

Catholic Education

The ever increasing growth of the vacation school movement in all parts of the country is noted with satisfaction. Even through the depression, each year witnesses a very appreciable growth in the number of schools and pupils and in the number of teachers and organizations participating in the work. Indeed, the movement has become no less than a vast and determined crusade to bring the benefit of systematic religious instruction to all the religiously underprivileged children of the country. The Rural Life Bureau of the Diocese of Rochester in identifying itself with this movement, has as its first objective, the establishment of religious vacation schools throughout the diocese, and is most anxious to bring to the children of this diocese the advantages and blessings of this program of religious training. There is no doubt that once the movement is fully appreciated, the city will respond willingly to this call for Catholic Action.

THE CATHOLIC WORKER

Dorothy Day is coming to Rochester. The occasion of her visit will be a dinner to be given by the Catholic Women's Club on Monday evening, February 11, at 6:30, in the dining room of the Columbus Civic Center. Ex-communist, formerly a contributor to such papers as the New York Call, the old Masses, the Liberator, the New Masses, a picket in the anti-imperialist League, Dorothy Day spent the years following her student days at the University of Illinois, working for the cause of the Communists in the United States.

She still works for the cause of labor, but she is no longer a Communist. She may be a radical but she is a sane one. As editor of the Catholic Worker, she is bending all her efforts to spread among the workingmen and unemployed the knowledge of Catholic social philosophy. The story of the foundation of this Catholic workman's paper is an interesting one. And it is intertwined with the thrilling personal experience of Dorothy Day before and after she became a Catholic.

Stripped in socialistic and communistic doctrines during her years at College, Dorothy Day became an active worker for the labor cause immediately upon graduation. Strongly opposed to the New Deal, she was drawn to the Catholic Church by the appeal of her as the Church of the people, the Church that thronged the Church every Sunday and Holy Days and First Friday. From the poor laborers and the unemployed men and women whom she was trying to help she heard strange stories of the comfort and consolation that the Catholic Church afforded its children.

Finally, in 1927, Dorothy Day could no longer resist the call of the Church. She severed connections with Communist organizations and became a Roman Catholic. During the four years that followed she abandoned her work for labor. It was the one supreme sacrifice that her conversion entailed. She knew nothing about Catholic social doctrine and its radicality. It was a communism that first introduced to her the Catholic social doctrine on social justice. For the first time she read the definite program which the Church outlines for the betterment of the masses. She was amazed and thrilled at the Church's interest in labor. She wanted to do something about it.

Dorothy Day was in Washington on December 8, 1928. "I spent the morning at the National Shrine of the Immaculate Conception," she wrote. "I had been sent down to Washington to cover the Hunger March of the Communist Unemployed Council and the Farmers' National Convention for America and the Commonwealth. There was social justice in the demands made by the Communists—they were the poor, the unemployed, the homeless. They were among the ones Christ was thinking of when He said: 'Feed My Sheep.' And I knew too that amongst these men there were fallen-away Catholics who did not know the teachings of the Church on social justice—that there was a need that this message be brought to them. So I offered up my prayers that morning that some way be shown me to do the work that I wanted to do for labor. When I returned from Washington, I found that Peter Maurin had been to my home to present his program of action. He had read the articles I had written and he came with the proposal that we start the Catholic Worker. By the grace of God it has continued, and has grown so that it now reaches over the United States and Canada from coast to coast."

So Dorothy Day and Peter Maurin and others started the Catholic Worker. Through the medium of the Catholic press, they denounce abuses and demand reforms. Through the medium of the press they unfold to the harassed working man the fine Christian principles of social justice. In the columns of this little Catholic paper, the social message of the Catholic Church is blazoned forth to Catholic, Communist, Radical, Socialist and Capitalist alike.

The Catholic Worker has been a success. Its first issue was 2500—it is now 45000. Its influence is being felt all over the world. In Hamburg, Germany, hundreds of copies are distributed monthly to American and English seamen. Workmen in India and Australia are reading it. A Minnesota bishop read his first copy of it in Rome. Even the High Command in Moscow is watching with interest this little labor paper, two subscriptions having been ordered by an official bureau of the Soviet Government.

In our own country, seminarians and college students and school children are reading it. Labor unions are distributing it. Miners and humiliated and textile workers and railroad men and farmers throughout the United States are subscribing to it, and saying it is their friend.

Dorothy Day is working again for the cause of labor. And splendid work is being done!

Catholic Education

Last week a local daily carried an editorial, "Religion and the Schools," in which attention was called to the weekday religious instruction, under the sponsorship of the local Federation of Churches, given to some 1870 pupils attending Public Schools. Through some oversight no mention was made of a similar effort on the part of the Catholic Church to provide religious instruction for Catholic children attending Public Schools. Every week over six thousand children receive religious training at Catholic centers. However, this is a poor substitute for the religious education which children need.

The local editorial quoted Dr. Butler's recent report to the trustees of Columbia University in which the president urged that provision be made in some way of bringing the influence and culture of religion into the lives of the students. He condemned the system in vogue in tax-supported schools of divorcing religion which in effect gives preference to the non-religious over the religious.

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The St. Paul Guild has been formed to assist ministers and others who have fallen in need through their conversion to the Catholic Faith. This need is sometimes pressing, for a Protestant minister, when converted to the Catholic Church, is often without any means of support. He and often his family have made great sacrifices to follow their consciences. When they come into the Church they leave behind them their friends, their admirers, their supporters and the means of livelihood. We of the household of the faith should welcome them and help them to establish themselves in their new environment. We can do this through our prayers and by joining the St. Paul Guild—The Catholic Sun, Syracuse.

WE WON'T GIVE 'EM THE EDGE According to a dispatch from Buenos Aires, a new magazine has been established at Moron, Argentina. Which sets us wondering whether the word "moron" has the same meaning in Argentine as it has here. If so, it disposes of the charge that Catholics belong to the "lonatic fringe." They belong to the center of the Catholic Sun, Syracuse.

THE LIBRARY SIGN POST

It seems to be the vulgar dogma of some history platitudes that religion had its origin in the superstition of primitive barbarism, and of the thousands of credulous students who piously copy such sentences into their notebooks, there is hardly one sensible or courageous enough to call it into question. Of course, most of them have hardly enough knowledge to express such a charge. They have no business being in a school where the dogma of the Church are rejected to make room for the even more dogmatic private opinions of irresponsible professors. How many of these false teachers have balanced their preparatory study with a reading of Christopher Dawson's magnificent works on the history of religious development? How many include him in the booklets submitted to their students? They should not speak with such bland confidence before they have well connected the evidence on both sides. They should at least let their students know that the contrary view has a considerable and respectable authority.

Mr. Dawson's special forte is the history of religion. One notable volume has followed another since his first, "The Age of the Gods." All of them are scholarly and sincere, and yet vibrant with a generous personality. No bibliography of the noteworthy books of our generation can afford to omit these fine works.

"If it is true, as I believe, that every culturally vital society must possess a religion, whether exalted or disguised, and that the religion of a society is a proper part of its culture, it is obvious that the whole problem of

STRANGE BUT TRUE

Catholic Facts But Little Known

(c) 1932, by N. C. W. C. News Service

By M. J. MURRAY

Pulpit dialogues

are in use in a number of Catholic Churches in the United States. By this means religious questions are discussed and explained by two priests.

THE CHURCH OF THE HOLY FAMILY IN NAZARETH

IS BUILT ON THE SITE OF THE HOUSE TRADITIONALLY BELIEVED TO HAVE BEEN OCCUPIED BY THE HOLY FAMILY DURING THE BOYHOOD OF CHRIST.

MANY PRIESTS IN CHINA ADOPT THE NATIVE DRESS.

This is a Father of the Society of the Divine Word.

THE ARCHDIOCESE OF BALTIMORE POSSESSES PREROGATIVE OF PLACE in the U.S.A.

and at meetings of the Hierarchy Archbishop Curley takes precedence over all other Archbishops (not Cardinals) regardless of their seniority in promotion or ordination.

The negotiations for the ARMISTICE which ended the World War in 1918 were conducted by TWO CATHOLICS: MARSHAL FOCH for FRANCE and HERR ERZBERGER for GERMANY.

CATHOLIC EVIDENCE

LIBRARY
PLACE—Lobby of Columbus Civic Centre Building, 50 Westm Street, Rochester, N. Y.
HOURS—Afternoon, 3:30 to 5:30 Monday, Tuesday, Wednesday, Thursday and Friday. Evening 7 to 9:30 Monday, Tuesday, Wednesday, Thursday and Friday.
PHILLY REVIEW—One cent for each book.

ers among whom are Fr. de Landimont, S. J., and Fr. L'Arcy, S. J. It is significantly called "The Life of the Church."

Because the Church exists in human society, her life and work seem to have been conditioned by the environment of that society. Some men have even been so far deceived as to expect the Church to be ruined by the collapse of a culture in which she had lived for centuries. But though the Church is in the world, she is like her Founder, "not of the world." A decadent culture may be flickering out, but then the humanly in-accusable happens: great Saints arise to demonstrate the individuality of the Church's reality. In the upheaval and transition of the sixteenth century, who could have predicted a Charles Borromeo, a Philip Neri, an Ignatius, a Francis Xavier, an Aloysius, a Francis Borgia? But such they were, providential signs of the energy and immortality of the Church.

So has it been so will it be? Are we on the eve of a generation of Saints? It is universally admitted that our industrial culture is all but collapsed. We seem to be entering a Dark Age of transition. Who but God knows what apostles and confessors and holy women, and even martyrs, are stirring in the womb of Time? We can prepare the way for their generation by being loyal to our own fidelity to Catholic truth and life, which are more and more coming to be regarded as the rallying-point of sanity and salvation in a ruined world.

(Note: The books mentioned in this column may be borrowed at the Catholic Evidence Library.)

Spiritual Thoughts

If the Lord Jesus Christ was to come back again to us, in the glory of His Majesty, how quickly would men hush their disputings. Dear friends, He is here now! He is here today in the midst of us, radiant with the irresistible tokens of divinity, addressing us in the awful tones of authority. In the person of His Church He comes and lays His hand upon you and says: "I that speak unto thee am He"—Father Fidelis, C. P. (James Kent Stone.)

We are always deferring and delaying. If God presents one thing to us we take another; we take more to lose some passing pleasure than to lose God Himself. St. Catherine of Siena.

Temptations are the raw material of salvation; to overcome them is as grand a work as the management of an empire, requiring a vigilance incessant and unintermitted. A vigilance also that must work in silence and alone.—Anon.

Diocesan Recordings

NOT DEAD YET

Although the New York State Senate Judiciary Committee has defeated the proposed ratification of the so-called Child Labor Amendment to the Federal Constitution, there is strong pressure being brought to bear on the Assembly Judiciary and the Assembly to permit the measure out for a vote on the floor. An Associated Press dispatch recently stated that Senator Joseph Clark Baldwin, New York Republican, has initiated a movement to bring the question before the state voters in a referendum "for the advice and guidance of the Legislature." Considerable pressure must be used to oppose this measure.

The Central Bureau of the Catholic Central Verein recently sent out an article in which the proposed amendment was discussed. The significance was clearly demonstrated as follows:

"Wording of the Proposed Amendment. Section 1. The Congress shall have the power to limit, regulate and prohibit the labor of persons under eighteen years of age."

Section 2. The power of the several states is unimpaired by this amendment except that the operation of the State laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress."

Section 1 (Sec. 2 in the text). All States of the United States hereby relinquish to the Congress all jurisdiction, power and authority over the mental and physical application of that portion of their population under 18 years of age, and in respect thereto agree to surrender statehood and to accept the same held by the District of Columbia and of Territories like Alaska and Hawaii.

Section 2 (Sec. 1 in the text). The Congress alone shall have power to limit, regulate and prohibit the physical and mental application of that portion of the population referred to in Section 1, alone without the many other reasons gives us something to expect if this measure becomes an unwanted Amendment in the Constitution of the United States.

WELL SURPRISE YOU

If you would be convinced that your diocesan newspaper renders an unusual service in furnishing Catholic news and views not to be found elsewhere we invite you to come to our office and glance over one year's file of back copies. Even if you are a consistent reader of the CATHOLIC COURIER you will discover that information has been furnished to you that you have overlooked. Especially in this time of regard to the Church's position in Mexico, current happenings reported each week in this newspaper become historical accounts that may be referred to when preparing yourself to combat the opposition to the Church and her teachings. We suggest starting a file of your own copy of the diocesan newspaper and referring to it in just a few months from now. This will furnish you with a surprise.

MAY BE OVERLOOKED

A Holy Man does not have to put himself out much to lay up a substantial account for himself in the Treasury of Heaven. If he wears his Holy Name Society button and recites once each day the aspiration "Blessed be the Name of the Lord" he gains for himself, each day, an indulgence of three hundred days.

The Legion of Decency has helped the producers P. S. Harrison, editor of Harrison's Reports on his recent return from Hollywood stated: "If most of the producers could tomorrow return to the spoiled, spotted films dealing with crime and immorality, they wouldn't do it. They have realized that clean pictures pay."

Over in Dublin they are promoting the opening of a special picture-house solely for the use of children. Their next problem will be to get the children to patronize it.

It works both ways, says The Southwest Courier. Courage keeps up the bank account and a bank account keeps up courage.

CATHOLIC EVIDENCE

WHAT TO FEED THE KELLYS ON A FRIDAY

"Please, Mrs. Murray, help me out! I'm having the Kellys for dinner on Friday. Both are 'fish-eaters' and all of us 'katie fish'." "Fish-eaters? Yes, Mrs. Hartman, we Catholics call ourselves that too—just in fun. But we don't have to eat fish on Fridays. It's just meat that we mustn't eat. But why don't you serve your guests lobster, crab, oysters, clams, or any other sea food? Snapper and terrapin are also within the law. But don't give them poultry or meat soup. I've Kelly would eat those."

"Thanks, Mrs. Murray, but would meat really hurt you on a Friday? Would it be a sin? And suppose you forgot the day of the week?"

"If I forgot it was Friday, Mrs. Hartman, meat at all three-meals would not be a sin, for no one can sin without intending to do it. And meat that is wholesome on a Thursday or a Saturday is just as wholesome on a Friday."

"You see, Mrs. Hartman, Christ once said to His Apostles: 'Who heareth you, heareth me' and thus

gave to His Church authority to make laws for the spiritual welfare of the Faithful. Therefore in deliberately disobeying a Church law, you are deliberately disobeying God. Just there is where the sin comes in."

"On the first Good Friday, Mrs. Hartman, Christ hung for three long agonizing hours on the Cross and sacrificed His whole human life for us. Isn't it then the least we can do, to sacrifice just meat each Friday for Him and thus be reminded of the Resurrection and 'work'?" "The Church thinks so."

"That's why we have our law of Friday abstinence—a law almost as old as Christianity itself."

"Ah, Mrs. Hartman, if the good old days would only come again, so that we all would be worshipping the same God in the same way! Then you wouldn't be worrying over what to feed Kellys on a Friday, for you and your whole household would be 'fish-eaters' too."

CATHOLIC INFORMATION SOCIETY OF NARBERTH, PA.