CATHOLIC COURIER AND JOURNAL, FRIDAY, SEPTEMBER 20, 1929. The Catholic Courier To-Day And Journal The Best Catholics al Paper of the Diocese of Rochester Only from day to day The life of a wise man runs. d at 237 Andrews St., every Friday by What matter if seasons far away HE CATHOLIC COURIER and JOURNAL, Inc. Have gloom or have double suns? With the Approbation of the To climb the unreal path, tist Rev. John Francis O'Hern, D.D., We stray from the roadway here: Bishop of Rochester We swim the rivers of wrath, Those who make the best citizens, employes, and neighbors, are those who TRIBEPHONE MAIN 1567 And tunnel the hills of Tear. Our feet on the torrent's brink, Courter Established 1929 go to Confession often, once a month or more. No Catholic can go to Confes-Our eyes on the clouds afar, We fear the things we think Journal Hstablished 1880 sion, and receive absolution for his sins, unless he promises faithfully and effecto the N. C. W. C. News Service. Instead of the things that are. wered at the Postolice at Rochester, Like a tide our work should risetively to amend his life. If your Catholic employe or neighbor is breaking God's W. T., M Second-Class Mail Matter. Each later wave the best; To-day is a king in disguise, law, send him to confession. If he does not go, beware of him, for if he cheats SUBSCRIPTION RATES Aloha nui loa, To-day is the special test. Payable in Advance-God, he will cheat you. Like a sawyer's work is life; By their Committee, \$2,50 Que Year The present makes the flaw. Alovsius Kamaka (Catholic), Chairman, 8.00 And the only field for strife checks payable to Oatholie Courier and Mrs. Mary Haleamau is the inch before the saw. Inc. Advortising Rates gladly furnished .--John Boyle O'Reilly, Mrs. Nancy Hore (Catholic), ation. This newspaper will not accep LA VERRIER, DISCOVERER OF THE PLANET NEPTUNE, Jack Kamealoha (Calvinist). te er mederstable advortising. WAS A CATHOLIC

ISAAC JOGUES, MARTYR

next month, on the 18th of October, 1616,

dom for the faith he loved at the hands of

the Iroquois Indians, in the little village of

Two hundred and eighty-three years ago

Prioris of the Diocese,

Maurice F. Sammons, Managing Editor ions for publication must be signed mame and address of the writer, and must the Courier office by Tuceday preceding the of publication.



OUR SEMINARIES

One of the beautiful traditions of the diocese of Rochester, handed down from the time of its first great bishop, is the setting aside of the month of September to seminaries, St. Andrew's and St. Bernard's. What memories we treasure of the good old teer their services in this splendid cause! To the solicitors it was a work of love. It was an honor to be a solicitor for the Catholic at the moment of marriage or of seministics. UI was a chance to help in the spread of the Gospel of Christ. How Catho-demned by the Church. ies in every parish, the good women ween the neighboring parishes.

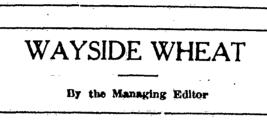
It is curious that the Catholic hardly ver sets to work with determination to convert his beloved during that one period when he would have greatest chance of successthe period before marriage. We frequently hear from the non-Catholic party of mixed marriages that if it had been made a condition of the engagement he would have be come a Catholic; yet, once married, he could never be persuaded to give the Catholic religion a serious thought, and the chance of the Rev. Isaac Jogues, S.J., suffered martyrmaking a sincere convert of him was lost

forever. It is tragic that the Catholic partner ignores his or her power or is fearful of putting it to the test. If he cannot screw "I will not marry you unless you become a mong the Indians, of his capture, of the Catholic," he would be safe in making it a afford the catholic laity an opportunity of condition of engagement that the non-contributing to the support of our two seminaries, St. Andrew's and St. Bernard's. liminary to reception into the Church. If days, when fervent Catholics would volun- conversion did not result, at least the non-Catholic could not later plead ignorance as an excuse for breaking promises made to the

attempting to persuade her to courses con-Again we must view things as they are, at the age of 29 years. He spent six years specially, fought for the privilege of being not as we might like them to be. Facts are in-mission work among Indians around the solicitor! What friendly rivalry existed stubborn things. In the majority of cases, Great Lakes. He was the first white man between the solicitors in each parish and be both parties to a mixed marriage contract it to see the outlet of Lake Superior. He and

in an appalling and devastating state of ig-his associate priests were the first to preach And the Bishop's annual letter! It was norance. Love tends to deify the beloved, the gospel of Jesus Christ one thousand much the same each year. The changes in and they attribute to one another every miles from the seashore of the new conit were few, We knew it mostly by heart, beautiful quality of soul and mind-above all tinent. Always he labored under the most But the writer doubts if there has ever been superhuman patience and understanding. grievous difficulties, facing death many in this Diocese a force so potent in producing This tendency is fair and holy and God-times, but always going ahead with his work vocations to the priesthood as "Bishop Mc- given. It is a heavenly compensation for the fearlessly where the feet of the white man Quaid's seminary letter". Its wealth of lack of charity which we meet in other direc- never before had walked. references to the glory, the grandeur and tions. If overdrawn, or worked to excess, it

On August 3, 1642, Father Jogues, his



Ossernenon, N. Y., now known as Auries What with the movies, the old bus, the wait for the wounded to be carried back of ville. The story of his missionary work paseball scores, the line-up of the football the firing line to him. He went over the top tortures he endured, of his fortitude and bravery, of his escape from his fiendish that he might do his utmost to help convert them to Christianity, and finally the story of tribulations of others. Far away in the comrades idolized him. his death-the recital of these form one of Hawaiian Islands there are 31 Franciscan the most sublime chapters in the history of

Sisters who are devoting their lives to the

Illeviation of the sufferings of the victims Native of France, Father Isaac Jogue was the first priest to put foot on the island of Manhattan. He came to Canada in 1636. drive from Rochester. These Sisters are trying to raise funds enough with which to build a badly needed Convent home. Recently they received the following letter from the lepers of Molokai:

Kalaupapa, Molokai. The Reverend Mother M. Bernadette, St. Francis Novitiate,

Honolulu, T. H. Dear Mother Bernadette:

references to the glory, the grandeur and tions. If overdrawn, or worked to excess, it the sublime work of Christ's priesthood, it may be misleading. Let us carry out the picture. The Catholic dreams how, after intrigued and spell-bound by Catholic practing to their to the longing to their to the bigs of the cross in public bad tasts, fish on first, to tast, and come back in memory, to the Fridays a bore, and Sunday Mass a positive spring of his boyhood's fancy, and he could shower and hold it up to the world as whereas the children may realize quicker in the could whereas the children may realize quicker in the could whereas the children may realize quicker in the could all the could be the could be could be the children may realize quicker in the could be the children may realize quicker in the could be could be the children may realize quicker in the could be could be the children may realize quicker in the could be could be the children may realize quicker in the could be children may realize quicker in the could and bore the sufferings inflicted upon interest on the children may realize quicker in the could and bore the sufferings inflicted upon interest on the children may realize quicker in the could and bore the sufferings inflicted upon interest on the children may realize quicker in the could and bore the sufferings inflicted upon interest on the children may realize quicker interest The mother of King Louis XIV of France Catholic, Father." His arm went around

TELEPHONE MAIN 1567

St. Francis in the Kalaupapa Settlement for the past forty-one years and the care and mothering of our children in the Kapiolani Home over a period of forty-four years, we take sincere pleasure in forwarding the enclosed \$1,284.43 representing donations, collections and earnings of our Charity Fair and Concert of July 13 as our donation to a fund for the purpose of building a Home in Honolulu for the Sisters of St. Francis.

It is our earnest hope and prayer that our donation will prove to be the cornerstone upon which will be built a fund large enough to insure the early completion of a Home which will stand as a monument comniemorating the work of our beloved Mother-Marianne and the Sisters of St. Francis."

THE PEOPLE OF KALAUPAPA,

(Latter Day Saints or Mormon),

The 27th Division, World War Veterans, will hold a reunion at Saratoga on September 27, 28 and 29. Many Rochester veterans vill be there. The Rev. Francis Kelley, Chaplain of the Division during the war, will celebrate Mass for his old comrades on the morning of the 29th in St. Peter's Church. Father Kelley was in the midst of all the terrific fighting that occurred when the Hindenburg line was broken. The 27th Division had a big part in that terrible work, and suffered serious losses. When the shells fell in the midst of his boys, and the machine guns played upon them, Father Kelley didn't

teams, the rise and fall of the stock market, with his boys, into the field of carnage, and and the ebb and flow of life around us, we gathered in his arms Jew and Gentile as are prone to forget something of the other they fell, spoke words of comfort to them, half of the world. It is well for us to touch and many a time carried them into shell elbows at times with sorrow and suffering, holes and other places of safety. He won and to know something of the trials and the title of "Fighting Chaplain," and his

Immediately after the war Father Kelley spoke at a great mass meeting of Knights of Columbus in Utica, N. Y., where there are of that dreadful disease, leprosy. Their many 27th Division boys. All of these boys mother house is in Syracuse, N. Y., a short were given front seats at the meeting, and Father Kelley was able to call most of them by their first names. When the meeting was over the 27th Division boys made a mad rush for their Chaplain. "Hello, Tom, Bill, Mike, Pat, Edward, Carney, John," he shouted, his face beaming, as he reached both hands out to every boy. Suddenly a little woman in deep black stood before him. His whole demeanor changed. The smile left his face. Sympathy took its place. Both As a token of appreciation of the self-hands went down to the little woman.

sacrificing work carried on by the Sisters of "Your name, madam?" he asked. She told im, sobbing, and added: "I am not a

fore I leave the city. Please give me your

word for word and hold it up to the world as whereas the children may realize quicker of the Cross over an Indian child. He died him patiently because of his love for God. the inspiration that guided his own footsteps than he himself how bored the non-Catholic under the eyes of Father Jogues, who gave so he came back to the new world in the longings of your boy I will bring to you be-him the last absolution. Spring of 1614, going to Quebec. ment. The Catholic foresees too little the

September is with us again, and again struggles ahead-for baptism as soon as poshear the appeal for our seminaries. The sible after birth, which the non-Catholic conday of the solicitor is gone. A less laborious siders unnecessary; for confession, which he method has been adopted; but the pride of thinks morbid; for Communion, which he Rochester Catholics in these two seminaries things a menace to health; for a Catholic has not waned. Bishop McQuade's pen is education in Catholic schools, which he conlent. Another Bishop is making his ap siders inconvenient, unsuitable, and a social peal, and young hearts, as of old are thrilled inhibition. The young lover, still unmated, with the longing to be one of the chosen ones is utterly unable to imagine the part which to fill the places that we now fill and to taste his children will seize for themselves in his the sweetness of laboring for God where we heart and mind and life. As surely as in a are passing and soon shall have passed our true Catholic marriage they will unite their human durition. Children give generously to their semin-marriage will they prove a source of division in a marriage will be a marr

arise, because they wish to have a hand in and discord. Inevitably the children will the education of the priesthood; and Roch-suffer, and it is their souls that will suffer ester Catholics also give because they are most.

proud of these unique institutions. Catholics In these days the devil has a particularly give to the seminaries for their dead, that effective weapon for wrecking a mixed martheir loved ones who are gone might share riage. From time to time cases arise when in the blessings with which Almighty God married people are advised not to have chilendows the giving. They give for their chil-dren. It will be realized that such advice is dren, ever-hopeful that God might find in the more likely to be offered by the non-Catholic tuary. May God bless the work of our Catholic wife who is married to a non-Catholic is in a very difficult position indeed fully. seminaries." if a specialist advises her not to have chil-

MIXED MARRIAGES-HEART, HEAD OR CONSCIENCE

specialist's judgment. If his advice is In marriage it seems wrong-headed to accepted, then she and her husband would minimize or ignore the force of true love. have to obey the clearly defined laws of we of the writing on mixed marriage and the Church. Nor would they despair of its evils lose considerable force just for this obeying them, thanks to the Sacraments, reason American Catholic candidates for above all, the abiding grace of the Sacramaterimony do not as a rule make a deliber-ment of Matrimony. But the non-Catholic ate survey of their Catholic acquaintances husband is mentally at sea, and is without the a view to discovering the partner most these helps. He has to depend mainly on worthy. They are not anxious to meet the natural good qualities which may not hap-young woman who is most devout in Church pen to be strong in him, and he probably and most expert in domestic science, nor the lacks the self-discipline which the practice most hard-working and abstemious young of Confession fosters. Moreover, he sees a Instead, they enjoy themselves inno- simple and for him a reasonable way out. ebject of their affection has no vice, ceptives. If his wife rejects the solution of marry and rub along together in a the problem—and she is bound to do so un-der pain of mortal sin—she must risk her life to fulfil her part of the marriage con-tract, and she must be made of heroic stuff to do so with love and good will.

dren.. If she were married to a Catholic the only problem would be the value of the

toos, smooth their irritating These are merely some of the every day and diminishes their faults un-problems of mixed marriage. In very rare time is justified by its success cases the non-Catholic is converted after at mutual understanding marriage. Not so rarely the Catholic loses is faith, sometimes from laziness and in-the falling in love is the ertia, sometimes because he is to weak to continue the struggle to the end, sometimes nt social con- because he crazily throws up the sponge at In the a non-the very beginning. But as in none of these

cases is his change of faith due to convic-

human heroism.

For more than fourteen months Father

Spring of 1614, going to Quebec. Two years later Father Jogues went

address. Jogues was kept captive by the ladians, among the Iroquois to negotiate peace be-She was gone in a moment, face shining, From time to time he was tortured almost tween them and the French. His mission eves glistening, soul comforted. to the point of death, allowed to recuperate, was partly successful, and he returned to -Among all the wonderful things he said then-tortured again. His finger nails were Quebec, and asked the permission of his and did that night, there was none that imtorn out, his fingers chewed off by savage superiors to return as a missionary to the Indians, and he was mutilated in other ways, Iroquois. Reluctantly, this permission was pressed thoughtful-people as did his treat. Dutch traders, moved to pity by his condi-given. Meantime, sickness had broken out ment of that grief-stricken mother. And tion, rescued him and spirited him away among the lrequois, a blight had fallen upon that mother, we may be sure, will never forjust as he was about to be burned at the their crops, and they blamed the "Black get Father Kelley, his Christian kindness, stake. On Christmas day, in the year 1643, Robe" for their misfortunes. A war party his priestly solicitude. No wonder his old he landed in France, completely destitute, captured him near Lake George, stripped comrades love him, and look forward to broken and crippled in body, but heroic as him naked, slashed him with knives, beat meeting him again and again, and no wonder him with clubs, and led him back to their he was the idol of the 27th Division, and of of old in mind.

village to become a further victim for their all who ever met him in the army and out of tion, so is he hounded to the end by remorse hate and a martyr for his faith. There. on it. and craving for his lost faith. Ilappy he, if October 18, 1646, he was tomahawked, his Many readers will be surprised to learn a death-bed repentance gives him peace of head cut off and exposed on a palisade, his soul at last. If on the other hand the Catho-body thrown into the Mohawk River. On that in China there is printed in English a lic sticks to his guns, the non-Catholic part- June 21, 1925, nearly 279 years after his fourteen-page daily paper-The North China ner has his own grounds for discontentment death, he was beatified, with seven other Star. It has been published for the past ten and for revolt against what seems to him the Jesuit martyrs of Indian savagery. A shrine years, and has never missed an issue. There tyranny of a Church which does not besitate at Auriesville is dedicated to his memory, are 100 employes on the paper, and the pubto dictate his conduct of intimate details in and there many thousands of pius pilgrims lisher is an American. The paper has a rarden of their homes a flower for his sanc-specialist than by the Catholic. Now the his relationship with wife and children. Its go each year, to pray where he prayed, and large circulation, and it wields a helpful crowning result is that it dictates success- to walk where he walked in the dim long influence in promoting good will towards Americans in China. ago.

> September 22 Eighteenth Sunday After Pentecost Sunday's Liturgy By DOM ERNEST KULZER, O.S.B.

The Mass of today breaks the se-jenter the peace of the sanctuary and the palsied man. In the Mass ou quence of the Sundays after Pente-say: "Give peace to them that pa-cost. In the ancient Church the tiently wait for Thee, that Thy Church), and a lame man is brought. Sunday after Ember Saturday had prophets may be found faithful: to Him, that is, we who are spirituno liturgy of its own, because the hear the prayers of Thy servant and ally palsied, and He speaks to us the ordinations which took place then of Thy people Israel" (Introit) The consoling words: "Be of good occupied the whole night until the entry (introitus) of the priest is a heart, son, thy sins are forgiven morning hours During the night symbol of our entry into heaven, the thee."

from Saturday to Sunday, the newly church is the symbol of heaven. the Conscious of our weakness we pray in the figure of Moses the Sacrifice God to guide our hearts aright" for of Christ as the evening sacrifice. ordained priests celebrated ordination Mass with the Pope. Later on this Mass was celebrated unless Thou be with us we cannot the explation for the sins of the on Saturday morning, and a Mass so live as to be pleasing to Thee"

composed for the dedication of a (Collect). church was borrowed for the present Sunday. This explains the refer- to us through St. Paul: "I give fice of the Mass, God "makes us ences to the altar and the church in thanks to my God always for you, sharers in His one supreme Godthe Introit. Offertory, and Com- for the grace of God, that is given head." In the great exchange of Route 60 through the town, munion verse. The Mass also al- you in Jesus Christ." The Church's the Incarnation, God, became man is celebrated every Sunday ludes to the newly ordained priests year is drawing to its close, and that we might become god-like. who have been "blessed in Christ looking back gratefully, she gives Through Christ we have come to the with all manner of riches both of thanks for the abundance of graces knowledge of His truth, but we need utterance and knowledge" (Epistle). which we her children have received His help to "conform our lives with and who have received power to for-during the year. She presupposes His teaching" (Secret).

give sins and to heal mens' souls that we are looking forward to the just as Christ healed the palsied "manifestation of our Lord Jesus man in soul and body (Gospel). Christ," and that it is our greatest The Church is for us the gate of concern to appear "without crime in heaven. Leaving behind us the the day of the coming of our Lord workd's strife and turmoil, we the Jesus Christ." new Israel, - the new chosen people,

The Gospel shows

The Offertory verse presents to u

people. The Secret prayer is full of profound thought: by the exchange In the Epistle the Church speaks (commercial) wrought in the Sacri-

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Courier and Journal

For Florida Tourists

Catholle tourists who drive from this section of the State to Florida will be interested to know that the village of Dunn, N. C., is a conveni ent place in which to attend Mass

on Sundays. Dunn is on Route 22. the most direct route to Florida, by way of Washington and the Virgin-The Church of the Sacred ias. Heart, with Rev. James F. Gallagher as rector, is just around the corner after leaving Route 22 and taking Route 60 through the town. Mass church at 10 A. M., except on the third Sunday of the month, when Mass is at 8:30. Tourists who are making the nine Fridays will find Father Gallagher at home, ready to hear confessions and to say Mass on Fridays. Excellent notel service is provided in the town. Tourists have name_ Father Gallagher's church

'Our Little Church Around the Corner," and the pastor will give a cordia] welcome to everybody.