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"The Catholic Courier makes my service, even to the passing of my personal cross and sword, in order to be a Catholic newspaper."—Pope Pius XI.

Editorials

A CHALLENGE

At the Harper Sibley home last Tuesday night, Francis S. Harmon, general secretary of the YMCA International Committee, told 250 Rochesterians that Communist Russia presents a challenge to the American people because of its rapid progress, but a challenge equally great in the way of propaganda in the Christian world.

Last Saturday, the Most Reverend Michael Gallagher, Bishop of Detroit, at the opening session of the National Catholic Evidence Conference, declared that "The Communists spend time and money freely to conquer the world. They are equally zealous in spreading knowledge of their religion as the Communists in promoting their own."

Present at the Detroit conference was Mr. David Goldstein, a convert from Judaism to Catholicism, who is notable for carrying the message of Christ and His Church to the man in the street. Mr. Goldstein deprecates the apathy and indifference of Catholics who take no interest whatever in their neighbors' spiritual welfare.

"I came into the Church," he says, "through the Socialist movement; and there is one thing that movement does, which I wish the Church would do. It goes out and talks to the man in the street. The one thing worthy of mention in the Socialist movement is that it seems to have the power of instilling the propaganda spirit in every one of its members. The Socialists have a false principle, but a desire to convert the whole world."

We Catholics lack aggressiveness, according to Father Conway, author of the Question Box, whose 35 years of missionary work among non-Catholics is said to have gained some 6,000 converts. The truth is that a vast majority of Catholics make no effort to convert their religion to the non-Catholic. They are simply asleep to the world's need of truth.

Unfortunately too many of our Catholic laity are harkening in matters of Catholic doctrine and belief. They do not trust themselves. The question then may be asked "What about those of us who meet occasional non-Catholics? Is there anything that we can do?"

Most emphatically, good example can be given. That does a great deal more than we are aware of. If we live like Catholics, we shall convert others to our way of thought because of our way of life. Then be well informed. Last but not least be aggressive—agreeably so, of course.

UNDER THE LIBRARY LAMP

Blind, be the instrument, book, music, picture, landscape, stretch of sky, sound of voice, clasp of hand, that even in late middle age lets one reapture "the first fine carefree rapture" of the enthusiasm of youth. Such instruments will be for thousands the books which have given joy and inspiration in drab moments.

From the Bible to the gargantuan Sunday paper, in wide stroke for him who plows his way across the sea of print; but the scientist tells us that in power enough in a glass of water to burn a hole in a cork. With a change in the lens of the eye, search the dark passages of memory for that other power—not material—the spiritual power of a good book.

One may not find a profitable nor pleasurable book every day. Greek, every day, without weakening in himself, generous impulses? Or, like Goethe who complained that he had been learning to read for eighty years, and had not succeeded, one may move along the path of knowledge and feeling, perennial delight.

Reading for the sheer delight of it is in the quietest of acquiring a bowing acquaintance with the works of books, like one man we have been searching for finding his memory of the first sixty thousand titles that he had collected for this drive.

On a certain day I said "I hope I shall have a chance to read something that will be of use to me." I hope I shall receive the sacred sign of Christ in his own body. When dying they off his tonic that he might die poor and naked like his Lord... and he died SINGING!

The philosophy of poverty did not fill the Lib... of St. Francis, the philosopher, the man of the street, the man of the street, the man of the street.

pend on whether he can name all the signers of the Declaration of Independence, tell where the five greatest Raphael's paintings are located. But he must know where to find such information. Beyond this one depends mostly upon printed material. Can you enjoy searching for this material? No other recreational device will offer so wide a diversion as the "open book."

By the way, have you ever made a list of the books which have had most influence on your life? Why not let us hear from some of the readers under the Library Lamp?

LITTLE DEEDS AND LITTLE FLOWER

Few lessons are more important than this, that sanctity does not require the doing of great deeds, but only the performance of little actions with much love.

Life is made up of little things, of little duties, of little sufferings, of little works and little sacrifices. Even to the most heroic personages, the opportunity of performing illustrious actions comes comparatively seldom. The great tissue of life is woven of the warp and woof of little threads of daily circumstance.

To do each thing well for the love of God, to offer up each little thought and word and action, as it comes, for the pure love of God, is to turn the single threads of life's great web to gold. Strand by strand we must weave the perfect beauty of design which now only the angel's eyes can see, but which makes for our soul a garment of glory that will last for all eternity.

If it were necessary to do splendid and striking deeds in order to become a saint, the great majority of the human race would have to despair of sanctity, for it is only the exceptional individual, gifted alike in talent and circumstance, who can do striking and glorious things.

God rewards our deeds, not for their exterior value, but for their interior intention. The mere statement of this truth makes us assent to it, yet how little we realize its great significance. We are still inclined to judge by outward seeming, to think ourselves deprived of occasions of sanctity if we have to lead an obscure and wearisome life, a round of tedious duties removed from human observation.

Next Wednesday (October 3) is the feast of St. Therese of Lisieux who wished to be called the Little Flower. At the approach of her feast let us thoughtfully consider her example. No one's life could be more hidden than was hers, more destitute of opportunities of exterior greatness, more unlikely in the world's judgment to be illustrious and sublime. But everyone, however humble his gifts or obscure his station, may imitate the fidelity of the Little Flower in little things, and may learn her lesson of the great love of God in daily and insignificant actions.

It Seems To Us:

The recent Morro Castle tragedy suggests a parable. The many religious of the world are like so many ships, all offering to carry men to a safe port. Many of these ships have been wrecked upon the shores of error; many have been ravaged by the storms of human folly; many have been swept away by the winds of time. Some have been lost at sea! Obviously, it is not true that one church is as good as another, any more than it is true that one ship is as good as another. There is only one safe ship, the Catholic Church, which tradition paints so figuratively as the Ship of Peter. In spite of twenty centuries of vigorous sailing, sometimes exceedingly stormy, Peter's Ship still sails as securely as the "painted ship upon a painted ocean."

The fear of the Lord is the beginning of wisdom; but it is not the end. The end of wisdom is the love of the Lord, and there is no end or limit to that!

A Teresian Tableau.—We celebrate the feast of the Little Flower next Wednesday... St. Therese had no college education... she was not rich... entered the Carmelite convent when she was fifteen years old... never wrote for the newspapers (or read them either)...

When men turn away from God and His commandments life loses its sacredness and the earth ceases to be a sanctuary for human beings. The brand of Cain does not terrify those who do not fear the vengeance of God. Human life has no meaning except as it relates to God. Destroy that relation and the life of man is of no more value than the life of a beast of the field. The life of man is sacred and has a value because life has been given to man in which to work out his eternal destiny, a destiny which body and soul will share.—Iowa Catholic Messenger.

Diocesan Recordings

We're counting on the World Series to cause secular dallies to play down the Lindbergh ransom case on front pages.

Every citizen may take an interest in annual observance of Columbus Day since all will be called upon to note the day by presidential proclamation. To the Catholic, the day is especially significant since it marks the anniversary of the discovery of America by the greatest explorer of all time, a Catholic financed by Catholics.

Catholic evidence work is being carried on by laymen, members of the Knights of Columbus in Detroit, we learned this week. The Knights distribute pamphlets, covering various subjects about the Church of interest to non-Catholics, to working men in factories. It is not easy to do a thing of this nature, but the Knights have had sufficient requests for additional information to make them feel satisfied that they are doing a worthwhile thing. Pamphlets prepared by the Catholic Information Society of Narbeth, Pa., copies of which appear from time to time in this newspaper are suitable for carrying on the apostolate well launched in many other parts of the United States.

Our congratulations to Geneva Council, Knights of Columbus, on the live, interesting publication now being distributed to members of the Council and called "The K. C. News." Small in size it nevertheless is carrying some big messages. This one interested us:

"We as Catholics should be significantly aware of the influence of the press. We know that not infrequently the activities of ruthless and bigoted publications have tried to place our Catholicism in a decidedly unfavorable light. In fact, there have been publications whose sole apparent reason for existence have been to attack and defame Catholicism. That these publications have experienced a limited circulation, that they soon discontinue publication is undoubtedly one of the best indications of the existence of that much discussed American spirit of fair play.

There is frequently being brought to our attention the need of individual and united Catholic Action. It is probably the most discussed subject on Catholic programs. Recognizing the importance of publicity, Catholics should realize that the promotion of Catholic Action requires, in fact demands of them, the consistent support of the Catholic press. This support should be such as to make our Catholic publications mighty mirrors which properly reflect the ideals of our religion.

"By our sincere interest we aid our Catholic press in carrying on a relentless fight on the obscurity and materialism that is characteristic of many of our present-day publications."

Organizations or groups planning a study club during the fall and winter will find a new pamphlet just issued by the National Catholic Welfare Conference in Washington, most helpful. The suggestions are in question and answer form.

LIFE IS SACRED

When men turn away from God and His commandments life loses its sacredness and the earth ceases to be a sanctuary for human beings. The brand of Cain does not terrify those who do not fear the vengeance of God. Human life has no meaning except as it relates to God. Destroy that relation and the life of man is of no more value than the life of a beast of the field. The life of man is sacred and has a value because life has been given to man in which to work out his eternal destiny, a destiny which body and soul will share.—Iowa Catholic Messenger.

Correspondence

(The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.)

TO THE EDITOR OF THE "CATHOLIC COURIER": Your unprovoked attack on Upton Sinclair is to be regretted by every fair minded reader of your paper. "Assuming the 'C. C.' to be somewhat of a local enterprise, what is to be gained by stirring up an anti-Sinclair feeling here in New York State?"

Inconsistently too, you ridicule a change in politics and at the same time deny the probability of any change in religious convictions.

Perhaps, Mr. Sinclair believes reforms are more apt to be realized under progressive than under the remote possibility of a Socialist victory. Perhaps, having lived his Christianity up till now, he may yet profess a belief in it.

Not to all is vouchsafed the gift of Faith and if, like 'Abou Ben-Adam,' he has sought at least to serve his fellow man, can we who raised the cry of bigotry in 1928 condemn him. St. Paul from having persecuted the Christians became one of the greatest among them.

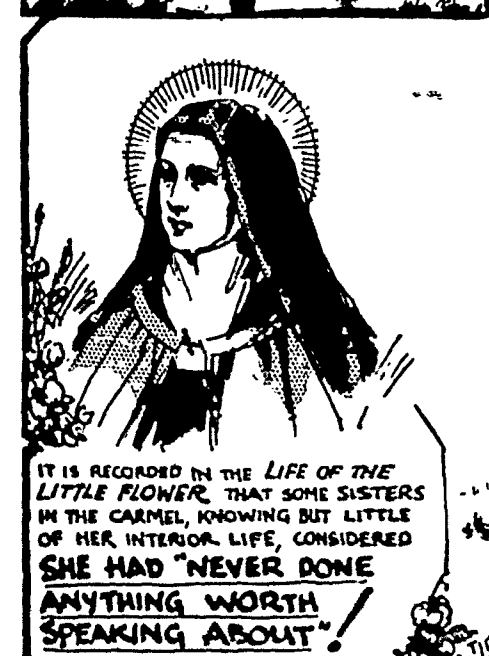
Remembering how he valued Charity, I am led to wonder if he too were not the subject of some ill considered criticism. FRED M. MORRIS, 108 Madison Drive, Rochester, New York

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY



Raphael's MADONNA OF THE GRAND DUKE is thus named BECAUSE THE GRAND DUKE FERDINAND III SO ESTEEMED THE WORK THAT HE CARRIED IT WITH HIM WHEREVER HE TRAVELLED.



Widows of St Cross, Oxford, annually receive half crowns placed on the tombstone of WILLIAM MERRYMAN who made this provision by his will hundreds of years ago.



IT IS RECORDED IN THE LIFE OF THE LITTLE FLOWER THAT SOME SISTERS IN THE CARMEL, KNOWING BUT LITTLE OF HER INTERIOR LIFE, CONSIDERED SHE HAD "NEVER DONE ANYTHING WORTH SPEAKING ABOUT!"

NAPOLION I whose troops made a tour of Cologne Cathedral - made orders for the completion of the facade of the MILLENIUM CATHEDRAL.

THE LIBRARY SIGN POST

We are certainly getting used to post-mortem and post-factum investigations these days. What with the spate of news or near-news on the Lindbergh tragedy, on the war racketeers, on the Morro Castle disaster, on the St. Viskey case, et al., the average you and I are becoming more or less self-conscious analysts. As we fortify our morning stomachs with bacon and coffee, we are veritable "autocrats of the breakfast table" over the morning chronicle, passing pontifical judgment on the latest tragedy of the sea; or if the evening hour finds us comfortably ensconced in our favorite niche with pipe and newsreel, we flatter ourselves that we fill the role of armchair philosophers quite honorably in our verdicts on the social ills of the day.

Our periodicals, always sensitive to the mood of the hour, are now generous with space to articles of sociological and economic analysis. Even the literary magazines are taking the cue by expanding their reviews of the current books of economics and sociology into independent discussion of the problems which these books present. The Saturday Review of Literature has been following this course consistently of late, sometimes with notable success, as in Secretary Wallace's contribution to the latest issue.

I don't know whether the Secretary of Agriculture is one of the Brain Trust or not; but his article is "bloody-brainy." Its title is "Coöperative to Fliespots," and is an allegory of modern times expressed in the imagery of the ancient Hebrew trek into the Promised Land. He says:

"We have been forced away from the fliespots. When our stock market crashed in 1929, it was plain that we would have to abandon them. We, too, know something about a new land and how it may be reached, but we are not fit to go in and take possession. Too many of us would like one last round with those fliespots."

CATHOLIC EVIDENCE LIBRARY PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y. HOURS—Afternoon—2:30 to 5:30 Monday, Wednesday and Friday. Evening—7 to 9:30 Monday, Wednesday and Friday. DAILY RENTAL—One cent for 30 days.

That is this new land of promise to which Mr. Wallace looks with such straightforward hope? After all, there are no new frontiers of forest and prairie for the dispossessed to conquer and inhabit. In a former day, the victims of economic pressure could take their families westward, where they might stake their claims and gain a dignified livelihood from the hospitable soil. But now the frontiers have been pushed to the ocean's limit; now all the fertile lands are bound together by railroads and paved highways. Where, then, is this promised land of the future which will be home to us after our years of bondage among the fliespots and golden idols of the last sixty years?

Mr. Wallace's idealism is itself a splendid portent of the new future. But is it ungracious to say that it faces the problem ahead with only one eye open? "Can we build up a unified, national cultural life, unique, outstanding, one that will reinforce the cultural life of the whole world?" His 'yes' is firm and sure, but when he asks "How?" his answer takes much for granted. He seems to be confident that the generations of the new land will co-operate spontaneously and generously toward the building of the new Jerusalem of social justice and security. But, as Chesterton has somewhere said, man does not become interested in God until he becomes interested in his neighbor; in our love for God; in fact, God has rooted our love for neighbor in our love for Him. And what is the love of God if no longer the urgent concern of the counsels of men, all talk of social co-operation is an idle mirage of Utopia. Without God's law, the unwritten law of man will always be the rule of give and take and let the weak go hang. There may be a full of justice and altruism, but it will pass like a shadow, unless... unless a new spirit shall re-create the world, and make over the souls of men. "Unless a man be born again of water and the Holy Ghost, he shall not enter the kingdom of Heaven," nor shall he possess a heaven on earth.

When Mr. Wallace says that Jesus "knew that the Holy spark of divine spirit found in each individual could be fanned into an all-consuming flame, an intense passion for fair play, man to man, and man to woman," why does he not add "man to God"? And does he forget that there is only one flame of the spirit that is unquenchable, the flame that Jesus Himself came to enkindle upon the earth. Not the tiny spark of our human spirit, fitful and wavering, but the consuming flame of Christ's grace in our hearts; nor the feeble flickering of our own intelligence, but the strong light of divine wisdom in our minds; not the wayward aloofness of our endeavors, but the strength of grace in our wills,—these alone can build the future of Mr. Wallace's vision. Unless men get on their knees before their God, they will not march shoulder to shoulder with their fellowmen.

Mr. Wallace would read Dr. Karl Adam's "The Spirit of Catholicism," his eyes might be opened to the only practical source of future hope. Therein is a sublime exposition of the divine plan of the Church, that "City of God" on earth, the Promised Land without frontiers of hatred and lust and greed, the Kingdom of heaven, for whose ever-widening influence we pray in the Our Father: "Thy Kingdom come!"

Spiritual Thoughts The Kingdom of heaven is not to be bought with pleasure.—St. Catherine of Siena. "Charity believeth all things, hopeth all things." "The truth of the Lord remaineth for ever."

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