

# Catholic Courier

VOL. VI JULY 19, 1934 No. 29

Official Newspaper of the Diocese of Rochester with the Approval 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, on March 9, 1912, under the Act of Congress of March 3, 1879.

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

Subscription, \$1.00 per year in advance, postpaid. Single copies, 10c. Foreign, 12.5c 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. 50 Chestnut St. Stone 1492 Rochester, N. Y.

Catholic Courier Established 1929—Journal Established 1889

"I would make any sacrifice, even to the pointing of my rifle, for the cross and the soul, in order to support a Catholic newspaper."—FORA FIDELIS.

## Editorials

### HAS RED PROPAGANDA STOPPED?

Earlier in the year, when the question of recognizing Russia had been decided in favor of Moscow, much was made of the promise of the Soviet Government to refrain from Communistic propaganda in the United States. Attention, however, was promptly called to the folly of accepting such a promise at its face value, since Litvinov and his Government could at any time deny responsibility for propaganda carried on by the Third International and its various agencies, more or less free to do as they please. Moreover, Communist influences have recently been at work—however numerous non-Communist workers—the tactical disturbances in New York, the armed conflicts in Toledo, Minneapolis, and other places. Though not very strong, and numbering only 25,000 dues-paying members at the present, the Communist Party in our country is unquestionably aggressive.

The International Labor Defense, prominent in the Scottsboro case, is an important Communist group. Moreover, writes McAllister Coleman, in a recent issue of "Today," "the Communist-controlled National Student League in setting up fierce competition with the League for Industrial Democracy, directed by Norman Thomas, Socialist leader," indicating the active antagonism of Communists to Socialists. "These organizations," the writer continues, "and others with all sorts and varieties of titles, Friends of the Soviet Union, League Against War and Fascism, and the like, are not as full of Communists as Red-baiting hystericals of the Hamilton Fish type would have the country believe. What is true is that the Communist Party members on the Executive Committees of these groups dominate organization policy, often, by the way, denying Communist leanings."

Those inclined to believe Communists leave their cause to spontaneous appreciation of its merits by the American people, unsupported by propaganda; need but question Laborites, Socialists, Co-operators, Negro workers, or members of any other group among whom Communists seek to plant their ideas and principles. The present writer, during the past decade, attended more than one convention of the Co-operative League U. S. A. They were at times in danger of being disrupted by Communists. Some of these Reds were bona fide representatives of the Soviet Government. Men of this type are probably not as openly active at present as they were before recognition, with its curbing clause. No one, however, acquainted with Lenin's policies and tactics, can doubt they are propagating their views through the subterranean channels of the mastermind of Bolshevism employed so successfully.

Meanwhile the Bolshevism they, and others, are seeking to foist upon the world at large, including the U. S., continues as it was,—not only a social and an economic system but a religious system as well, militant of Christianity and the Churches. A special correspondent of the "N. Y. Times" recently wrote to his paper from London:

"An exhibition of 'anti-God' posters and cartoons from Russia and other forms of Communist propaganda has been opened here under the auspices of the International Entente Against the Third International, an organization established with headquarters at Geneva, ten years ago.

One section gives some idea of the means used by the Soviet Government to uproot religion in the U. S. S. R. These comprise the press, posters, films, lectures, plays, broadcasting and anti-religious speeches.

There is a large collection of caricatures in the paper 'Godless,' most of which are as crude in their production as they are in conception, and which are intended to repel rather than persuade. Their purpose is to present (revealed) the 'Chiquianity' in particular, as responsible for all injustices, tyrannical suppression of the human masses, and such evils as are seen in the world. One colored print shows a man being taken out of a school of 'Godless' by a group of anti-religious 'Godless'.

Another section photographs depict persecution and there are also photographs of the Red terror, plans of camps prepared from the testimony of prisoners of the Red terror.

There are also photographs of the Red terror, plans of camps prepared from the testimony of prisoners of the Red terror.

for Moscow, displayed before and after recognition. It should be borne in mind that the policies and practices revealed by the exhibits recently displayed in London are true expressions of the Soviet creed, and this creed is inseparable from the form of government and the economic and social plan on which the Union of Soviet Socialist Republics is patterned. Propaganda for a part is propaganda for the whole.

Naturally, the American public will be spared the sight and full proof of the offensive phases of Sovietism so long as possible or practicable. But that does not alter facts.

### POOR, NOT STATE WARDS

A vigorous warning against a philosophy which is being developed with respect to the indigent "which seems to cut at the very root, at the very aim and purpose of our public service," given by the Rev. Alphonsus M. Schwitalla, S. J., of St. Louis University, in his presidential address at the recent national convention of the Catholic Hospital Association of the United States, held at Cleveland, sounds a note that is particularly timely.

"In order to secure financial returns for services rendered," Father Schwitalla pointed out, "both the hospital group and the medical group have attempted to develop the principle that the indigent is a ward of the state and that, therefore, the state is responsible for supplying all that is needed to bring relief to anyone who is unable for any reason whatever to support himself.

Declaring that his Association has objected in the past to such a philosophy, Father Schwitalla said: "We commit ourselves unreservedly and unqualifiedly to the theory that the indigent is the ward of society. It is, however, one thing to admit that, and quite a different thing to admit that he is a ward of the state."

The Hospital Association President put special emphasis on this part of his address: "We are not prepared to identify society with government. We are not prepared to admit even that the obligation of society for the care of the indigent is necessarily to be exercised through the government."

Continuing he said: "There is a place for such voluntary agents also as the religious Orders of the Church which have been founded for the care of the sick in the general scheme of social organization.

"If we were to admit the principle of government ownership of the indigent we should be committing ourselves to a theory of human subordination to the state which would take away many of the inalienable rights of the individual and would in the last analysis be subversive of those principles regarding the dignity of the individual upon which our present civilization is based and without which the way would be opened to communism and, finally, anarchy."

This sound philosophy comes from one who has been re-elected head of the Catholic Hospital Association for his seventh term. He knows whereof he speaks.

## Current Comment

### CATHOLIC PAGANS

Necessity knows no law. Some of our Catholic high school graduates will be forced by circumstances to enter a non-Catholic college or university. For the sake of easing our conscience, we may suppose that they will remain faithful to their religion. Others cannot put forth the same plea. They are able to go to a Catholic school of higher learning. They are induced by the glamor of a non-Catholic school, or by some graduate of the same, to wend their way thither. And they are quite confident that, after a Catholic high school course, their moral life is secure. In corroboration of the high opinion they entertain of themselves, they point to some acquaintance or other, going completely astray after finishing a Catholic college course.

Anyone's moral future is always an unpredictable quantity. Peter and Judas will ever remain the outstanding examples of two extremes. Human freedom is the deciding factor, coupled with, or acting without, divine grace. Hence it is possible, although no exact figures are available, that the moral life of young Catholics in a non-Catholic school environment deteriorates no more than it does in a Catholic school.

What is predictable with absolute certainty is this: the intellectual, cultural training and outlook of a Catholic undergraduate in a non-Catholic school, is entirely pagan. In such subjects as philosophy, history, literature, sociology, he will absorb the pagan viewpoint of his professors. They know no other, and can teach no other. The storehouses of Catholic thinkers will remain entirely closed to him, or will be dismissed with a supercilious reference. Not only will he remain a stranger to the past influence of the Church on civilization and learning. He will not even get the slightest inkling of who are Catholic men of standing, and what they are doing to help solve the present problems of the world. Personal effort and study, if made honestly and consistently, may supply this deficiency to a small extent. As a plain matter of fact and experience, he is all too often that strange hybrid: a church-going Catholic who is, intellectually, a pagan.—Catholic Daily Tribune.

### A FALLEN IDOL

H. L. Mencken is a fallen idol. He used to be the god of the sophomores. Now none so poor of those callow cubs as to do him reverence. They even sneer at him and point out his crass ignorances, his third-hand science, his revamped and stale old infidelity of Huxley and Spencer away back in the mid-Victorian eighties.

The erstwhile god of the sophomores might be still sitting on his throne were it not for his fatal propensity to write on religion, about which he knows nothing or rather considerably less than nothing. The trouble with Henry writing on religion, he knows so much that ain't so, as Josh Billings would say. His Treatise on Right and Wrong is an indecent and pitiful exposure of ignorance and a truly dreadful exhibition. Henry writing on right and wrong is like a sometime dean of discipline who himself needed a whole corps of disciplinarians to keep him in order. The Red Boy of Baltimore on morals is like Satan in the desert.—The Witness, Dubuque.

## Diocesan Recordings

With Baby Connor found and the multitudinous strikes, soon to be settled (we hope) we could all settle down to "steady-worrying" about who will be elected in the fall.

Would there be a need for a milk campaign to aid the farmers if the natural number of children had been brought into the world?

The strike in San Francisco has not only interfered with the material pursuits of the people there but has also caused a Novena to St. Anne to be postponed thereby depriving many of spiritual advantages. In seeking to defend their own rights, those concerned in the strike on both sides, should not forget the rights of others not so deeply concerned in their struggle.

On Friday evening of this week, Catholic laymen will inaugurate a plan of Catholic Action which to our knowledge is the first of its kind in the Diocese of Rochester. Members of the Rochester Diocesan Holy Name Union comprising the Rochester section will take first steps to launch a diocesan-wide campaign in the interests of the diocesan newspaper, the CATHOLIC COURIER. In undertaking this task in response to Archbishop Mooney's direction, these Catholic laymen will be setting forth in an endeavor to bring into every Catholic home in the diocese, each week, a copy of their own diocesan newspaper. They will be extending the influence of the paper which forms the basis for all forms of Catholic Action in the diocese. They will be met with many of the stock objections which they will be prepared to meet. There are other worthy publications which bring Catholic news into Catholic homes, but no publication is as deeply concerned with activities of the 215,000 Catholic people in the diocese of Rochester as the diocesan newspaper, the CATHOLIC COURIER. This newspaper is edited solely with the purpose in mind of being a decided aid to all Catholic enterprises in the diocese and with the idea of making every item of particular interest to our diocesan.

In his Catholic Press Letter in February, the Archbishop writing on various Catholic publications said: "Among them, however, it seems to me, the first to claim our interest and support should be our own diocesan weekly. I do not say that its appeal should exclude others; but I do not hesitate to say that its appeal is prior to the appeal of any other. For it is most readily accessible to all of us; it is most naturally representative of us as a body; it is most sensitive to our local needs; it is most responsive to local control as an instrument for the formation of the common spirit that should animate us as a distinct diocesan unit in the Church Universal, for the fostering of that oneness of heart and mind in things Catholic which will best make us the united religious force that we should be."

There you have the reason for existence of a diocesan organ. It is to bring this message to every Catholic home in a personal manner that men of the Holy Name Society are starting out this week to do a commendable work of Catholic Action that will bring blessings upon them and incalculably aid diocesan progress. Detailed information on the campaign will be announced by Executive Officers of the Holy Name at a later date. It is the earnest hope of those concerned with the campaign that all who are now readers of the CATHOLIC COURIER will co-operate with the Holy Name men in spreading the message of the COURIER'S increasing influence and thus aid campaign. A warm welcome is asked for the Holy Name men in their campaign. They are entering the work solely to advance the cause of the Catholic Press. They deserve wholehearted support and co-operation.

The time is drawing near for the annual convention of the Catholic Central Verein of America and the National Catholic Women's Union to open in Rochester on August 19. When announcements are made of the type of Catholic leaders coming and the subjects to be discussed it will be apparent that this gathering will be one in which every Catholic in the diocese will be greatly interested. Since 1854 these organizations have been carrying on an intensive program of Catholic Action. In coming to Rochester the organizations are returning to the city where the idea of the organizations came into existence. During that long period of time this federation of Catholic Societies has developed a method of deliberating and acting upon problems which affect all as Catholics and citizens that has proved most effective. In their discussions this year timely subjects will be brought up and the knowledge and experience of outstanding Catholic priests and laymen will be available to all who attend the sessions. A most important mass meeting on August 19 will give all an opportunity to participate in the deliberations of this great Catholic body. Plans should be made now to be present.

"He that is faithful in that which is least, shall be faithful also in that which is greatest."

"You will make no progress except in so far as you do violence to yourself."

# STRANGE BUT TRUE

## Catholic Facts But Little Known

(c) 1932, by N.C.W.C. News Service  
By M. J. MURRAY

**Underneath the Franciscan Church in Malta is the popularly termed CHAPEL OF THE BONES, which is decorated like the Capuchin Church in Rome, with thousands of skeletons. The Chapel provides ample reminders of the temporality of all things worldly and is, no doubt, so regarded by its guardians.**

**SEVEN** The number possessed a certain religious significance. THERE ARE SEVEN PETITIONS IN THE LORDS PRAYER. SEVEN GIFTS OF THE HOLY GHOST. THE SACRAMENTS OF SEVEN WORDS ON THE CROSS. THE SEVEN HEAVENS.

**DOM** is a contraction of the Latin word **DOMINUS**, meaning **Master**, and is a title given to Benedictines and monks of certain other Orders in virtue of their learning or their teaching powers.

**IT IS AN ANCIENT CUSTOM IN PALESTINE** to paint valuable donkeys with stripes of different colours and the practice still prevails.

**Every year the new Masters of LONDON CITY GUILDS are "CROWNED"—a practice which goes back to pre-Reformation times.**

## THE LIBRARY SIGN POST

(Note: The editor of the SIGNPOST here concludes his answer to a letter written him by an anonymous protester.) Dear "searcher for truth":

You say that you Protestants "believe in liberality, free thinking of the individual," whereas our religion "believes in authority over the hearts and minds of our followers."

The very notion of divine revelation implies something given above, something taught by God, and therefore something to be accepted unquestionably as true. Intimately bound up with the whole idea of revealed religion is the note of authority. When God manifests Himself to man with the challenge, "Thus saith the Lord God," where is there room for free thinking of the individual? about the things that God so communicates? I am of course presuming that by liberality and free thinking you mean the right of the mind to call into question or hold itself in abeyance about the things it receives. The mind may not maintain such an attitude toward the truths it receives from God.

It isn't very hard to see, then, that if Protestantism rejects authority, it cannot accept divine revelation; or that, if it insists upon free thinking in the face of divinely-taught truths, it cannot call itself a revealed religion. But Christianity is a revealed religion. If the "liberal" Protestant is logical, he must divorce Protestantism from Christianity.

Traditional Protestant, however, would, I feel sure, fight shy of such a damning ultimatum. He would say that he is reverently willing to accept the authority of God in sacred revelation, but that he cannot allow any authority to human beings in the field of divine truths. He will say, "No man has authority to teach me what I believe; I will interpret the Sacred Word for myself, and the Holy Spirit will be my guide from error and illusion."

You, dear "searcher for truth", would call yourself a traditional

Protestant. Was it from a private inspiration of the Holy Spirit or from the agency of human beings that you received your knowledge of what books make up the Sacred Scripture? Is it not on Luther's authority that you reject the Epistle of St. James as not canonical? Is the Holy Spirit responsible for the ridiculous contradictions which the last four centuries have brought in the name of private interpretation of the Scriptures?

When you are trying to discover whether Jesus entrusted His teaching authority to human beings, bear in mind these words of His to His Apostles: "Going, therefore TEACH YE all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. TEACHING THEM to observe all things whatsoever I have COMMANDED you; and behold I am with you all days, even to the consummation of the world." (Matth. xxviii. 19-20.) "He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me." (Matth. x. 40.)

Since you have in the course of this correspondence been favorably introduced to Cardinal Newman, I have no hesitation in asking you to regard carefully some words of his which throw light upon this crucial problem between Catholicism and the traditional Protestantism. The word "infallibility" in the quotation is used in the technical sense in which it means the immunity of the Church from error when teaching officially a doctrine of faith and morals. The famous convert says in his autobiography:

"Supposing it to be the Will of the Creator to interfere in human affairs, and to make provisions for retaining in the world a knowledge of Himself, so definite and distinct as to be proof against the energy of human scepticism, in such a case . . . there is nothing to surprise the mind, if He should think fit to introduce a power into the world, invested with the prerogative of infallibility in religious matters. Such a provision would be a direct, immediate, active, and prompt means of withstanding the difficulty; it would be an instrument suited to the need; and, when I find this is the very claim of the Catholic Church, not only do I feel no difficulty in admitting the idea, but there is a fitness in it, which recommends it to my mind. And thus I am brought to speak of the Church's infallibility, as a provision, adapted by the wisdom of the Creator, to preserve religion in the world, and to restrain that

**CATHOLIC EVIDENCE LIBRARY**

PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y.

HOURS—Afternoon—3:30 to 5:30, Monday, Wednesday and Friday.  
Evening—7 to 9:30, Monday, Wednesday and Friday.

DAILY RENTAL—One cent for each book.

freedom of thought, which of course in itself is one of the greatest of our natural gifts, and to rescue it from its own suicidal excesses. . . . A power, possessed of infallibility in religious teaching, is happily adapted to be a working instrument, in the course of human affairs, for smiting hard and throwing back the immense energy of the aggressive, capricious, untrustworthy intellect.

I wish I might close with that quotation and let the urgent truth of its majestic phrases rest in your mind without distraction. But in justice to you I must notice one more statement of your letter in which you object to the status and roles of Catholic usage. You say that you "cannot find in Jesus' teachings that He used anything of the kind," but that "He is the center of all worship." Do you not remember that Jesus spoke spite from His mouth in healing a blind man? You haven't forgotten how power went out from the hem of Jesus' garment to heal the woman with the issue of blood. If we see Jesus so doing, we are not surprised to see the same thing among His holy ones, to whom He promised that they would do even greater things. But do not think that we Catholics worship or give divine honors to relics or representations of God's saints; we give them proportionally the same kind of honor as you do to keepsakes and portraits of your parents and dear ones.

My prayer for you at the close of this letter will be that your searching for truth will be rewarded; "seek and you shall find." A sincere searching will lead you to "the one fold and the one Shepherd."

The editor of the SIGNPOST

## Catholic Courier

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 1/2 ems (2 3/4 inches).  
Depth of column: 20 1/2 inches (real length).  
Size of page: 14 3/4 column inches (7 full columns); 15 1/2 inches by 2 3/4 inches.

Forms close noon of Wednesday preceding publication date.