

Catholic Courier

VOL. VI APRIL 12, 1934 No. 15

Official Newspaper of the Diocese of Rochester
With the Approbation of the
Most Reverend Archbishop Edward Mooney,
Bishop of Rochester.

MEMBER CATHOLIC PRESS ASSOCIATION

Entered as second-class matter in the Postoffice at Rochester, New York, as required under the Act of Congress of March 3, 1879.

SUBSCRIBER TO N. C. W. C. NEWS SERVICE

Subscription, \$2.50 per year in advance, postpaid. Single copies, five cents. Foreign, \$3.00 per year. In many instances subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless discontinuance is ordered either by letter or personal call.

National Advertising Representative
Callahan's List of Catholic Newspapers
(George J. Callahan)
51 Chambers Street, New York City

Published by
CATHOLIC COURIER and JOURNAL, Inc.
20 Chestnut St. Stone 1492. Rochester, N. Y.

Courier Established 1920—Journal Established 1889

"I would make any sacrifice, even to the parting of my ring, pectoral cross and soutane, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

HOLY NAME CONVENTION

Last Sunday afternoon, the Rochester Diocesan Holy Name Union held its second annual convention at Geneva. Seventy parishes were represented by lay delegates who took an active part in the discussion of resolutions affecting Catholic interests.

Many of the delegates came from a distance and at no little inconvenience. Sincerity of purpose was a notable characteristic of the assembly. Timely and important resolutions were drafted by the convention in the interests of God and country. All in all, it was an impressive gathering of Catholic laymen who in no uncertain manner showed their willingness and zeal to co-operate with their Bishop in promoting the work of the Church.

The Rochester Diocesan Holy Name is to be congratulated on its splendid efforts to enlist Catholic laymen in a program of Catholic Action. May it grow and prosper!

FREE AIR OR NOT?

It was very gratifying to learn that the Diocesan Holy Name Union in convention at Geneva this past Sunday went on record to support and enlist support for the Communications Commission Bill now before the United States Senate. The bill is sponsored by Father Harney, of the Paulists of New York City, owners and operators of Station WLWL. It calls for the assignment of one-fourth of all the radio broadcasting facilities of the Commission to educational, religious, agricultural, labor, co-operative and similar non-profit making associations.

It has been a matter of complaint, for several years now, that, in this section of the country, we have not been able to hear many of the fine programs offered by WLWL, which is the only radio broadcasting station exclusively devoted to Catholic interests. Catholics form about one-fifth of the population of the United States in general, but in the Northeastern section the ratio runs much higher. For this reason alone they should be entitled to enjoy a greater proportion of the broadcasting facilities than they now have.

Station WLWL started in 1925 with unlimited time. Since then it has been forced to share its frequency and time with other stations with progressive periodical reductions, until now its original allotments have been changed even to the assignment of inconvenient hours for broadcasting. In plain words, in this land of so-called fair play, bullying methods have been used against WLWL, and the role of bully is being played by the Columbia Broadcasting System.

Through the gobbling up of a station with which WLWL had definite understandings and contracts, Columbia has encroached upon WLWL in such a way as practically to obliterate the usefulness of the latter station, by entirely ignoring the original contract with its guaranteed rights. No matter what way you look at it, it is robbery.

Yes, this robbery is arrogantly justified according to the arbitrary conscience of monopolism. Here are the words of Columbia's Executive Vice-president in answer to Father Harney's complaint: "Let me say once more, in order that our position may be entirely clear to you, that we do not feel that we can conscientiously or with due regard to our own interests or those of our audience surrender any of this wave length to you, nor do we know that the Commission would allow you to have it, even if we were willing." Certainly sounds like might makes right.

WLWL is not the only station of its kind that suffers this crowding out process, nor is the Catholic cause the only one involved. Everything on the air that is not commercial is involved. The real question at issue is whether or not the very air is going to be made profitable only to a few monopolistic corporations, whether or not financial profit is the only kind of profit to be recognized by the Federal government—a question of Mammon or God.

The Communications Commission Bill should be passed; every citizen owes it to his own sense of American liberty to see to it that this bill is passed by bringing sufficient pressure upon those whose duties are to maintain American rights and liberties.

CATHOLIC CONVICTS

Statistics are sometimes very pleasant, sometimes very unpleasant about what they have to say. The one presented by the Rev. Leo Kalmer, O. P. M., chaplain of Joliet prison, are most interesting. Leo tells us that not over 26 percent of those in prisons throughout the country are Catholics, and that probably not over two percent of those in Catholic prisons are practical Catholics. This means, of course, that Catholic influ-

ence not only is not to blame for their criminal careers, but has not even been brought into their lives. What holds true of Catholicism is found to be true also in regard to other faiths. The only definite conclusion to be drawn from this is that there is little cause and effect union between religion and crime, and that the practice of religion is a great detriment to crime.

We Catholics need to make no apology, therefore, for the supposedly great proportion of Catholics in our prisons, for these Catholics are extremely normal. However, their registering as such, gives at least a faint ground for salvaging their souls. The facts and figures are provocative of thought, nevertheless. One thought that comes to us is the great preventative value of our parochial schools, in the matter of crime. Think it over!

Current Comments

VOICE OF THE CHURCH

Keep the mind Catholic by reading Catholic literature. Never let a week pass without taking stock of what you have read. Is it asking too much of those who have had the best that a good Catholic education could give them, to consider themselves in honor bound to make twenty-five percent of their reading schedule Catholic?

This does not necessarily mean doctrinal or devotional reading, but reading that is sound from the viewpoint of Catholic teaching. Many people might say this is asking too little, but is it? Take stock of your own reading and find what percentage of it is up to this standard.

The Catholic paper is the best Catholic reading on the weekly program. It contains the news and views you should be most interested in if you are true to yourself.

Do not read your own local Catholic paper if you cannot do so without sympathy and interest. That would be like sitting down to a meal with your mind in a turmoil—the food would not do you any good. Your diocesan paper comes first. It is nearest. It is pitiful, however, to notice how stubborn people are in their outlook for the imaginary beauties of undetermined distance. Be sure that it is a good sign of your wholesome faith when you feel a reasonable appreciation of the things close at hand.

Catholic papers are the messengers bringing you the voice of that Church of which you are a member. Before you look beyond them hear and understand their message. Then if you want to look beyond, the new horizon will not deceive you.—The Tidings, Los Angeles

AGAIN—KILL THE ROSS BILLS

Despite the fact that already one in every six marriages ends in the divorce court the Ross bills, now before the State legislature, aim to add new grounds for absolute divorce.

Quizzed individually, few intelligent, Christian-minded citizens of the middle class would deny that the stability of the family is the cornerstone of society. The hored and restive rich, who have lost all sense of self restraint and social responsibility, may refuse to admit that marriage holds any firmer claim on their constancy than the mutual attraction between mates. The Hollywood code is their moral measure. But the great middle-class feels that the present and future security of the state is endangered, and individual decency degraded by such abortive attempts as the Ross bills, to Reno-ize the Empire State.

The strength of these groups who would put pagan practices into the law, of course, is the apathy displayed by those who are concerned in principle but careless in action. While minorities flood legislatures with petitions for undesirable measures majorities remain too sluggish to make protest.

Prompt action in urging representatives on Capitol Hill in Albany to vote against the Ross bills is the only means to block their passage into law.—The Evangelist (Albany).

EVERYTHING OR NOTHING

Can the Church be silent in the sight of rampant paganism in politics or economics? Must it save its breath to say its prayers? The old cry, "What have we to do with Jesus of Nazareth?" is more raucous and truculent in the answer, "Nothing!" During the past fifty years the Popes have decared the thought that religion was a cloistered affair, willing to pursue its ends by letting the world to go on unchallenged. Certainly, Leo XIII had no such conception of his office, and even less the present Pontiff Pius XI. That sort of dualism comes to a deification of the state. If the dominion of the Church is merely an organizer of ceremonies, a promoter of pilgrimages, a director of processions, a mere appendage for emotions, it would soon go the way of orthodoxy under the Czars.—New World, Chicago.

VICTORY FOR THE CATHOLIC PRESS

We are not alarmists in the sense that we see an active persecution of the Church on the way in America. But we are realists in viewing the senseless way in which the requests of Catholics for aid for depression-stricken parochial schools have been treated.

The significance of religious schools for cultural values in America is not grasped by the masses; the historic tradition of the first schools in America, being all religious is unknown except to the very few.

The vehicle of publicity for these and kindred subjects is the Catholic Press. Its mission can not be served through dead circulation lists.—Lake Shore Visitor, Erie.

As long as there are people who will profit by war, there can be no hope of even a temporary peace. The private manufacturers of munitions have wrecked more than one disarmament conference and have caused more than one war. There must be an attempt to obtain some sort of international control of the manufacture and sale of the tools of war, if we are to have any hopes for peace.—The St. Bona Venture.

You cannot love the saints too much, provided you love Jesus infinitely more.—St. Alphonsus Liguori.

Diocesan Recordings

At the Inter-Faith dinner the other night, one of the speakers said that not one of us knows what the future has in store. For this reason it is a sound idea to fulfill the Easter duty obligation this week.

The campaign of Rochester Council, Knights of Columbus is not merely to gain members up in an organization but to combine Catholic laymen in a group having principles and practices which have proved to be strength to Holy Mother Church. Diversification of interesting activities is now offered by the Knights of Columbus which cannot fail to appeal to every representative Catholic layman. Participation in the program will reveal the happy spirit existing in the K. of C. and the opportunities afforded for satisfying achievement coupled with relaxing recreation.

Those interested in the coming Laymen's Retreat at St. Bernard's Seminary beginning June 29 will be sure to sympathize with those in charge of the Manresa Jesuit retreat house in Detroit over the recent fire which caused \$10,000 damage, not quite half of which is covered by insurance. The Manresa retreat house is known nationally for its week-end spiritual exercises at which over a period of eight years 4200 men have attended. It will require self-sacrificing effort to repair the damage done but the spirit engendered by lay retreatants will soon bring Manresa back to its former usefulness.

Over this week end two national Catholic organizations are expected in Rochester. President John Eberke of Pittsburgh, head of the Catholic Central Verein of America and Supreme President Henry A. Leusch of Cleveland, directing the activities of the Knights of St. John throughout the country. National leaders with their pulses on activities in the various parts of the nation in which their organizations exist bring a fresh viewpoint to local affiliations and strive to inspire local units to greater effort in seeking the 20's set for the organizations.

An interesting set of facts sent to every scoutmaster in the Diocese of Rochester concerning the religious practices of Scouts of Catholic faith in his troop was received in our office this week. Sets of rules are outlined including attendance at Mass on Sunday and Holydays with the latter added, rules regarding fasting and abstinence, Confession, morning and night prayers, suggestions, verbal report to pastors concerning the Scouts practicing their religion and urging scoutmasters to consult pastors as when doubtful of anything of a religious nature concerning the Scout of Catholic faith. These rules are important and observance of them will make for better Scouts in any troop in the diocese.

Not knowing how the following plan is working out we can neither recommend it nor disapprove of it. We are simply telling about it. Out in Martins Ferry, Ohio, in St. Mary's parish a plan has just been inaugurated which calls for the contribution of a nickel daily from each member of the parish who is employed permanently as a means of reducing the growing deficit connected with the parish school. The plan is being worked out through an association under the sponsorship of the Holy Name Society. The parish has been divided into zones and captains placed in charge of each area. Captains will head groups consisting of a dozen lieutenants each. It is planned to make the collections of the nickels at the homes of the association members every day. While the new plan is in force no benefit affairs will be held and no extra contributions solicited. Only those steadily employed, or those otherwise able to afford the daily contribution of a nickel, will be eligible for membership in the association.

Headlines in Catholic papers from other parts of the country state "Legion of Decency to Fight Bad Films," "Evidence Guild Gives More Than 600 Talks," and so on, indicating that Catholic Action throughout the country is more than talk. Those of us interested in the development of the Catholic Press in Rochester diocese cannot help but be gratified with the announcement that the Rochester Diocesan Holy Name Union is going to take over the specific task of increasing readers of the CATHOLIC COURIER. With an increased circulation, the influence of the diocesan newspaper will be such that other phases of Catholic Action such as mentioned in the headlines above will be fostered and stimulated to a point where our Catholic lay societies will accomplish much worthwhile in the spiritual, moral, physical and educational progress of our several communities. Cooperation of all in the diocese should be lent wholeheartedly to the Holy Name men in carrying out the assignment given them by our Bishop, Archbishop Mooney.

STRANGE BUT TRUE

Catholic Facts But Little Known

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By M. J. MURRAY

Before he left Rome to crown Napoleon I (1804)

A ROSARY BEAD is so called because in ancient English BEDE was the word for PRAYER

Pope Aus VII signed an ABDICATION to take effect in case he was imprisoned in France

St. Vincent de Paul was captured shortly after his ordination but he converted his Master & escaped with him to France.

NINETEEN OUT OF THE TWENTY-NINE FORMER CATHOLIC EPISCOPAL SEES OF ENGLAND ARE SITUATED ON SALMON RIVERS—OBVIOUSLY FOR CONVENIENCE OF TRAFFIC AND THE FACILITY OF OBTAINING FISH.

COMPILLED BY REV. FERDINAND CECIL OF LACROSSE, WISC., COMPRISING 83 POSTAGE STAMPS DEPICTING THE HEROES AND SAINTS OF THE CATHOLIC CHURCH WAS RECENTLY AWARDED THE GRAND PRIZE OF THE SOCIETY OF PHILATELIC AMERICANS. FATHER CECIL POSSESSES OVER 1000 DIFFERENT STAMPS COLLECTED BY HIM DURING THE PAST THIRTY YEARS.

THE LIBRARY SIGN POST

TWENTIETH CENTURY INFERNO

THE GATES OF HELL: By Erik V. Kuhlert-Leddin, trans. by I. J. Collins. New York: Sheed and Ward, \$2.50.

Twenty-four years old master of eight languages and conversant with sixteen travel over all Europe and Western Asia. Journalist in England and Hungary—such are the rather dreary details on the book jacket about the Hungarian author of this German novel recently translated from the manuscript into English.

All the virtues of the author's Continental experience and some of the defects of immature age are in this remarkable book. Its local color and flair for atmosphere are undeniably paralytic; here are Berlin and London, Moscow and Leningrad, in all their apartment, business, workers' clubs, Bohemian, prison, camps, cafes and night-clubs, atheist meetings, have here all the impact of reality.

What the book lacks is that smooth, almost inevitable, inner development which makes some of the best novels such precious documents of humanity. There is an inner struggle in the book—Eugen Durine's battle against the devils of loneliness and neurotic melancholy—but it seems to be too aloof from the external development of the plot. And his accidental death at the end is too like those "pulley-gods" of the ancient plays who were let down at the last minute to untangle the mortal knot.

But, after all that a critic may say, this remains a great book. Whether it is a great novel is a rather fruitless question, especially since the term "novel" is flexible enough to include such different creations as Don Quixote and Lord Jim. Possibly its author would be the first to disclaim its greatness as a novel, and admit that the fictional disguise is merely its powerful propaganda.

It envisions the world of the emerging future and the vital influence of the Catholic Church upon that fluctuating society. It gives an insight into the "divine mission" of even so godless an

appearance as Bolshevism. The Jesuit Father Scapinelli for instance, says to the Councilor of the Soviet Legation in Berlin: "On the one hand you pursue us of diseased elements, and on the other hand you are forerunners preparing the way for us a little. Thus did the Arias, for example, first infect the Ostrogoths with their Christian-heretical faith, and then we simply catholicized them. You have done genuine preliminary work for us. Where once the Attilian International have sown the Propaganda of Faith will soon reap. That is precisely the tragedy of all here; that they are forever doing productive work for the Mother Church from which alone they derive all their ideas after all."

The book depicts the intelligent, grace-inspired and martyr-like courage with which the "Black Front" of the Catholic Action recruits sows the vital seed of Catholic thought in the very thick of the Soviet Red Front. The author is convinced that it is just such intrepid spade-work as this which will prepare the field for the spiritual harvest of the new Russia. Again Fr. Scapinelli says to the Soviet Councilor: "Your red soil is sterile. . . With you there is bound to be an unbroken desert of unrelieved, inevitable narrowness. Doubtless the citizens of the Soviet Union will all be prosperous; they will all have their lawful spouses. . . all have their little houses, or probably their three-roomed suite in a skyscraper, all have the right of using the collective motor-car, their ticket for the confessional, the cinema, the masquerade, the merry-go-rounds in the amusement-park; and so far they will take their delight in a rosy-tinted atheism. And finally, the counter-revolution will come—a revolution of the dreamers and visionaries, of the mystics, of the occultists, of the superstitious, of the primitive Manichaeans surviving secretly, the revolution of the ambitious, of the place-hunters, of the despair-bred nihilists, of the hysterical and the epileptic, unless—"

"Unless what?" asked the (Bolshevik) interestedly. "Unless the hand of the Church takes hold, and makes an

end, once for all, of the chaos. The starkness and degradation which the author depicts on his vast canvases, like a modern Dante in a materialistic and mechanized Inferno, must keep the book out of sodality and high-school library lists. After all, the Gates of Hell are the portals of a terrible city, and the vision of the young should be shielded from the sight of them. But as a composite picture of the despair and the hope of Russia, and of the cadent and resurgent Europe, this book must be read by all mature students of international and Catholic affairs.

Spiritual Thoughts

The measure of the love of God is to love Him without measure.—St. Bernard.

Courage is the most praised of the virtues and the least understood.

Work out your salvation with fear and trembling.—St. Paul.

Charity means friendship with God.

He that thinketh himself to stand, take heed lest he fall.—St. Paul.

Justice is the most beautiful of the strictly moral virtues.

The petty vices of the good are the scandal of the devout. Flynn.

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Published every Thursday in the Year by the
CATHOLIC COURIER and JOURNAL, Inc.
50 Chestnut St. Rochester, N. Y.
Telephone, Stone 1492

Communications regarding the conduct of this newspaper, articles and illustrations for publication, should be addressed to the Editor, Catholic Courier.

If the return of manuscripts or pictures is desired, they must be accompanied by a stamped, self-addressed envelope, but the Editor does not hold himself responsible for such communications.

Business communications of whatsoever nature should be addressed to the Catholic Courier and Journal, Inc., to the attention of the Manager.

MECHANICAL REQUIREMENTS
Width of column: 13 ems (2 1/4 inches).
Depth of column: 10 1/2 inches (full length).
Size of page: 14 1/2 column inches (7 full columns); 16 1/2 inches by 10 1/2 inches.
DEADLINE
Forms close noon of Wednesday preceding publication date.

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