, in

Catholic Church 1900 Years Old

The Catholic Church teaches the true Church of Christ must be Apostolic, founded on the Apostles, the chosen 12 whom Christ selected to be His successors in His work of saving the world. Ephesians, 2, 19-20, ". . . ye are fellow citizens with the saints, and of the household of God, BEING BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, Christ Jesus Himself being the chief corner stone."

THE FINEST STAINED GLASS IN THE WORLD IS IN THE CATHOLIC CATHEDRAL AT CHARTRES

her care for her flock; inclined to become over-anxious about their spiritual welfare. In any case, they believe that even if the Church is right in general, and the prohibition is reasonable in most cases, it is not so in their own, because they want to marry an exceptional non-Catholic. So they apply for a dispensation without much more ado.

The blind lead the blind, and both fall. If love is blind, it is perhaps more so in this matter than in any other. Desire magnifies good intentions till they have the force of accomplished facts. The Catholic intends to be faithful to his Catholic habits. Typically American, he has a "movie" mind. In his mind's eye he sees his wife first impressed, then curious, then eager, then under instructions, all the stages of a conversion rattling on with the rapidity of a cinematographic film, and with the reception into the Church as apotheosis. If children should arrive before the moment of this happy culmination, his instructions to them will be a happy stage in the process.

But imagination is here running riot. This faculty leads itself quite readily to diabolical pressure. Any one experienced in the care of souls can assure him that this is not in the very least the way things will go. People in love are, as a rule, in an unreasonable frame of mind in so far as any conflict arises to threaten the longed-for course of true love. Love is marked for its generosity. and the state of being in love involves so tions of the marriage relationship are such that they cannot be imagined before they are experienced. Thus it is that advice which seems to imply distrust or criticism of the beloved is dismissed more or less summarily. The conscience is not deeply involved, because loyalty and integrity push the Catholic along the very path which he is anxious to tread. Marriage deserves serious thought, not alone once-but think twice and then some.

OPPORTUNITY!

Half a century ago five brothers, mere youths, emptied their pockets into a hat, and counted out the magnificent total of \$5.00, plus nothing. Investing \$3.70 of the five in hand-bills, they rented the opera house in the village of Baraboo, Wis., put a sign over the door announcing a one-night "moral, elevating, instructive and fascinating concert and variety performance" by Ringling Brothers-and played to an audience of 47 people! The other day, in New York City, John

Ringling, last of the five brothers—famous long ago as head of the "world's greatest circus"—announced that he had purchased the largest group of tent shows in the world, including all their talent, menageries, equipment and Winter quarters, thus virtually becoming the Circus King of the World. Less than half a century ago he was a singing clown in a circus, following out the life selected by himself and his brothers in the little village of Baraboo. Penniless then, he is the master of millions now; head of the

WAYSIDE WHEAT

By the Managing Editor

Mrs. Alma Marie Gutza of Detroit, Mich., held mystic converse with a clairvoyant, with stipend paid in advance, in the matter of her missing husband. The clairvoyant, looking into the stars after he had looked in Mrs. Gutza's pocketbook, told her that her husband was dead. Mrs. Gutza, weeping, went to the office of the U. S. Veterans'

world's greatest amusement organization; employer of nearly 10,000 people; mastermind of a group that plans and dominates the class of entertainment that attracts many millions of people each and every year.

It can be said truthfully of John Ringling and his brothers, four of them dead now, that through their half-century of circus life they never forgot or abused the meaning of the word "moral," used to advertise their first performance. They never permitted their circus to pander to the immoral or sensual, and never sought, by advertisement or otherwise, to appeal to the baser passions of mankind.

But the word we wish to emphasize here is-Opportunity! John Ringling saw it and used it-witness his great circus organizagenerous an attitude to the beloved that all | tion, worth millions upon millions to-day. the virtues are magnified and all the faults | George Eastman, honored citizen of our own are minimized. The conditions and the exac- Rochester, poor as the Ringlings in his boyhood and youth, saw it and used it-witness his great Kodak works, giving employment to-day to nearly 20,000 people. Al. Smith, Bowery boy, cleaning dead fish in a Fulton street market for a few pennies a day to help buy bread for his widowed mother, saw it and used it—and the whole Nation honors him, respects him, and considers him one of its ablest and foremost citizens.

This list we might multiply ad finitum. All around us are men and women who have taken advantage of opportunity—their opportunity, fidelity to a purpose, tireless work, and a consuming desire to win success. John Ringling toiled in the stone-strewn fields of adversity. George Eastman knew again and again the coldness of poverty's hand. Al. Smith, newly-elected Assemblyman, went back to his desk night after night to study legislative manuals and legislative methods, while his associates, most of them forgotten now, frittered away their time with the follies and foibles of life. Workhard work, and numberless sacrifices-was the key that opened the door of Opportunity to these men.

It is well to remember this, and it would be well for teachers to impress this upon their students in these early days of the new school year. Opportunity drives no golden chariot to the door of the favored few. It offers no inviting paths, flower bordered and smoothly beaten, for the elect. It lies beyond hard years of toil, and one must walk, as Lincoln walked as Washington walked; as many another walked, pathways that bruise and batter tired feet dominate by invincible used in his tonic to keep it from becoming

Bureau to make claim for his life insurance. But the Veterans' Bureau showed a skeptic spirit towards clairvoyants. They did not join Mrs. Gutza in weeping, nor did they pay the life insurance. Instead, they produced Mr. Gutza, alive, well, remorseful for his disappearance, and also skeptical of clairvoyants. Mrs. Gutza joined him in his skepticism, and he joined her in their home.

Authors and poets, we are informed, no longer live in garrets, cat out of ash cans, or die of starvation. Nor do they have to do as Oliver Goldsmith often did, hold their hands over the holes in their trousers while conversing with admiring readers. Good novelists and poets, we are told by experts on the wherefore of life, live on country estates, drive imported limousines, or marry the daughters of millionaires and forever after forget the existence of poverty and boardinghouse hash. Many of them are syndicated, and write for the Nation; others hold political jobs and write on the side; some have chicken farms, and raise broilers by the " OF BRIDE

The Saturday Evening Post is paying Al. Smith \$2.00 a word for his life. Ex-President Coolidge is reported to have received \$100,000 for writing things nobody could get him to say in the White House. Business houses often offer \$10,000 in prizes for the best two-hundred word letters on soap or scup, and some magazines are paying \$2,000 for the most dramatic articles on Love and Life, with the privilege of spelling all the hig words wrong if you wish. When you come to look over the literary oportunities of the land, it makes you feel that it is almost a shame to work for a living.

Great are the ways of the reformer. A committee in England, presided over by a gentleman named Sir Walter Schuster-or should it be Shyster?—has recommended the establishment of 23 new centers of convenient-happiness where the poor can get-better food, better wages, or better jobs? Nothing of the kind—but where the poor can get cheaper divorces! Some 200,000 couples are living in England, according to this committee—living together, but hating one another because they are too poor to get divorces. So the committee, its hearts running over with human sympathy, has recommended the establishment of these 23 new centers for the consideration of matrimonial mishaps of the poor, and for the dispensation of bargain rates in dissevering the mismated hearts, beating now no longer as one, but yearning to throb as two.

"Do you keep divorces here?" a little girl asked a country storekeeper long ago.
"I do not," said the storekeeper, a little truculently.

"Well you better get some," said the little girl, "because I heard Pa telling Ma he was going to get her one."

Sir Schuster, or Shyster's committee must have heard that story and been impressed by it.

It makes an awful difference whose stomach is aching. More than two years ago the Rev. E. S. Shumaker, superintendent of the Anti-Saloon League in Indiana, and selfselected arbiter of the morals and drinks of his neighbors, violently opposed the use of alcohol for medicinal purposes, even in cases involving life or death. In plain English, his doctrine was: "Let them die, if they can't live without liquor!"

But, alas for the mutations of time, and the vagaries of one's interior! Mr. Shumaker's nerves and stomach gave out in his heroic fight for a dryer and better world. He went to Battle Creek sanatarium for rest, recuperation and inspiration. The rest and recuperation he received in bed. The inspiration came from a bottle of tonic containing 23 per cent. alcohol! Was the Rev. Mr. Shumaker shocked? He was not. Apparently he was delighted. For when he got back home back to the arid and aridous atmosphere he himself had helped to create he could not obtain his blessed and inspiring tonic. So he has been buying it, via the U. S. mail, at Battle Creek. An unfeeling world, unearthing his purchases, pointed the finger of scorn at him. Whereupon the virnous gentlemen blanchy amountees that he was informed the 23 per cent, alcohol was unpalatable! Sic semper alcoholitis!

Sunday's Liturgy

By DOM ANGELO ZANKL, O.S.B.

September 15 Feast of the 7-fold Sorrow of the B.V.M.

the liturgy of a greater feast takes in the Gospel. precedence over the liturgy of the Sunday itself. This is the feast of wholesome lesson for us: only by the Order of Servites as early as the seventeenth century, then extended to the whole Church by Pope Pius VII. and raised to the dignity of a second-class feast by the late Pope Plus X.

Mary, the Mother of Sorrows, is often represented with her heart pierced by a sword, at times by seven swords, according to the text of Luke 2, 35: "Thy own soul, a sword shall pierce.

The Mass of the Feast gives us in a few rapid, dramatic strokes of the Introit, a vivid picture of Mary's sufferings which reached their culmination under the supernatural gloom of Calvary's mount: "There stood by the Cross of Jesus, His mother and His mother's sister,

Mother, a feast celebrated at first would be near to Christ, must be of Sorrows, given to us in abundance only by the Order of Services as near to His Cross, must partake of in the holy Sacrifice, especially if by suffering. Mary, because she was Communion "we partake of the

most near to Him, was also nearest sacrifice of our Lord Jesus Christ." to the cross and partook most fully of suffering; for when she pro- that our Mother's prayer will help nounced the humble "Be it done to to give us, what we need so badly. me according to thy word," she ac- "the fruit of every good and salu-cepted all that was to come of joy tary gift" from above (Postcomand of sorrow. The problem of suffering has its very definite and necessary place in the divine plan of redemption; for the true Christian life consists not only in prayer, not only in the exercise of true charity. but also in suffering, as Christ himself, our exemplar, showed.

The Blessed Virgin is to us not only an exemplar in her sufferings, but also a helper. She helps us by her intercession to "obtain the blessed fruit of Christ's own Pas-Mary of Cleophas, and Salome and slon' (Collect). For this it is neces-Mary Magdalen. Woman, behold thy sary in the dispensation of God, that Son, said Jesus; to the discipite, we suffer, but still more necessary St.: Catherine's Convent, Springfield, however, Behold thy mother." This that we offer our sufferings in union Ky.

Again, as on the previous Sunday, same picture is repeated in the with those of Christ, in union with Sisters' Home Shares in the Gospel.

His ever-enduring Sacrifice. It is Gradual, in the Alleluia refrain, and only thus "we may share in the re-There is in this picture a most ward of the blessed" (Secret).

'holesome lesson for us: It is a The strength for this is, with the the seven sorrows of our Blessed law of the Christian life that he who laid of the intercession of our Mother

It is then that we may be certain to give us, what we need so badly, munion prayer.)

Dominican Sub-prior Dies New York, Sept. 6 .- Funeral serv ices were held August 31st for the Rev. Martin A. Sheehan, sub-prior of the Church of St. Vincent Ferrer who died after a brief illness. He was 67 years old. Father Sheehan was born in Lexington, Ky., and was ordained to the priesthood at St. Joseph's, Somerset, Ohio, July 19.

In Estate of Actress

New York, Sept. 13,-The Sisters' Home for Cancer at Hawthorne, N. Y., will receive a half share in the residuary estate of Mrs. Edna Macauley Lewisohn-Fox, noted actress of a generation ago, according to the terms of her will just filed for probate.

Mrs. Fox left an estate of \$400,-000. After distribution of specific bequests, the estate will be shared by the Sisters' Home with the Henry Street Settlement, Visiting Nurses Association of New York City.

149 Descendants Left By Catholic Woman

Fremont, O., Sept. 13,—Trs. Catherine House, who died recently at the home of her daughter here, Joseph's, Somerset, Ohio, July 19, had as mourners nine children, 7.72, 1885. He is survived by a sister, a grandchildren, and 68 great grand-member of the Dominican Order in children. She was 88 years old. Funeral services were held in St. Noseph's Catholic Church.