

Catholic Courier

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Bishop of Rochester.

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

Editorials

OUR HUMBLE CONGRATULATIONS

Some events are of passing interest and significance only. And some are so far reaching in their consequences that they may almost be said to be a movement. Of such we think was the first issue of *America* twenty-five years ago, this April. This weekly was not an impulsive undertaking but one executed after long and mature deliberation. The purpose of the editors in the beginning was not the mere presentation of news, either Catholic or secular, nor was it the promotion of deep learning and scholarship. Its purpose was to scout the news of the week, to report on the events of the nation and the world in relation to our country, and to pass upon the meaning of those events in the eyes of Catholics. After twenty-five years we still find *America* serving its original purpose with a loyalty to its cause that is truly remarkable.

America is weekly comment upon events from a Catholic viewpoint. It is sponsored by the Jesuit Fathers of the United States, whose main work in this country—as in several other countries—is educational. *America* is educational in its scope. It is not intended for the deep scholar alone, nor is it intended for the uneducated; it is for the person of intelligence and average education, for the ordinary Catholic citizen of the United States. Its educational aim is attained by training the Catholic public to interpret events in the light of Catholic doctrine.

Its appeal is nation-wide; hence it does not report on events of mere local interest, unless something in local events is a reflection of a national attitude towards some problem. In all these years *America*'s has been a Catholic voice of approval or disapproval on the nation's actions and policies, or, whenever Catholics have been free to interpret, the voice to start discussion, and stimulate activity.

The role of watch dog is shared by other weeklies now; but we do not forget that *America* was the first of its kind in this country and that to it Catholics owe a great tribute of praise and gratitude. The *Catholic Courier* hastens to join in its own humble way the expressions of gratitude for the *America* of the past and continued good wishes and blessings for *America* of the future.

JOURNALISTIC RELIGION

The success and popular vogue of Dicken's *Life of Christ*, we are informed, has created a popular demand for the publications in the daily newspapers of significant portions of the Bible. The version desired is that of the University of Chicago. The reason for this choice is the modern idiomatic, understandable English in which it is couched.

It is a matter of approval on the part of all serious and religious minded people that this work of Dickens has found so much vogue. Certainly, we Catholics cannot disapprove of a trend back to Christ, no matter how imperfect it may be, on the part of the non-Catholic public. We have complained of the paganism so rampant in this country that even the least turning away from it is welcome.

Well informed Catholics know that, unless a work treating of religion has the express approval of a bishop, called the "imprimatur," it cannot be read by a Catholic. Catholics, not so well informed however, may complain that we have no substitutes to offer. To this we reply that throughout the entire year the whole liturgy is an unfolding and explanation of the life of Our Lord. Besides that, there are several beautiful lives of Christ, besides many different commentaries on various phases of Our Lord's life. To such Catholics we say: Get acquainted with the offerings of the Catholic press.

We admit the beautiful literary qualities of Dickens. We admit that in his own way, he was a very fervent Christian. Critical scholars do not attribute to him, however, in anything, a very critical judgment. Dickens was not even sympathetic towards Catholics. And while his work on the life of Our Lord may not be a direct attack on Catholic dogmas, it nevertheless remains a fact that the divinity of Christ is ignored. It is a super-human hero that is described, not the Divine-Human Christ.

So much for a commentary on the Scripture, for such is any life of Christ. When we come to the consideration of the Scriptures proper, we are face to face with a very difficult problem of a different nature. No English version of the Bible escapes censure entirely. The Douai-Rheims version, which is the official Catholic one, has had in many places to sacrifice literary beauty to expression of truth. In the case of all the non-Catholic versions, either truth has been sacrificed for literary beauty, or it has been omitted alto-

gether, in order to conform with heretical notions. What has been considered as impossible from the viewpoint of human reason or of human preference, has simply been rejected or distorted. The trouble with them is that they are subjective, mainly, or colored by the personal viewpoint of the translators.

It takes a scholar—or, rather, many scholars—to make an intelligent translation of the Bible. It was written so long ago that the original languages are now extinct, so far as practical use of them is concerned. Hence the need for men who are adept in the use of these tongues. It contains the record of the spoken word of God; hence the need for theologians. And, of course, needless to say, it requires men deeply skilled in the knowledge of grammar, rhetoric and the diction of the day. The thoughts of the Bible are very sublime. But sublimity of languages and expression is not always easy without sacrificing some of the exact thought. In this latter respect, nearly all versions of the Bible have failed except the Catholic ones.

That the English language changes rapidly so one will deny. It speaks well for the Douai-Rheims version that after three hundred years it is not so archaic but that it can still be fairly well understood. And in its behalf, we say that no matter what version of the Bible is read, it needs studied explanation. In the case of Catholics, this intelligent interpretation comes from the Divine authority of the Church.

For the infanzation of all who are interested we add that the Church is so concerned with preservation of Biblical truth that there is a very considerably sized body of men, called the Biblical Commission, at work continually on it. And we console those who lament the lack of present-day English in the Catholic Bible, by calling to their attention that for several years past many scholars have been working on a new edition of the New Testament. This is the Westminster Version which has been partly finished.

But it is also necessary to keep in mind that works on religion and the Scriptures appearing in the secular journals need the same approbation and permission to be read that similar works in book form require.

Current Comments

A FAMILIAR ARGUMENT

The argument that private schools, maintained without profit, are a direct contribution to the financial welfare of the state does not lose any of its force by constant repetition. It might be, and probably is, blunted when it comes from Catholic sources. Catholics, of course, are always in a different category. However, when an educator of standing asserts stoutly that if the citizens had to pay taxes for education in separate schools they would soon begin to feel the crushing burden they were compelled to carry, it should have some weight. If, for instance, Loyola and De Paul Universities were supported by public taxation, the handsome sum of ten million dollars would be added to the tax list. Since *America* has set itself firmly in the determination that higher education shall be available for all, what private funds do not supply, public ones must. Mutterings are heard over exemption from taxation, but it stands count for anything it is clear that a state never makes a better investment than when it entrusts education to privately supported institutions. The city of Chicago saves \$15,500,000 each year through the work of Catholic parochial-educational institutions. This is the mere out-of-pocket saving, which does not contemplate buildings, equipment, etc. If this vast sum were transferred to the already heavy load of taxation, nothing short of collapse would overtake the public school system. Apart from the saving of money, there is also the direct contribution in moral values through religious education. The state in exempting Catholic schools is making an excellent bargain, and it might well close its ears to the mumblings of those whose prejudice is dictating their mouthings.—*The New York Times* (Chicago).

CATHOLIC LEAKAGE

Conversions to the Catholic Faith are numerous and noteworthy in every land and in every century. University professors, workmen from the shops, peasants from the fields, even leaders from non-Catholic pulpits pass continuously through the portals of Holy Mother Church to find security and sanity and salvation in her bosom.

This, however, is but one side, and the bright side, of the picture. What about Catholic leakage? What about those who have been born in the Faith and baptized in the Faith and educated in elementary school with the Faith, and who, later on, for reasons that are foolish or futile, have deserted the Faith? What about those who cannot be reached through the pulpit because they no longer sit beneath its sounding board; those who cannot be reached through the confessional because they no longer enter into its cleansing silence?

Here is a problem that can be solved in great part by personal Catholic action. Let each Catholic man try to bring back another Catholic man to the performance of his Catholic duties. Let each Catholic woman try to bring back another Catholic woman. Let each Catholic, in other words, be an apostle, quiet, graceful, tactful, unobtrusive. The work of this apostolate need not be done in a day. It may take weeks or even months to soothe the wounded feelings or resolve doubts or destroy indifference, the three main reasons why many who were once practical Catholics have slipped into the category of Catholic in name only.—"Light"

LIGHTING THE GLOOM

History has a way of doing things. For instance, as the Western Roman Empire was gasping its last, dying under the hammer blows of the Goths, St. Benedict was born — to found Western Monasticism. Damien was on his way to the lepers of Molokai as the batteries of Fort Sumter thundered the opening notes of the bloody Civil War. The sweet Little Flower, St. Therese, was born as the dark days and black bread of 1873 threw their forboding shadows across the United States.—*Catholic Advance*

Diocesan Recordings

His story did not seem to be "wired" much. Few Eskimos live in Alaska and none there live in igloos. Father Hubbard, the noted Jesuit explorer, said, in a recent Elmira lecture, "We hope he will not say there is no Santa Claus in that far North country."

Of what avail to extend effort in getting the Assembly to defeat a bill liberalizing the divorce laws of the state when the dress designers bring out a "new divorce gown" and seek to popularize it?

The late Franz Cardinal Ehrle, S. J., Vatican Librarian, who died a short time ago at the age of 88, was one of six Cardinals of our day who never received Episcopal consecration.

It is no pink tea party, building and caring for a garden but requires manual labor. Therefore, men and women who love to dig and plant their gardens will find the laborious part lessened if they will attend the series of lectures to be sponsored by the Catholic Courier at Columbus Civic Center Building beginning Friday, April 27. The tea party, however, may be enjoyed when the garden comes into full bloom.

Word has been received from the Rev. Peter F. Cusick, S. J., that the Shrine of the North American Martyrs at Auriesville has been opened for the season. We note, too, in the Auriesville Bulletin that a program of the shrine is being planned by the Rochester Catholic Daughters for June 10 and another from Rochester on August 19. Interest in the heroic achievements of the Society of Jesus in this State has been increased by the recent dedications of the Rene Menard Building and the Alhambra monument. The Auriesville Shrine has been erected in honor of Three of North America's Protomartyrs and First Saints, Isaac Jogues, Rene Goupil and John Lafande. A visit to the Shrine will intensify devotion to these saints and make appreciation of their deeds deeper.

When cleaning up the clothes press, dig out those odd bits of cast-off clothing for the Rochester Boy Scouts who will come around a week from Saturday to pick them up. Give the boys a helping coat, or pair of shoes or hat or what have you.

What promises to develop into an interesting and informing study club has just been started by Rochester Council, Knights of Columbus, at regular Council meetings. The Encyclical of Pope Pius XI, "Quadragesimo Anno," has been chosen for the particular attention at the present time. During the course of discussions last week speakers cited legislation in this country that in principle is undoubtedly based upon the Encyclical of Pope Leo XIII, "Rerum Novarum," as well as upon the present reigning Pontiff's "Forty Years After" Encyclical.

That others are believing along the same lines as the Knights is shown in remarks just made by the Rev. Dr. Terence T. Kane, S. J., professor of Philosophy and head of the Department of Social Sciences at Xavier University, Cincinnati, in an address before the Philosophy Section of the Ohio College Association at its annual convention. After comparing outstanding phases of the Roosevelt Administration's policies with the ideas and ideals set forth in "Quadragesimo Anno" Dr. Kane showed that a large number of the New Deal's principles were broadly in accord with Catholic thought as expressed by the Pope.

He cited the attempt of the administration to "break the domination of industry by a few powerful financial institutions," the regulation of issue and sale of securities and of the stock market; the attempt to curb the power trust by governmental production of electricity from water power; "bank depositors' insurance," "the insistence on integrity and responsibility in public office," and the most important parts of the National Industrial Recovery Act, all of which he declared were in harmony with Catholic Ethics.

Dr. Kane pointed out that "there is in the minds of most of us a certain amount of confusion" as to what the New Deal means, because he said, "there has not been a very clear enunciation of final purpose on the part of the Chief Executive or a detailed program of procedure," where there has been, he added, some "hesitation and uncertainty in the steps taken." In considering the Administration's policies, Dr. Kane emphasized that he was confining his attention to the meaning which seems most evident and most generally accepted. "In this sense," he added, "the New Deal is understood as an attempt at permanent social-economic reform, in contrast to the temporary measures of an emergency nature to overcome the depression and ameliorate its effects."

In their discussions of the Encyclical the Knights need not necessarily agree on applications set forth, but they will learn the principles and become better informed Catholic laymen. It is the need of the hour.

STRANGE BUT TRUE

Catholic Facts But Little Known

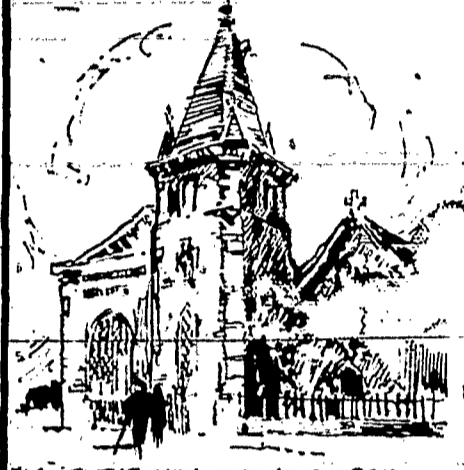
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By M. J. MURRAY

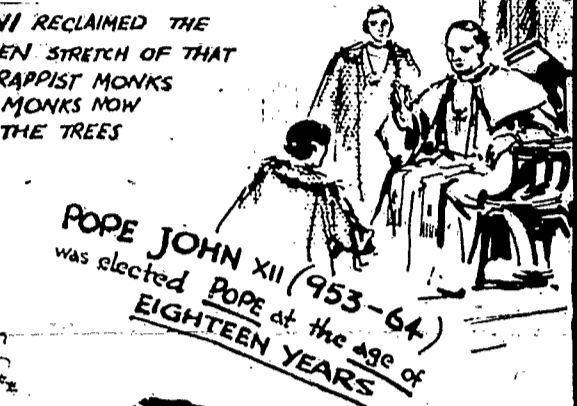


PARADISE
A word
of Persian
origin - signifies
a ROYAL PARK
or pleasure
ground.

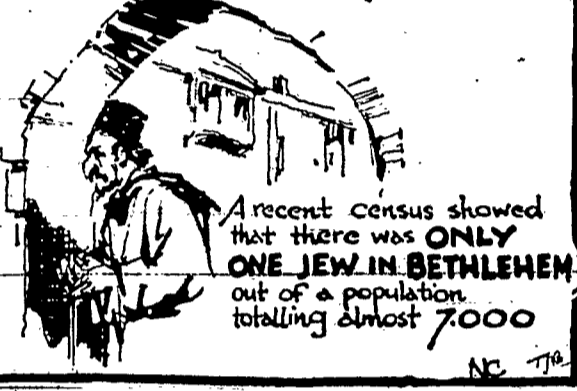
LONG BEFORE SIGNOR MUSSOLINI RECLAIMED THE ROMAN CAMPAGNA A MALARIA-STRIKEN STRETCH OF THAT AREA WAS DRAINED AND TILLED BY TRAPPIST MONKS AND CONVERTED INTO A FARM. THE MONKS NOW MAKE EUCALYPTUS LIQUOR FROM THE TREES THEY PLANTED TO ASSIST THEM.



THIS IS THE ONLY KNOWN CHURCH IN ENGLAND THAT AT MALDON TO POSSESS A TRIANGULAR TOWER. PARTS OF THE BUILDING DATE FROM NORMAN TIMES.



POPE JOHN XII (953-64) was elected POPE at the age of EIGHTEEN YEARS



A recent census showed that there was ONLY ONE JEW IN BETHLEHEM out of a population totalling almost 7000

THE LIBRARY SIGN POST

If you want something more than the newspapers can give you—
If you want intelligent and alert comment on the really important news of the day—
If you want to see how interesting is the Catholic outlook on world events—

THEEN
Read AMERICA, a Jesuit weekly, whose editorials are among the timely and stimulating.
Read THE COMMONWEAL, published weekly by a group of Catholic laymen, and distinguished by a fair and judicious tone.
Read THE CATHOLIC WORLD, a monthly publication edited by the capable Paulist Father Gillis, whose editorials are among the most powerful and influential in recent American journalism.
Read THE SIGN, published each month by the Passionists and edited by Father Purcell, whose able guidance has rapidly made it one of the most eagerly read magazines in the country.

All these magazines are to be found on the reading table of the C. E. Library. Give yourself some time off each week to come in and read the best of what they have to offer you. Our mental horizons tend to become confined and parochial unless we keep ourselves informed of the interests of the Church universally. Judicious reading from the best Catholic periodicals will be a good antidote against that narrow spirit which, no matter how well-intentioned, does harm to the mystical Body of Christ. Learn what your fellow-Catholics are doing throughout the world for Catholic Action; it will encourage you and give you a model on which to work.

"Even today, washed over by floods of fiction which has as its plain or obscure end to prove that man has no free will, no soul, no responsibility, no duties, there are still more readers who turn away from such books in discomfort than there are readers who accept and admire them. Many readers are in-

ded relieved to find that there are still books published and the writer of novels of smart life, dull life, high life, and low life, in which they can find recognizable traces of standards which they know, in spite of every assault that is being made upon them, to be valid and eternal."
—Dorothea Brande in the American Review, April 1931.

Mr. Francis Sheed thus states the dominant theme of "Vipers' Tangle," recent novel of Francois Mauriac:
"Catholics accept the great mysteries: accept the eternal and the infinite and their own created participation in eternity and infinity. How then account for the generally depressing average of Catholic daily life, mediocre and stunted by comparison with the mighty truths the Catholic affirms?"

This is surely not a comfortable question, and the answer which the novel gives does not leave much room for complacency. This book dares the reader to look himself in the face. Reading it is like making a retreat under artistic auspices—combining art and spiritual exercise. (At the C. E. Library)

"While a community is overrun with prejudices, it is as premature to attempt to prove that doctrine to be true which is the object of them, as it would be to think of building in the aboriginal forest till its trees had been felled." These words of Cardinal Newman taken from the preface of his "Present Position of Catholics in England," are the key to an understanding of a very difficult problem which is hardly less acute today than it was eighty years ago when they were written.

Thank God that the pioneering work of eliminating prejudices is being courageously carried on. Belloc's work in history, Chesterton's in philosophy, the Catholic Evidence Guild's in religion, is preparing non-Catholic minds and hearts for a new sowing of the sacred word.

Eye was consoled for the loss of Abel by the birth of Seth. Thus does God console Mother Church for earthly bereavements. On the same day that a great priest recently died in England, a great man was ordained in Rome; so that the Church's grief for the loss of the great Father Jarrett on March 17 was mollified by her joy at the ordination of Dr. Selden Peabody Delany, convert and former rector of the Episcopal Church of St. Mary the Virgin, on the same day.

"There are three stages in the mastery of philosophical truth. The first is when one hears it explained by a teacher, and can see it: the

second is when one can call it up in one's own mind and see it; the third is when it has become absorbed into the very stuff of one's mind and one can see BY IT." — Francis Sheed.

Back Through the Years

(A Glimpse through the files of the Catholic Courier and Journal)

An account of the fourth convention of the Supreme Council of the Ladies' Catholic Benevolent Association appeared in the July 20, 1895 issue. Pontifical Mass celebrated by Bishop McQuaid opened the convention. Sessions opened in Cathedral Hall where Supreme President, Mrs. E. E. McGowan of Buffalo, presented Bishop McQuaid who welcomed the delegates. In speaking to the delegates, Bishop McQuaid is reported as saying:

"The eye of the criticizing public is upon you. They may make mountains out of mole-hills. So I want every delegate and every member of this organization to stand up for right actions. Conduct yourselves as you ought. Remember what your organization is. In that insurance company of yours there will be the handling of a great deal of money in the course of time and do not let any priest or any bishop turn you from your steadfast purpose. Do not swerve from your legitimate purpose. In the work of this organization you must have nothing to do with any other work. Be charitable not as a member of the organization, but as a member of the church, or some other society of the parish."

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