

Lyons Holy Name Society Will Hold Its First Banquet May 31

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streets, in their homes, or wherever they congregate, bring them to the Church for religious instruction and for the reception of the sacraments, and see that they attend Mass on Sunday. They also visit the homes and urge parents to continue faithful in the practice of their faith, and thus set a good example for the children. They influence negligent or fallen-away Catholics to return to Holy Mother the Church. They help the sick and poor in their homes, and do whatever they can to bring souls to God.

Cenacle Is Opened

In compliance with the request of Father Dissett, Mother M. Boniface, Superior of the Missionary Servants of the Most Blessed Trinity, sent three Sisters to open the Blessed Trinity Missionary Cenacle at Lyons, N. Y. When the Sisters arrived, October 4, 1929, they found a completely equipped home awaiting them. Through the kindness and foresight of the pastor and the generosity of members of the parish, every last detail had been attended to. Creamy white curtains hung at the windows, floors were carpeted, and each room completely furnished in a most suitable way. This was accomplished by the untiring zeal of the ladies of the various parish societies.

The Sisters realized the love and labor that had been expended in their behalf, and felt that they in turn must live up to the high note of religious zeal set for them. Instruction classes were reorganized, so that every child received religious instruction three and four times a week, three times after school on weekdays, again after Mass at Sunday School. The parents responded to the efforts of the Sisters and sent the children regularly. One hundred fifty-eight boys and girls were confirmed October 27, 1929, and 69 of the smaller children received their Eucharistic King for the first time in Holy Communion in May, 1930.

Clubs Are Organized

Knowing that some effort must be made to hold the children after the period of training for the reception of the sacraments, the Sisters organized clubs for the various groups. Membership was based on attendance at class. A Junior Newman Club was formed for the instruction of boys and girls of the Junior and Senior High School. Advanced catechism, the Mass and other ceremonies of the Church were studied by this group. Some social activities, for members only, served as an incentive to regular class attendance. The Young Ladies' society, with an active membership of about 90, formed Crafts Clubs, which met on Tuesday evenings. Similar clubs for the younger girls afforded those personal contacts with the Sisters which are the best means in the formation of character during this impressionable age. Even the boys were not forgotten. For them a club was formed and a leader sought among the older

Holy Name Men Of St. Monica's Annual Banquet

The Holy Name Society of St. Monica's Church held its annual Communion breakfast in the school hall a week ago Sunday, with more than 500 members in attendance. The members attended Mass and received Holy Communion in a body, after which they marched to the hall. An appetizing breakfast was served, and an entertaining program carried out.

John Gould, president of the society, called the assembly to order after the breakfast and spoke appreciatively to the members for their turn-out. The Rt. Rev. Msgr. John P. Brophy, rector of St. Monica's Church, gave a brief but eloquent talk to the members. The principal talk was given by the Rev. John A. Lynch, C.S.R., of St. Joseph's Church. Father Lynch urged the men to keep abreast of present-day questions, and he said that every man should have a good Catholic paper in his home. The breakfast was an inspiring event for the society and its members.

Mother of Joan Of Arc Will Have A Fine Monument

Paris, May 29.—A committee has just been formed in Paris to erect a monument in memory of Isabelle Romée, the mother of St. Joan of Arc, on Mt. Anis, at Le Puy, in Auvergne.

Although little is known of the life of the one who gave birth to the sainted heroine of France, it is known that the mother left her home at Domremy in March, 1429, and crossed miles of France on foot to make a pilgrimage to the famous sanctuary of Notre Dame du Puy. Isabelle made the journey a short time after Joan had left to commence her glorious triumph.

group, one who had been a hero-in-school athletes and whose manly attitude and upright character was a model for the boys under his care. Each baseball victory was of as much interest to the Sisters as to the boys themselves, and when the season closed with 20 games to their credit, it was the Sisters who provided a hot dog treat for the triumphant gang.

Visited Many Homes

Besides these classes and clubs, the Sisters spent a greater part of each day in visiting the homes of the people, helping here, advising there, bringing this one back to the Sacraments who had not been to Church for many years, finding that other family where perhaps a child had not been baptized, others whom even the next neighbor did not know should have been Catholic. Sickness and want were alleviated, and both spiritual and temporal relief given wherever possible. Over 2,500 visits were made to homes during the year. The 300 or more children of school age attained a total attendance of 13,555 at religious instruction, while private instructions to adults numbered 516. The total attendance at the various clubs was 3,391. Considering the size of the parish and the large area over which it is spread, the numbers show that the response to the work of the Sisters was very gratifying during their first year at Lyons.

In the Cenacle Father Dissett has designed a chapel, made an addition for the sanctuary and has equipped it beautifully and artistically. Many generous friends made possible this chapel, where the Sisters go often during the day to meditate and pray for kind benefactors.

Supreme Pontiff Issues His Encyclical on Labor, With a Plea For Reform

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celebrate it with befitting solemnity.

The way for this remarkable document of pastoral solicitude, it is true, had been in a measure prepared by other pronouncements of our predecessor. His letters on the foundation of human society, the family and the holy sacrament of Matrimony (1) on the origin of civil power (2) on its proper coordination with the church (3) on the belief duties of Christian citizens (4) against the tenets of socialism (5) and the false notions of human liberty (6), these and others of the kind had unmistakably revealed the mind of Leo XIII. "Rerum Novarum" however, stood out in this, that it laid down for all mankind unerring rules for the right solution of the difficult problem of human solidarity, called the social question, at the very time when such questions were most opportune and necessary.

The "Rerum Novarum"

Toward the close of the nineteenth century the new economic methods and new development of industry had sprung into being in almost all civilized nations, and had made such headway that human society appeared more and more divided into two classes. The first, small in numbers, enjoyed practically all the comforts so plentifully supplied by modern invention, the second class, comprising the immense multitude of working-men, was made up of those who, oppressed by dire poverty, struggled in vain to escape from the straits which encompassed them.

This state of things was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable and natural economic laws, and who therefore were content to abandon to charity alone the full care of relieving the unfortunate, though it were the task of charity to make amends for the open violation of justice, a violation not merely tolerated but sanctioned at times by legislators. On the other hand, the working classes, victims of these harsh conditions, submitted to them with extreme reluctance, and became more and more unwilling to bear the galling yoke. Some, carried away by the heat of civil councils, went so far as to seek the disruption of the whole social fabric. Others, who were of a more moderate and restrained Christian training, restrained from such radical excesses, convinced themselves nevertheless that there was much in all this that needed a radical and speedy reform.

Catholics Aroused

Such also was the opinion of many Catholics, priests and laymen, who with admirable charity had long devoted themselves to relieving the undesigned misery of the laboring classes, and who could not persuade themselves that so radical and unjust a distinction in the distribution of temporal goods was quite in harmony with the designs of an All-wise Creator. They, therefore, sought in all sincerity a remedy against the lamentable disorder already existing in society, and a firm barrier against worse dangers to come. But such is the timidity of the best minds, that these men either found themselves repelled as dangerous innovators or opposed by fellow-workers in the same cause who held views different from theirs and thus wavering in uncertainty they did not, under the circumstances, know which way to turn.

In this grave conflict of opinions, accompanied by discussions not always of a peaceful nature, the eyes of all, as often in the past, turned toward the Chair of Peter, that sacred depository of all truth whence words of salvation are dispensed to the whole world. To the feet of Christ's vicar on earth were seen to flock, and unprecedented numbers, sociological students, employers, the very workmen themselves, begging with one voice that at last a safe road might be pointed out to them.

New Methods Taught

Long did the prudent Pontiff consider the matter before God, seeking the advice of the most experienced counselors available, and carefully weighing the reasons for and against. At last, urged by the responsibility of the Apostolic office (7) and best by keeping silence he should seem to neglect his duty, (8) he decided to break it in virtue of the divine magnetism committed to himself, to the universal church, to Christ, nay, to the whole human race.

On May 15, 1891, therefore, the long-desired message was given to the world. Undaunted by the difficulty of the undertaking or by the weight of years, with unflinching courage, the venerable Pontiff taught mankind new methods of approach to social problems. Venerable brethren and beloved children, you know full well the admirable teaching which he made the encyclical ("Rerum Novarum") forever memorable. In this document the supreme shepherd, grieving for the misery and wretchedness pressing unjustly on such a large proportion of mankind, boldly took in his own hands the cause of working men, surrendered, isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition.

Opposed to Extremes

He sought help neither from Liberalism nor Socialism. The for-

mer had already shown its utter impotence to find a right solution of the social question while the latter would have exposed human society to still graver dangers by offering a remedy much more disastrous than the evil it desired to cure. The sovereign Pontiff approached the subject in the exercise of his manifest rights, deeply conscious that he was the chief dispenser of all that goodness appearing to it. For the question at issue was one to which no solution could be found apart from the intervention of religion and of the church. (10) Being his doctrine solely upon the unchangeable principles drawn from right reason and divine revelation, he indicated and proclaimed with confidence and as one having power (11) the relative rights and mutual duties of the rich and of the poor, of capital and of labor (12) and at the same time the part that was to be taken by the Church, by the State and by the persons immediately concerned.

Nor was the apostolic voice raised in vain. It was listened to with genuine admiration and greeted with profound sympathy not only by the loyal children of the Church, but by many also who had wandered far from the truth and from the unity of faith, who, either as private student or as legislator, was thereafter interested in social and economic questions.

Leo's Letter Welcomed

With particular enthusiasm was the pontifical letter welcomed by Christian workers, who felt themselves vindicated and defended by the highest authority on earth, and by all those devoted men whose concern it had long been to better the conditions of labor, and who heretofore had found nothing but general indifference, not to say unfriendly suspicion, or even open hostility. All these men have ever deservedly held the encyclical in the highest esteem, to the extent of solemnizing its anniversary as a yearly feast, after year throughout the world in token of gratitude.

Despite this widespread agreement, however, some minds were not a little disturbed, with the result that the noble and exalted teaching of Leo XIII, quite novel to worldly men, and based upon high principles, was even among Catholics, and gave offense to others, for it boldly attacked and overthrew the fabric of Liberalism, swept aside inveterate prejudices, and was so far and so unexpected in its advance, that it seemed the slow of heart, the timid of the study of the new social philosophy and the timid feared to scale its lofty heights. Nor were those wanting those who, while professing their admiration for this message of light, regarded it as a utopian ideal, desirable, rather than attainable in practice.

Present Encyclical's Scope

And now that the solemn commemorative feast, the anniversary of "Rerum Novarum" is being enthusiastically celebrated in every country, but particularly in the Holy City, to which Catholic workers are gathering from all sides, we deem it opportune to review, in a brief and simple manner, the main points which have arisen, and to develop more fully some of its points; finally, while arranging modern economics and examining the nature of Socialism, to expose the errors of the latter, to point out the only salutary cure, a reform of Christian morals. Such are the three topics to the treatment of which the present letter is dedicated.

CHAPTER I

Benefits of Encyclical

Beginning, then, with the topic we have mentioned first, we cannot refrain from paying to Almighty God the tribute of our grateful thanks for the benefits which have arisen from the encyclical of Leo XIII. For we remember the counsel of St. Ambrose: "No duty is more urgent than that of returning thanks. (13) Were we to enumerate the benefits, even in a hurried way, it would be necessary to recall almost the whole social history of the past forty years. We may summarize them conveniently under three heads, corresponding to the three forms of intervention, which our predecessor planned in order to bring about His great work of reconstruction.

In the first place, Leo himself clearly stated what could be expected from the Church: "The Church insists upon those teachings whereby the conflict can be brought to an end or rendered, at least, far less bitter. The Church uses her efforts not only to enlighten the mind, but to direct by her precept the right conduct of each and all. The Church improves and better the condition of the workingman by means of numerous organizations."

Paternal Solicitude

(14) This mighty power for good the Church did not suffer to remain unprofitably stored away, but drew upon it freely in the cause of a peace that was so universally desired. Time and again the social and economic doctrine of the encyclical "Rerum Novarum" was proclaimed and emphasized in spoken and written word by Leo XIII himself and by his successors, since they must belong to the changing conditions of the times, and who never relaxed their paternal solicitude and

pastoral constancy, particularly in defense of the poor and of the weak. (15) With like zeal and tenderness did numerous bishops of the Catholic world interpret and comment upon this doctrine, and apply it, according to the mind and instructions of the Holy See, to the special circumstances of the various nations.

(16) It is not surprising, therefore, that under the teaching and guidance of the Church, many learned priests and laymen earnestly devoted themselves to the problem of elaborating social and economic science in accordance with the conditions of our age, for the chief purpose of adapting to modern needs the unchanging and unchangeable doctrine of the Church. Under the guidance and in the light of Leo's encyclical was thus evolved a truly Christian social science, which continues to be fostered and enriched daily by the tireless labors of those pious men whom we have named and their auxiliaries of the Church. They do not allow it to remain hidden in learned obscurity, but bring it forth into the full view of public life, as is clearly shown, by the valuable and well-frequented courses founded in Catholic universities, academies and seminaries, by social congresses and "weeks" held at frequent intervals and with gratifying success by "study circles," by sound and timely publications spread far and wide.

Truths Advanced

Nor were those the only blessings which followed from this encyclical. The doctrine of "Rerum Novarum" began little by little to penetrate among those also who, being outside Catholic unity, do not recognize the authority of the Church; and thus Catholic principles of sociology gradually became part of the intellectual heritage of the whole human race. Thus, too, we rejoice that the Catholic truth proclaimed so vigorously by our illustrious predecessor are advanced and advocated, not merely in non-Catholic books and journals, but frequently also in legislative assemblies and in courts of justice.

Moreover, when after the Great War the rulers of the leading nations wished to revise and make an entire reform of social conditions, and among other measures drew up principles to regulate the just rights of labor, many of their conclusions agreed to perfectly with the teachings and warnings of Leo XIII as to seem expressly deduced from them. The encyclical "Rerum Novarum" has become in truth a memorable document to which may well be applied the words of Isaiah: "A standard set up unto the nations." (17)

Practical Application

In the meantime study and investigation caused Pope Leo's teaching to become known throughout the world and steps were taken to apply it to practical use. In the first place, in a spirit of active beneficence, every effort was made to lift up a class of men who were in a state of degradation, modern industry had enormously increased in numbers, but whose rightful position in society had not been determined, and who in consequence were the objects of much neglect and contempt. These were the working men.

In addition, therefore, to their other heavy pastoral duties, the secular and regular clergy, under the guidance of the Bishops, began at once the work of popular education and culture, to the immense advantage of souls. The constant endeavor to imbue the minds of the workingmen with the Christian spirit did much to awaken in them at the same time a sense of their true dignity. By keeping clearly before their mind the rights and duties of their position, it rendered them capable of legitimate, genuine progress, and of becoming leaders of their fellows.

Much Good Followed

From that time onward the resources of life were moved in larger measure more securely. In answer to the appeal of the Pontiff, works of beneficence and charity began to multiply. Under the direction of the Church, and frequently under the guidance of her priests, sprang into being an ever increasing number of new institutions by which workingmen, craftsmen, husbandmen, wage earners of every class could give and receive mutual assistance and support.

With regard to the civil power, Leo XIII boldly proclaimed the restrictions imposed by Liberalism and fearlessly proclaimed the doctrine that the civil power is more than the mere guardian of law and order, and that it must strive with all zeal to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosperity. (18) It is true, indeed, that a just freedom of action should be left to individual citizens and families; but this principle is only valid as long as the common good is secure and no injustice is entailed. The duty of rulers is to protect the community and its various elements in promoting the rights of individuals. They must have special regard for the infirm and needy.

Protect the Workers

"For the richer class, have many ways of shielding themselves and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State; and for this reason wage-earners, since they must belong to that class, should be specially cared for and protected by the government." (19.)

We must not, of course, deem that even before the encyclical of Leo XIII social reform had provided for the most urgent needs of the working classes and had checked the more flagrant acts of injustice perpetrated against them, but after the pontifical voice had spoken from the Chair of Peter throughout the world, the leaders of the nations became at last more fully conscious of their obligations and set to work seriously to promote a broader social policy.

In fact, the encyclical "Rerum Novarum" completely overthrew those tattering tenets of Liberalism which had long hampered effective interference by the government. It prevailed upon the people themselves to develop their social policy more intensively and so to bring to bear upon the rights of the citizen among Catholics to give such efficacious help and assistance to rulers of the State that in legislative assemblies they were not infrequently the foremost advocates of the new policy.

Beneficial Laws

Furthermore, not a few recent laws dealing with social questions were originally proposed to the attention of the people by the small circles of sociologists thoroughly imbued with watchful care promoted and fostered their execution.

As a result of these steady and tireless efforts, there has arisen a new branch of jurisprudence known as social legislation, and in the energetic defense of those sacred rights of the workingman, which proceed from his dignity as a man and as a Christian. These laws concern the soul, the health, the strength, the housing, the wages, the dangerous employment—as a word, all that concerns the wage earner, with particular regard to women and children.

Even though these regulations do not agree always, and in every detail with the recommendations of Pope Leo, and even though certain that much which they contain is strongly suggestive of "Rerum Novarum," to which in large measure must be attributed the improved condition of the workingman.

Societies of Workers

"In the last place," the Holy Pontiff pointed out, "employers and workmen may of themselves effect much in the matter; we are trebly bound to encourage and assist an effort of this kind, and those who are in distress, and which draw the two classes more closely together." (20)

Among these, he attributed prime importance to societies consisting of workers alone or of workers and employers together. He exhorted such associations to describe and commend their nature, reason and opportunities, their rights, duties and laws.

The lesson was well timed. For at that period there were not a few nations were deeply infected with Liberalism, and regarded such unions of workingmen with disfavor, if not with open hostility. While readily recognizing and endorsing similar corporations among other classes, with criminal injustice they denied the innate right of forming associations to those who needed them most for self-protection against oppression by the more powerful. There were even Catholics who viewed with suspicion the efforts of the laboring classes to form such unions, as if they reflected the spirit of socialism or revolutionary agitation.

Unions of Workingmen

Worthy of all notice, therefore, are the directions authoritatively promulgated by Leo XIII, which served to break down this opposition and to encourage associations. They have, still higher importance, however, encouraging Christian workingmen to form unions according to their several trades, and of teaching them how to do it. Many were thus encouraged in the path of duty and some of the most attractive of modern organizations, which claimed to be the sole defenders and champions of the lowly and the oppressed.

The encyclical "Rerum Novarum" distinctly must organizations should be organized and so governed as to furnish the best and most suitable means for attempting what is aimed at, that is to say, for helping each member to better his condition in life, in body, soul and property. It is clear, "that they must pay special and chief attention to the duties of religion and morality, and that they must be able to help each other in the most effective manner possible, so that they may live together in peace and achieve prosperity."

Truly Christian

Eager to carry out the program of Leo XIII, the clergy and many of the laity devoted themselves everywhere with admirable zeal to the organization of unions, which in turn became instrumental in bringing to a body of truly Christian workingmen. These happily constituted the social bodies of the laboring class, which were able to help each other in the most effective manner possible, so that they may live together in peace and achieve prosperity."

These unions of Leo XIII's were reduced to practice in different places. In some instances they were organized within the same old unions and purposes proposed to them in other places. In some cases, however, they were organized as new unions, which were able to help each other in the most effective manner possible, so that they may live together in peace and achieve prosperity."

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