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"I would make my sacrifice, even to the pouring of my blood, for the souls, in order to publish a Catholic newspaper."—Pope Pius X.

Editorials

ROCHESTER CATHOLIC HOUR

The fifth year of Radio broadcasts under the auspices of the Rochester Catholic Hour was inaugurated last Sunday by Archbishop Mooney. We are pleased to present herewith his first message to the radio audience of the Rochester Catholic Hour in which he outlined the general aims and purposes of the weekly broadcasts over Station W.H.A.B.

"With these brief introductory remarks which it is my privilege to make today, the Rochester Catholic Hour inaugurates its Fall series of radio addresses. I would like to begin by discharging the very pleasant duty of thanking the Stromberg-Carlson Company for their uniform courtesy and generosity in all that has to do with the arrangements for these broadcasts. That done, I feel that I can best use the short time at my disposal by recalling briefly the purpose we have in mind for these Sunday afternoon radio talks.

Their general aim is the dissemination of accurate and authentic information on Catholic teaching and practice. In this we have in view first of all the better instruction of our Catholic laity. The essential teaching of Catholic Christianity can be stated in a few fifty propositions. It is so stated in the age-old profession of faith—the Apostles' Creed. It is summed up in more detailed, yet still very elementary form in the catechism, which is the handbook of every Catholic who is religiously conscientious.

But its implications and applications are, in sober truth, almost limitless. Its postulates in philosophy, its foundations in Holy Scripture, its developments in history, its bearings on life and life's problems—these and numberless other aspects and contacts of Catholic teaching open up wide fields of inquiry for the Christian who wants to give himself and others a reason for the hope which he has, and the faith which he has.

We do not expect every Catholic to be a theologian any more than we expect every citizen to be a lawyer, every autoist to be an engineer, every modern householder an electrician, every cook a chemist, or every healthy man a physiologist. We feel that in religion as in every field of human activity, interest, life is room and there is need for the expert and the Catholic Church devotes long years of training to the preparation of these specialists in religion. But we know that in religion as in every other department of life, knowledge is power—and most significantly in religion, knowledge is the power that generates profound conviction, in turn, is the prime requisite for intelligent, consistent religious practice. Therefore, we are eager to use every means of widening and deepening the religious knowledge of our Catholic people—and the radio offers an evidently effective means to do this.

In all frankness, however, I should add that in these broadcasts we also have in mind to disseminate accurate and authentic information about the Catholic Church to those who are outside her communion. Here we aim at exposition, not polemics; we desire to stimulate calm inquiry and discussion, not to stir up acrimonious controversy which is never profitable.

We realize that the Catholic Church makes unique and startling claims to authority in religion. We welcome inquiry into the basis of these claims. We realize too that the content of Catholic teaching, while ever definite, often changes in its application. Thus, for instance, the content of Catholic teaching has ever clear away the mystery from the Catholic doctrine of the Trinity and the Holy Eucharist. In these cases, however, we hold that the Catholic position is reasonable even though its doctrines are never cleared of their mystery. For they are accepted on faith, as revealed by God, and the question then is whether that act of faith is humanly and scientifically reasonable. This we hold to be the case in all those instances where we are free to give our reasons for so holding.

We are happy to have our own people, for this is how Catholic teaching is to be known, to ask for what is so often their own questions, their own misunderstandings, their own doubts, and to give them answers.

The religious and moral break-down of the Twentieth-century seems to indicate that the scientific and industrial achievements of recent times have been purchased at too dear a price. Modern civilization, as Father Novy points out in his new book (The Unknown God), seems to be guilty of the sin of Father who sold his soul to the devil in return for worldly pleasures. Not only does he lose the world, but he loses the soul. What Christ will ask for the Voice of His Church? What will it profit a man if he gain the world and lose his soul?

WE LOOK AT RUSSIA

Press dispatches in foreign newspapers would seem to indicate that American correspondents in Soviet Russia have either gone communistic or are falling down on the job.

Our correspondents in Moscow who withhold information and persistently paint the brighter side of the Soviet picture are ably assisted by those of our optimistic countrymen who spend a few carefully "planned" weeks among the Russians and return with glowing reports of progress, peace and pleasure.

The correspondent of the liberal "Nation" is admittedly a champion of Sovietism.

James W. Wise, editor of "Opinion," national Jewish monthly magazine, was manifestly pro-Russian in his address to the Rochester Section, Council of Jewish Women last week. Conditions that make for human happiness, the joys of sharing in the creation of a new government, a bigger, better, freer life, all these are the lot of the fortunate Russian, according to Mr. Wise.

We turn to foreign news items for the other side of the picture. Certainly there has been little publicity in American publications of the famines that have been raging in the agricultural centers of Russian, nor has there been adverse criticism of the five-year plan now being consummated.

The London Daily Express gave publicity to the facts early in August, together with photographs that corroborated the story. At about the same time, the Anglican Archbishop of Canterbury referred in the House of Lords to the appalling state of affairs in the Ukraine. The Archbishop's statement, that six million peasants had perished was confirmed by the "Express" correspondent who had obtained his information by breaking away from a specially conducted tour to investigate conditions for himself.

Another English publication, the "Economist" of London, in its issue of September 8, contains the article "Russia's Planned Economy, the Profit and Loss." In the opinion of this correspondent, there is an increase in production in many branches of industry, but a sharp decline in the standard of living. He presents both the positive and negative sides of the question.

The negative is not too cheerful. A decline in the standard of living, which was already low in 1927 and 1928, does not conjure up in our minds a picture of the Russian peasant enjoying ease and comfort. To the negative side may also be added "the officially admitted loss of about half the country's livestock, as a result of ruthless measures to force collectivization upon the peasants, a very considerable extension of terrorism against real or supposed 'class enemies' and a great increase in the number of persons employed as forced labor in timber camps and mines, and in the construction of canals and factories."

The report of Joseph Stalin to the 17th Congress of the C. P. S. U. seems to support the contentions of the "Economist" correspondent. The enumeration of failures attributed to the Commissariat for Soviet Farms and the Commissariat for Agriculture permits us to express skepticism of their potential achievements.

Stalin admitted that these Commissariats had not taken advantage of the opportunities for development offered by the government. He said that they were infected by "bureaucratic routine"; that they neglected to repair or to use tractors and other machines; that they did not facilitate "proper rotation of crops, the extension of clean fallow, and the improvement of seeds in all branches of agriculture." "Fertilizers are available," declared Stalin, "but the Commissariat for Agriculture is not able to get them, and when it does get them, it does not take the trouble to send them in time to the places where they are required and to get them utilized properly."

At this same congress, Stalin insistently berates the Russian farmers who prefer the "capitalist system in agriculture" to the Socialist system of economy. "With the disappearance of Kulak bondage, poverty in the rural districts has disappeared," he claims. This does not agree either with his own accusations against the defaulting Commissariats, or the observations of the "Economist" correspondent. He finds that food supplies were curtailed to some extent by the policy of forcing export food in order to get foreign currency to pay for machinery and equipment, and much more by the temporary breakdown of agriculture production. Manufactured goods, this correspondent also asserts, ran short because the policy of the Soviet government is to increase the production of durable goods to the neglect of those intended for home consumption. Soviet towns were overcrowded "because of the influx of new inhabitants, fleeing from starving towns and country districts."

The very fact, however, that the rest of the world is going through a critical economic period makes apparent the need of presenting Russia in its true light. The insidious effect of communistic propaganda in this country has already made itself felt. Witness, the labor agitation in California.

Why not be frank about what is going on in Russia? Why let our people dream rosy dreams of a communistic state of bliss?

The men of the ink-pot kingdom have been universal in exalting this twentieth-century as "The Century of Progress." Despite, however, the vast material conquest and advancement of our modern age, it will be stigmatized by the censure of noble minds. Those who live by the light of Divine and Catholic Faith and who march through the world to the tune of Christian Truth know that in many respects the twentieth-century can also be called "The Century of Retrogression." Our age has witnessed the breaking up of the atom and also the home... free thought has produced such commonplaces as free-wheeling and free love... Dillegence and divorcees... birth-control and Bolshevism... rabid nationalism and nihilism.

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Text of Archbishop Mooney's Address on Columbus Day

Editor's Note: By request of many who heard Archbishop Mooney's address at the Columbus Day exercises in Columbus Civic Center, conducted jointly by the Italian societies of the city and Rochester Council, Knights of Columbus, the entire address is presented here.

I know of no better way of showing my appreciation of the gift of the countrymen of Columbus here in Rochester on the day that is set apart to honor the great discoverer than by asking the Catholic Community Center, which bears his name, to give his picture a place beside the portrait of my beloved predecessor which was the gift of the same warm and expressive Italian hearts. Its presence there will be an added pledge of my own interest effort to maintain and extend the usefulness of this institution which Bishop O'Hara's faith and courage saved for the City of Rochester.

This gathering, as well as the occasion which brings us together here tonight, is interesting and inspiring. I see before me representatives of a large number of societies whose members, Italian by birth or descent, feel a justifiable pride in counting the great discoverer as one of the glories of their race. I see also a notable representation of an International Catholic organization which bears the honored name of "Columbus." The purpose which brings us here is to celebrate the day which the President of the United States, in official proclamation, has invited all his fellow-citizens to mark with appropriate commemoration.

Work of Columbus

I have no thought of retelling the story of his life which you all know so well — his birth in proud Genoa (Genoa superba); his seafaring experience under Portuguese captains who explored the coast of Africa and dreamed of finding there a new route to India; the conception of his own bold project to find the way to India by an exactly opposite route; his faith in himself, in his project and in God; his persistent advocacy of a cause that time and time again seemed hopeless; his startling success and short-lived triumph; and finally the bitter trials that saddened his declining years.

I am minded rather to speak of the work Columbus and of the home which a new nation has built for itself in the continent he gave to the world. The magnificent venture of Columbus which opened up a vast area to European colonization suggests to my mind the magnificent venture which climaxed the era of European colonization on this continent and gave to the world what Lincoln in unforgettable phrase has termed "a new nation conceived in liberty and dedicated to the proposition that all men are created equal."

Let me go back a moment to point out that the exploit of Columbus was indeed a magnificent venture. Men were looking in his day for something which was lost. The thing that was lost was communication with India and the East, with its vast cultural, religious and commercial possibilities. It was lost through the advance of the fierce Ottoman Turks who took Constantinople about the time Columbus was born and immediately cut the existing trade routes to the East. This brought on a great European depression which was felt particularly in the large maritime cities of Italy like Venice and Genoa.

This probably explains why Columbus did not go to sea in Genoese ships but took service under Portuguese captains who were cautious, feeling their way down the coast of Africa in hopes of getting around to India by sea. He conceived the bold idea of achieving this end by sailing directly across the seemingly limitless expanse of ocean in the firm conviction that the earth was round and that his uncharted course would lead him to the long sought goal of India and Cathay. That he was inspired by a religious motive — to bring the Gospel to the Far East — no one now denies. That he was inspired by a profit motive — to restore lost commerce — no one ever doubted. He succeeded and he failed. He failed — and he lived to know it — to find a new sea route to the old world in the East. But he succeeded — though he did not live to know it — in adding a vast new continent to the known world.

New Kind of Nation

And now, just a word about the other magnificent venture which nearly three hundred years after the death of Columbus brought into being on the continent which Columbus discovered a new kind of nation which solemnly honors the great discoverer today. Like the venture of Columbus it seemed to be born of the circumstances of the time.

It was new and bold in this, that for the first time in history, it set up a government on an explicit and written recognition of certain inalienable human rights which government must protect and cannot abrogate, and of the proposition that governments derive their just powers from the consent of the governed. It would be an exaggeration to say that this was a new idea. In fact, it was publicly taught as a summary of traditional Catholic philosophy in a Roman University by a Jesuit philosopher and theologian in a lecture that was published in 1578, but two hundred years before the Declaration of In-

dependence, but the solemn declaration of the founding fathers was the first formal and written recognition of these fundamental principles in the establishment of a nation.

This summary statement of an outstanding historical fact suggests two reflections which, in conclusion, I would briefly put before you. The first observation is that the origin of our nation on the basis of a formal acceptance of certain definite principles of government gives a new and distinctive character — so American patriotism. In older countries, patriotism is colored, to a far greater extent by love of the land, by devotion to monuments that dot the countryside and express traditional culture, and by pride in historic achievements that make a nation's glory. Thus, Swiss patriotism is, in a very real yet not capillary defined way, bound up with visions of snowcapped peaks and verdant valleys; Italian patriotism with the memory of age-old cities set on a hill and monuments of imperial grandeur; German patriotism with enduring memories of a storied river, French patriotism with the alluring thought of comfortable smiling plains and sturdy chateaux; Irish patriotism with the mystic influence of hill and bog and mountain fastness that served both as a refuge from political oppression and temple of religious liberty; and so on for all the rest.

As Good American

American patriotism is different. It is essentially devotion to an ideal — an ideal that perhaps can best be summed up in principles of religious and civil liberty. There is a practical conclusion from this thought, and it is this, that the last immigrant who was cleared through Ellis Island, if he is in his heart resolved to become an American citizen and pledge sincere devotion to the Constitution of the United States and the principles it enshrines, is as good an American as the descendant of forebears who disembarked from the Mayflower on Plymouth Rock or from the Ark and Dove on the Shores of the Chesapeake at St. Mary's.

The other observation has to do with the maintenance of the human rights which are guaranteed in the Declaration of Independence and the Constitution of the United States. Anyone who reads history cannot be unaware of the fact that in the growth of a nation there is a gradual development in the application of its fundamental principles. Thus, to instance the point, it took eighty-five years for the declaration of the essential equality of men before the law to bear fruit in the abolition of slavery on an American soil. And so for other fundamental principles, their application is often gradual and subject to controversy.

Defines Rights

Without entering into the controversies of the present moment in regard to the application of some fundamental principles that touch guaranteed human rights, let me recall that the right to life, liberty and happiness involves, according to the witness of both reason and history, the right to property as a human right. In saying this I am thinking of the modest property which is essential to the stable happiness of the many rather than of the vast property which is the privilege of the few — and carries with it its own peculiar responsibility. The same right to a living family wage for the worker and the separate human right to organize to secure or maintain it.

Square Deal Needed

These things, you will say, are obvious. They are obvious: but the practical point I wish to make is that these obvious truths should be our guide in judging of any proposed solution of the questions which just now occupy so largely the public mind. Men are talking a bit about the Old Deal and much about the New Deal; what we need most of all is the Square Deal. To get this square deal for all, one thing more than all else is necessary — a highly cultivated sense of right and wrong and a sincere disposition to follow that sense in rich and poor, in employer and in employed alike.

To my mind, one of the biggest dangers in America today is the general lack of systematic cultivation of the sense of right and wrong. There is, I know, a tradition of what we like to call the American way of doing things. It warns us against the agitator who would whip hate or cynicism; it puts us on our guard against anyone who would thrust into our hands the torch of terrorism or the bludgeon of violence. I like to think, too, that it condemns as well, the strong oppressor of the weak. The tradition is sound, for it is based on principles of right and wrong. But without a general and systematic inculcation of these principles in the rising generation, it is fair to ask how long will that tradition last?

"We have not been given the task of securing the triumph of truth, but of fighting on its behalf." Triumph is the prelude to peace and security. But for us militant here on earth there can be no peace and security: our Master has said, "I came not to bring peace, but a sword." As long as there is ignorance to be sundered from knowledge, sloth from zeal, hypocrisy from simplicity, and error from truth, the sword must be unerring in our hands. This means we may not hear the trumpets of victory this side of the grave. It is for us now to live manfully and fight doggedly, not wasting our strength by melancholy pining for the repose of peace.

Amid all the alarms and skirmishings of our warfare, we are often tempted to lose heart. With so much to do, and so little done, to conquer self, to fulfill charity to others, to enlighten ignorance, to remove injustice, to purge away impurity, is it any wonder that melancholy discouragement follows the yearning for the peace that never comes? And yet, that is to miss completely what God expects from us: we are here, not to win, but to fight; the outcome is in the hands of God, Who, out of all our separate skirmishings and struggles, will work out the ultimate victory of truth and charity.

When St. Francis of Assisi met his Sister Death, the beautiful work he had begun in his Order of Friars Minor was in danger of dissolution from wranglings about the Rule. When St. Catherine of Siena died in her early thirties, the work of international peace and harmony she had so bravely accomplished with what prayers and tears God alone knows, was crumbling to pieces, nor was she spared the ordeal of watching its decay. That is God's way — failure, tears, crucifixion; but out of the failure, triumph; after the tears, joy; after the crucifixion, the Resurrection.

When we come to die, it will certainly appear to us as if our work had merely begun: our gains and successes will have been so slight, our hopes and zeal so unfulfilled. But comfort will come in the thought that "we have not been given the task of securing the triumph of truth, but of fighting on its behalf."

Sirigid Underst "Stages on the Road" is the October selection of the Catholic Book-of-the-Month Club. It has already been placed on the shelves of the Catholic Evidence Library. It is not a novel, but a collection of essays which mark certain stages of her thought on the road of Catholic life since her conversion. One of the essays is a humorous and yet intense appeal for a greater bridge on our speech; it is addressed to all good Christians who try to keep the Lord's Ten Commandments, and show no signs of fatigue till they come to the Eighth, "But at the Eighth they seem unable to take any more fences on the road to heaven; they are apt to give themselves a long rest there." This essay is fitly entitled "To St. James", and proposes the following form of prayer as helpful for the bridging of our tongue:

"Set a watch, O Lord, before my mouth, and a door of prudence around my lips; that my heart incline not to evil words to make excuses in sins. Our Father. Hail Mary. Saint James, pray for us. Saint Peter Martyr, pray for us."

If you wish to know why St. James is considered the patron of the bridled tongue, pick up your Bibles, and turn to the third chapter of his Epistle in the New Testament, and there you will see. "The tongue no man can tame, an unquiet evil, full of deadly poison." Yes, there is that, and much more — bitter medicine, perhaps, to make the conscience grimace, but we all need to take it.

St. Peter Martyr (not the great St. Peter who holds the Keys and who wept bitterly one time at cockcrow, but another who bore his name, a happy warrior of Christ in the thirteenth century, who was killed by heretics) is invoked in Sirigid's "Stages on the Road" as a model for restraint in speech, because he is represented as speaking his anger on his lips. "Oh, St. Peter Martyr, pray for us."

A Catholic tradition which fosters with a preciseness and an authority that are unique the cultivation of the sense of right and wrong. To hold that tradition, to make it function in our everyday lives, to hand it on to our children with undimmed clearness and undisturbed force, in I am convinced, to make it an invaluable contribution, which sets us apart for us the most important result of the magnificent venture of Columbus.

THE LIBRARY SIGN POST

Interested in Tekakwitha, the holy maid of the Indians. Well, her life has just been beautifully told in a brand-new book called "White Wampum" by Frances Taylor Patterson, which was considered of such high calibre by the Spiritual Book Associates that they selected it as their October choice to be sent to their subscribers. It will soon be on the C. E. Library shelves.

The C. E. Library is one of the can borrow Mrs. Chanler's "Roman Spring". One reader remarked that it was the first book in her reading experience which gave her the feeling of what it means to love the city of Rome as no other city in the world is loved.

Diocesan Recordings

ARCHBISHOP ON AQUINAS

Loyal Catholic support of one of our diocesan educational institutions is being splendidly manifested by priests and people this week in the campaign for Aquinas Institute in the Rochester area. Our Catholic people realize the vital necessity of having schools where our young people may receive not only the best in secular training but also the essential character building influence of religious education.

Speaking on the Rochester Catholic Hour over Station WHAM last Sunday in beginning the fall series of talks, Archbishop Mooney concluded his address with this reference to Aquinas Institute:

"Let me say that it strikes me as particularly appropriate that the first series of radio talks this year will deal with the vital subject of religion in education. This is appropriate because the Catholic parishes of this city are, this week, engaged in the annual effort to guarantee the annual budget of a high school where two hundred boys are receiving secondary education in which religious training has a place proportionate to the place which we want religion to have in our lives. I am confident that our Catholic citizens of Rochester will make a sacrifice to support Aquinas Institute. This they will do as good Catholics and as good citizens — as good Catholics because they know Aquinas will turn out graduates with a sense of duty based on a motive of religion."

Have you signed your pledge?

HOLY FAMILY COMMUNITY CENTER

Changing the song "Little Man You've Had a Busy Day," to "Holy Family Community Center, etc." we record this week one evening's activities in the well-equipped building on Jay Street. Here they are: Meeting of teams for Aquinas drive, after October Devotions in Holy Family Church; Meeting: Promoters, League for the Sacred Heart; rehearsal of Dramatic Club, rehearsal of Men's Choir; Party conducted by Glad Street Unit; Bowling, billiard in recreational hall; Social in auditorium attended by over 400 young people. This gives some idea of the purpose being served by the Holy Family Community Center and indicates that youth and adults are gathering together under proper auspices. The parish also conducted the first parish Holy Year Jubilee procession to the Cathedral Sunday with over 500 men and women in procession through the streets headed by the processional cross carried by F. Boss of Campbell Street.

"Strange But True" cartoon usually appearing on this page will again be in the upper right hand corner next week.

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