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And Journal**

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Friday, December 13, 1929.

WHERE SACRIFICES ARE MADE

We give a silver piece or a bill, or may-
be nothing at all, to a collection for the Mis-
sions, and we smugly think we have done
our part. Rev. Father Tremblay, S.M., na-
tive of Boston, Mass., recently spent seven
nights and eight days in a small open boat
in Oceania, dashed hither and thither all of
the time by a furious gale. Nine other occu-
pants of the boat shared these days and
nights of terror. They had nothing to eat
but hard tack, and no water. All of them
were on their way back from the Haapai
Islands where they had gone to build a little
church that had just been destroyed by an
earthquake. The Catholics in this part of
the world number 7,800.

CHRISTIAN HANDS AND FAITH

Twenty Missionary Sisters of Mary, in
charge of the leper colony at Makogai, Piji
Islands, had the great joy of seeing seven-
teen of their patients set free as cured of this
dread disease recently. These seventeen
patients, filled with unforgettable memories
of kindness of the good Sisters, will be out-
standing examples of the marvelous good
that is being accomplished by Christian
hands and fervent faith in that far-off land.

The Missionary Sisters of Mary are do-
ing their work for the love of God. It is
fitting to ask, each of us, what are we doing,
daily, for the love of God? If the answer is
"Nothing," then, in God's name, let us change
that answer quickly.

**WHERE THE CROSS IS
OVERSHADOWED**

Osaka, Japan, with a population of
2,000,000, built 27 new Shinto temples and
69 new Buddhist temples in the last year and
a half. But even here, where the Cross is so
heavily overshadowed, there are 5,581
Catholics, cared for by priests of the Paris
Foreign Mission Society. Sisters of the
Holy Child, Sisters of Charity, and Dames
of the Sacred Heart conduct thriving schools
and charitable institutions. Last year the
Emperor of Japan visited Osaka, and the only
foreign resident he received in private audi-
ence was the Reverend Mother Bernardine
of the Holy Child Congregation—an honor be-
stowed upon her in recognition of her won-
derful work for children for many, many
years.

Work of this character, in places like
this, bespeaks the universality of
the Church. It is good for us to know it, and to
appreciate what our religious brothers and
sisters are doing in other places and in other
hands, all for the love of God.

GIVEN IN THE NAME OF GOD

The Sisters of Charity in St. Mary's Hos-
pital, Rochester, and the Sisters of Charity
in many other hospitals throughout
the world, are continually doing work inestima-
bly rich in deeds of charity and of kindness.
The extent of the activities of these good
Sisters is almost beyond comprehension.
For instance, in far-off Paoingfu, Chihli,
there is a little wayside mission conducted
by Sisters of Charity. Many thousands of
famine-stricken refugees passed through this
town from the province of Honan, where
many missionaries have been martyred, on
their way to Manchuria during the past
summer. Packed in freight cars, or piled
upon the tops of loaded coal cars, penniless
and without food for days, they were pitiful
objects.

Every day, all through the summer, the
Sisters of Charity cared for these unfortu-
nates as they were side-tracked for hours
at the station near their convent. They
brought bread and hot tea to more than
15,000 people, and they baptized 427 dying
children. "It was beautiful," said a priest
who witnessed their work, "to see the joy of
these poor people, drawn and haggard from
famine, suffering at this little touch of
Christian kindness."

If a cup of cold water, given in the name
of God, goes not unrewarded, how much
more so work of this character. Remember,
the hand of a Sister of Charity,
the hand of a Sister of Charity,
the hand of a Sister of Charity,
the hand of a Sister of Charity,
the hand of a Sister of Charity,

Christmas-Time in Ireland

At Christmas-time in Ireland, how the
holly-branches twine
In stately hall and cabin old and gray!
And red among the leaves the holly-
berries brightly shine,
At Christmas-time in Ireland far away.
And brighter than the berries are the
kindly Irish eyes,
And cheery are the greetings of the
day—
The greetings and the blessings from the
Irish hearts that rise
At Christmas-time in Ireland far away!

At Christmas-time in Ireland you can hear
the chapel bell
A-calling ere the dawning of the day;
You can see the people thronging over field
and over fell,
To the early Mass in Ireland far away;
And saintly are the soggarths that before
the altars stand,
And faithful are the flocks that kneel
and pray—
Ah, surely God must show't his choicest
blessings on the land
At Christmas-time in Ireland far away!

At Christmas-time in Ireland there is feast-
ing there is song,
And merrily the fiddle and fiddle play,
And lightly dance the collens and the
boys the evening long,
At Christmas-time in Ireland far away.

There is light and there is laughter, there
is music, there is mirth,
And lovers speak as only lovers may—
As, there is nothing half so sweet in any
land on earth,
As Christmas-time in Ireland far away!

At Christmas-time in Ireland there is
sorrow, too, for those
Who scattered far in exile sadly stray,
And many a tear in silence for a friend
behind flows
At Christmas-time in Ireland far away;
But still amid the grieving is a hope to
banish fears,
That God will send them safely back
some day
To know again the happiness that long
ago was theirs
At Christmas-time in Ireland far away!

—From "A Round of Rimes," by
Denis A. McCarthy, Published by
Little, Brown & Co.

pital, Rochester, N. Y., that the kindly touch
of that hand is reflected round the world,
and that the charity given here is given in
myriad other places—and all in the name of
God, and for love of God.

SPREADING THE FAITH

The Rev. Constantine Lievens, S.J., Bel-
gian missionary priest, went to Chota Nag-
pur, North India, in 1885. He found 2,400
Catholics scattered throughout the country.
In six years he baptized 27,000 native con-
verts with his own hands, and looked out
upon a Christian community of 75,000 people.
Then he died from overwork. To-day there
are 208,399 Catholics in Chota, Nagpur,
chiefly the fruits of Father Lievens's work
and sacrifices.

One man did this. Ten men, working
equally hard, and with similar results, would
have given to the world 2,083,990 additional
Catholics. But the real question is—What
have you done? Layman, or laywoman, how
many friends and neighbors have you con-
verted? Afraid to mention religion, or
agreeing with a smile to the popular saying
of an irreligious age—one road is as good as
another to Heaven—most of us live smugly
within our own faith, while one priest goes
out and makes many thousands of converts.

The cry of the Church to-day is for lay
Apostles. Are we going to answer that cry
with work, with activity, with results, or
just sit back and wait for another Father
Lievens to give his life in the mission field?
We don't have to go to Chota Nagpur, North
India, or China, Japan, or Afghanistan. There
are 100,000,000 non-Catholics in America,
many millions of them without any faith at
all. They are all around us. They work with
us. They eat with us, and in many cases
they live with us. Let us be salesmen for
the most precious treasure of life—Faith.
And let us begin to-day.

**AMERICAN ACQUIRING WORLD
OUTLOOK**

There are many indications that the
American people are becoming world con-
scious. For one thing they are beginning to
manifest a much greater interest than they
formerly did—say before the World War—in
world news. The Associated Press, for in-
stance, has doubled its full time foreign per-
sonnel in the past twenty years and despite
the fact that cable costs in that period have
been cut in half the annual tolls of the As-
sociated Press has increased from \$140,000
to \$300,000 a year. The number of words of
incoming cables have increased during the
same period from 1,400,000 to 4,000,000 an-
nually. The A. P.'s volume of foreign news,
therefore, has gone up 150 per cent. Like
comparisons could be made for the United
Press and the Universal Service.

Furthermore, it is revealed that the De-
partment of State also bears witness of a
growing world consciousness of the Amer-
ican people. The work of the Department
has increased fully 50 per cent. since the war.
The correspondence of the Department
jumped from 556,419 items in 1916-17 to
1,180,865 in 1926-27.

It is gratifying to note that it was a
Catholic institution which was first to recog-
nize the growing demand of American busi-
ness for men trained in the principles of for-
eign trade, and also the necessity of training
young Americans for service in the State and
Commerce Departments. Ten years ago
Georgetown University established a school
of Foreign Service. The school was a
pioneer in the field, and the student body,
growing each year, is recruited from prac-
tically every State in the Union, and from
many foreign lands. "The school," says Mr.
McKee, "is clearly filling a real need."

**Catholic Church Neve Taught False
Doctrines**

If anyone can show us one single false doctrine taught by the Catholic
Church during the past 1900 years, we will readily admit that the Catholic
Church is not the Church of Christ of Christ. In all her official pronounce-
ments, text books, and documents, she has been unwaveringly, and at all hazards,
on the side of truth, justice, faith and morality. See "God and Myself," by
Scott; P. J. Kennedy & Sons, publishers, N. Y.)

VESALIUS, FATHER OF ANATOMY, WAS A CATHOLIC

Let no one be foolish enough to think
that the acquisition of a world consciousness
will lessen patriotism. A man does not love
his family less because he is conscious of the
claims people outside his family may have
upon his good will and generosity. Rather he
loves it more. Moreover, the kindly man is
always less likely to come to harm than the
selfish man. It was to men of good will that
peace was promised by the angels who sang
on that eventful night in Bethlehem.

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HOLLAND'S RELIGIOUS CONCORD

There is the finest kind of harmony and
good-will between the Catholic and non-
Catholic people of Holland—faith in one an-
other, friendship and the utmost confidence.
A Catholic premier is at the head of the
government there now, and Dutch Protestants
have not the slightest fear that the
Pope is to invade Holland. They turned over
the premiership and three of the most im-
portant cabinet positions to Catholics with-
out arousing any religious dissension. They
are absolutely confident that they will get a
square deal politically from the Catholic
administration, and when the government is
controlled by Protestants, the Catholics have
an equal amount of confidence that their
rights as Catholics will in no way be in-
fringed. It is this confidence of the Dutch
Protestants in the Dutch Catholics and the
Dutch Catholics in the Dutch Protestants
that has resulted in banishing religious
bigotry from a land in which it once flour-
ished possibly to a greater extent than any-
where else in the world.

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Possibly conditions in the United States
are such that an understanding between the
Protestants and Catholics of this country on
political and social action cannot be as easily
reached as it was with the Dutch. We lack
the Dutch homogeneity. But because the
attainment of such an understanding be-
tween American Catholics and American
Protestants as exists between Dutch Catho-
lics and Dutch Protestants may be more dif-
ficult, it is no good reason why it should not be
attempted. While the recent presidential
campaign was marked by bigotry saddening
to all men of education and good will, it also
brought forth from many cultured Protes-
tant statements which showed a breadth of
view and a Christianity which were as
heartening as they were admirable. These
men, with an equal number of cultured
Catholics, might be the protagonists of a bet-
ter religious understanding, which, if it did
not entirely remove the blight of bigotry
from the nation at least would make it neg-
ligible and disreputable. The Dutch concord
between dissenting Christian bodies demon-
strates that religious peace is possible be-
tween men of good will, and that furthermore
such peace tends to insure the preservation
of Christian civilization.

IS THIS YOUR BOY?

At home he is the spoilt boy—the only
child. Almost always he has his way. Be-
cause his parents may be lazy or thoughtless,
the boy may be deprived of little necessities
or superfluities.

He is adored, never taken to task for in-
teresting himself in affairs that do not con-
cern him. All subjects private and public
are discussed before him. He is permitted,
often encouraged to take a disproportionate
share in conversations that once would have
been reserved for his absence. So intense is
the desire of his parents to have him eter-
nally present that his presence may be a
parasitic and may become unattractive. Fre-
quenting so often in the company of seniors,
his outlook on life is perverted. Of neces-
sity a precocious child must be unbalanced,
for he has neither the experience, the judg-
ment nor the reason required for a steady
view-point. Being elevated to imaginary
heights and positions in the minds of his
parents, he finds it difficult to retain his po-
sition, so, if he will "show off" as expected he
must resort to the aid of lying. His parents
cannot be disappointed by his failure and he
must not forfeit grown-up privileges.

The undisciplined life of the parent is
mirrored in the boy. They give and with-
hold sanctions in an irregular, haphazard
way. They say no, and mean yes; yes, and
mean no. "Oh, very well, then—just this
once!" Fatal to a boy. Both boy and par-
ent know that such weakness of decision can
be swapped on forever. He is selfish. When
he meets other boys stronger than his par-
ents in will, he resents their force. He cries,
complains, won't play, sulks and sheds tears.
He finds girls more amenable; he can rule,
boss them, with them he has his way.

Then he comes to school. A new world
opens up to him, but no one tells him he has
had the worst preparation for this world.
Now parents make a decision. Our boy must

FREEDOM AND INDIFFERENCE

Does the freedom we enjoy make us in-
different? An interesting question to be
pondered by the winter's fireside. The fact
is that there exists in our midst a growing
symptom of indifference. This is particu-
larly true if we add the adjective 'religious'
to the word indifference. There is indiffer-
ence within and without the fold. There is a
need of a firm crusade against Catholic in-
difference. With what forces shall we un-
dertake it—the hierarchy, the school, the
church, the clergy, the home, the state? This
is no cross-word puzzle, it is of greatest
importance. We read much of the break-
down of Protestantism. Who knows but that
the present generation of youth may read as
their vision dims with age of the breakdown
of Catholicism? Indifference can produce
this.

St. Thomas Aquinas gives us a deepened
sense of responsibility by reminding us, that
other beings being equal, the sins of Catho-
lics are worse than the sins of non-Catholics.
Indifference inside the Fold would then be a
worse defect of intelligence and will than in-
difference outside the Fold. The intellectual
indifference of Catholics, not excluding cler-
ics, raises many questions. While not indif-
ferent to book learning, we Catholics have
been somewhat indifferent to the wider edu-
cation of our Catholic children's minds.
Even our secondary and higher education has
been so timid of indifference to regional
standardizing bodies that the philosophy, his-
tory and literature of the Catholic Church is
still largely an unknown world to our young
men and women.

The intellectual indifference of Catholics
is not so immediately a danger as the vol-
itional indifference. Fallen man, being
wounded more in his will than in his mind,
knows more than he will do, and sees further
than he will go. Of course, in order to ex-

WAYSIDE WHEAT

By the Managing Editor

"Going, therefore, teach ye all nation
Christ said to His Apostles.

A few days ago a group of students
the Urban College of Propaganda of
Pope Pius XI to congratulate him on
golden jubilee of his ordination. Each
student addressed him briefly, and each stu-
dent used the language he had learned in his
native country. Thirty languages in all
spoken.

Five grown men, in Arkansas, son-
them married and the fathers of chil-
seized and tortured a weak-minded young
his way to a minister to be married
weak-minded girl. Then they built
and burned him to death. Afterwards
brutally assaulted the girl who had
compelled to witness their horrible
All of this was done by a gang that ha-
bibed the sheet and mask idea of super-
the lives and morals of their neigh-
These men, no doubt, were in the front
of bigots who yelled and worked against
Smith and his Church in the late Pres-
tial election. The fanaticism of their
roundings is to blame. If the South is
it will open its arms to the Catholic Ch-
and ask the Church to help break up
fanaticism, and help bring the love
peace of God into the lives and hearts
people.

Curse his not going and his not doing,
will affirm his not seeing. Yet God's
mountain, though hard to climb, is
harder to deny. Is there a Catholic in-
ence? Are Catholics—and this does not
clude the clergy—sluggish in carry-
the practical principles of their faith?
does this sluggishness in carrying out
principles engender a sluggishness in kno-
the principles? Let me remind you of
words of Pope Leo XIII in *Reverentium*
Novae. "The condition of the working people is
pressing question of the hour, and no
can be no question whatever that
State than that it should be rightly
reasonably adjusted. All agree, and
can be no question whatever that
remedy must be found and found quick-
the misery and wretchedness press-
hardly and so unjustly on the vast ma-
of the working classes."

Here we have an authoritative state-
of the pressing question of the hour,
are asked to consider the main object
the Church at the present moment,
after nearly forty years since this Pon-
tiff wisdom we are not agreed on speak-
ly. It would seem as if there was no
doctrine which Catholics of all political
ties should accept. Can you imag-
general Congress of Catholic Republic
Catholic politician will insist on his
gram which they would make the con-
of allegiance to their political party?
Catholic politician will insist on his
accepting the teaching of *Reverentium*
the Labor Principles of our Hierarchy.

This volitional indifference to "the
ing question of the hour" makes us
with no little alarm, into others of our
lic life. We are probably shirking the
leaving the flesh-pots of Egypt for
freedom of worshipping God in the d-
Are we trying to make the best of cir-
stances which, in the concrete, would
called the proximate occasions of sin?
tity is not easily practised in a brothe-
can any but heroic virtue live in the
mate occasions of sin, without falling
sin. Under the present social and eco-
conditions of our country, normal cor-
chastity with its average parenthood
now become heroic virtue. If, on the
hand, the Catholic husband and wife
the average family, they must heroically
and unprovided future. If, on the other
they choose, as they are allowed to
to regulate their family, they must her-
ly face conjugal abstinence. In other
the average soul is asked for more
average virtue, and that not once in
time, but for all their married life. He
different to human suffering must be
seem when they merely denounce all
ference with conjugal relations, and
they seem to lay, as they have no rig-
lay, upon all married folk the duty of
a large family. On the other hand
worldly wise and how sympathetic must
the attitude of those who advocate the
methods of birth-prevention.

Here we Catholics are face to face
a crisis which might beget, which s-
crises have in the past begotten, a he-
Too often the heretic has been a th-
hearted advocate of spiritual first aid,
popular appeal has won him sym-
Already there are signs in this country
the firmness of the Catholic front in
matter of married chastity is yield-
those whom sentiment ways to the o-
of principles. This yielding has but to
force and our children's children—if
children—may be faced with a moral h-
If such a moral heresy came and it
fostered in high places, as it may be,
would have mainly led to it? This is a
ter of opinion only. Others may not
The moral heresy, if it comes, will
grown out of the weakening and the un-
ing of our Catholic firmness. People
Priests, religious alike, may have shirk-
bonum arduum, the good that is hard,
haps we have wearied of the desert a-
mana. Perhaps we have longed for
flesh-pots of Egypt, with their loss of li-
Perhaps we have thought freedom no f-
stitute for slavery. Perhaps we shall
as the churches of Egypt and elsewhere
ished because the martyr's will, so he
days of battling, became weak in the d-
peace.