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To the CATHOLIC COURIER:

[illegible] report of our priests and [illegible] that it may carry into [illegible] the spiritual influence of [illegible] Pius XI could pay for [illegible] nothing that was done for [illegible] will consider as having been done for [illegible] that for this reason I can [illegible] that you do for [illegible] will consider as having been [illegible]

Devotedly Yours,
✠ Edward Mooney,
Archbishop-Bishop of Rochester.

Editorials

Education State

[illegible] Most Rev. John T. Mc[illegible] Archbishop of Cincinnati, [illegible] he admits and people warned [illegible] control of education.

"A totalitarian State is here so far as education is concerned," said Archbishop McNicholas. "The State, through its [illegible] in the Departments of Education, [illegible] school lobbies, through teachers' [illegible] Instructing 25,000,000 [illegible] and parents, seems to think that [illegible] is no limit to liberty, or rather to the [illegible] that may be taken in forming the [illegible] of youth. Parents, it admits, can take [illegible] of the bodies of their children, supply them with food and provide them with shelter [illegible] have no rights regarding the [illegible] of their children in schools."

[illegible] makes the charge that [illegible] educators are, usurpers of [illegible] They can be classed [illegible] despoilers of the minds of [illegible] who prostitute the high [illegible] and professors [illegible] are [illegible] ordinary in dealing with im[illegible] [illegible] trust them, only to be [illegible]

[illegible] of children belongs by [illegible] parents, by the very fact that [illegible] For matrimony means [illegible] procreation of children. It [illegible] the development, education of [illegible] of the human family in a manner worthy of their rational nature.

[illegible] beauty without discourse of reason [illegible] accordance with nature's dictates, [illegible] and jealously watch over, care for [illegible] environment of their young.

"Education belonged by right to the family rather than to the parent, the State would then be obliged to perform all the functions of education, supplying clothing, food, housing. But attempts to assume such functions would be justly denounced as [illegible] of personal rights.

"The rights of parents over the education [illegible] children are native rights—and go [illegible] rights. Parents are still responsible [illegible] education of their children even when [illegible] part of their right to others [illegible] auxiliary, secondary right.

"[illegible] raised in objection that the State [illegible] whatever bears on the public [illegible] good. For the State must [illegible] as all agree. But this principle [illegible] but without restriction [illegible] a system of slaves, destroying [illegible] right. Our every individual and [illegible] watch till night, closely or [illegible] on the public good.

"[illegible] say the State may control [illegible] on the public good it said [illegible] The State may not go [illegible] and usurp unalien[illegible] [illegible] the very protection [illegible]

[illegible] [illegible] it not stated [illegible] behalf of an [illegible] the refusal of [illegible] get it.

[illegible] [illegible] [illegible] VIII [illegible]

We are indebted to Professor R. W. Chambers of England for a study, "Thomas More," whose aim is a "better understanding of More on the part of his non-Catholic admirers," as stated by Cuthbert Wright reviewing Professor Chamber's work in the New York Times Book Review.

Taking up "the supreme impracticality of Thomas More which chiefly strikes the modern mind," Mr. Wright comments—

"The English Reformation was in that aspect (Henrican) an essential conflict, a battle to the death, between two mighty opposites, never to be reconciled in this world—the absolute State, lifting its head from the rich decay of the Middle Ages, and the Catholic Church. Put baldly like that, one might well question whether the martyrdom of More were not, to say the least, mistaken."

"It might be too much to say that Thomas More foresaw our day. Nevertheless the totalitarian State seemed to be in the seeds of time. Certainly we have witnessed it in action since 1917. "We have seen the totalitarian State," says Cuthbert Wright, "raise its formidable head once more from the ruins of yet another Europe, this time wrought by the World War. We are even told that it exists, in germ and embryo, within the United States." So the question occurs, as Professor Chambers states it at the end of his narrative—

"Is the State supreme, or is there a moral law above the laws which the State makes?"

This is the question which Archbishop McNicholas asks in regard to education.

JOHN E. MASSETH.

BACKS UP

In one of his recent letters from Washington, Mark Sullivan attacked the Agricultural Adjustment Act as being responsible for the high prices of farm products, especially pork. In his remarks, he spoke of "the embittered consumer." He claimed he was speaking "from the standpoint of the consumer." But he forgot to tell us what or which consumer.

We have heard that it is a small world. For Mark Sullivan, it is a very small world. Like most others in those parts, all he sees is the industrial world. It is not surprising.

Mr. Sullivan writes of the farmer as a producer. But is he not also a consumer, a great consumer? And will Mr. Sullivan, or anyone else, be bold enough to maintain that in this country there can be national prosperity without the farmer being in a position to buy and use, to consume?

In the Rochester Democrat and Chronicle of August 8, Allen Eddy set forth some figures showing a relationship between farm buying or consumption and industrial production—

"During the year ending July 1, 1933, the cash income of farmers in a group of 10 great agricultural states was $451,637,000. In that period shipment of manufactured goods into those 10 states totaled 2,104,000,000 pounds. During the succeeding year, the farm income in these same states from crops and BENEFIT PAYMENTS rose to $722,017,000 and the shipment of industrial goods increased to 2,920,000,000 pounds."

This increase of farm income of $270,000,000—what was done with it? Was it buried in the ground? Or was it used in purchasing industrial goods? Mr. Eddy gives the answer—

"Farm implement shipments rose from 3,561,000 pounds to 26,005,000 pounds, wagons and wagon wheels from 2,073,000 pounds to 4,765,000 pounds, tractors and tractor parts from 6,707,000 pounds to 9,007,000 pounds. The total of goods definitely identified as for farm consumption rose from 61,417,000 pounds to 107,562,000 pounds, an increase of more than 75 per cent. Without question farm purchases also contributed materially to heavy increases in such things as house furnishings, automobiles, soap and other toilet preparations."

Everyone must agree with Mr. Eddy's conclusion that men and women of the farms must be considered as consumers as well as producers. And more, that this country cannot be prosperous if the farmers are not prosperous.

Mark Sullivan speaks of Rhode Island, New England and the East generally as the paying end of AAA, and the Midwest and the West as the receiving end. But are not the Midwest and West the paying end AS REGARDS THE TARIFF?

The farmers have long known the answer. But they haven't done much about it. Now, however, that there is danger of even the adjusted AAA being ruled out as unconstitutional, their backs are up. There is much talk of launching court attacks against the tariff. Citing the argument of AAA opponents that the processing taxes are unjust because only the farmers benefit, the farmers in turn contend the protective tariff benefits only one class and places a burden on the farmer.

Touching benefits to farmers of AAA, the Topeka (Kan.) Daily Capital (Rep.), says—

"The purchasing power of agriculture is the basis of national prosperity. And, so long as tariff-protected industry compels farmers to buy on a high domestic price-level, it will be necessary to keep the AAA, or something better, if it can be devised."

From the Monroe (La.) News-Star and Morning World (Ind.)—

"The farmer feels that he now is getting consideration equivalent to that, hitherto, accorded the manufacturing East through protective tariffs."

To our American farmers with their backs up goes our editorial hat.

J. E. M.

Bible Anniversary

By Rev. John M. Lenhart, O. M. Cap.

THE FIRST ENGLISH PRINTED PROTESTANT BIBLE AND ITS SIGNIFICANCE

(Continued From Last Week)

This was the natural result of the educational system of Catholic and Protestant countries. As a matter of fact, the common schools of Europe and New England were Latin schools. The study of Latin was the chief subject which the children studied in these schools. Luther decreed in 1535 that "the schoolmasters shall zealously endeavor that all children (of common schools) learn Latin and nothing but Latin, not German or Greek or Hebrew, as some have done up to now, and in the higher class only Latin should be spoken with the boys." In many Protestant high-schools of Germany Latin was the medium of instruction and the scholars were compelled to speak among themselves in conversation nothing but Latin (Janssen, Geschichte des deutschen Volkes, vol. VIII Freiburg 1893, pp 38-43).

Naturally the Bible studied in these schools was the Latin Bible Protestant children as well as Catholic children were compelled to study long parts of the Latin Bible by heart and the first lessons in Bible study were always spelling from the Latin Bible in Catholic as well as Protestant schools. "A German Bible," writes K. J. Loeschke, "was a rarity in the Protestant schools of Germany during the sixteenth century. A German Bible in Latin schools, where pupils were punished for speaking German among themselves: what an anomaly would it would have been! A German Bible lacked the ancient garb which only was respected." (Religioese Bildung der Jugend im sechzehnten Jahrh. Breslau 1840, quoted by Janssen, op. cit., VI, p. 575).

The high-schools in New England and the grammar schools laid especial stress on the study of Latin to qualify their pupils for university studies at Harvard or Yale. Harvard College announced in 1642 that only those students who could speak Latin in poetry and prose and could decline Greek words and conjugate Greek vrbs would be admitted for entrance into the college. Moreover, Latin was the medium of instruction and the college rules stipulated besides the use of Latin for all conversation among students and professors within the walls of the college. Similarly the requirement of speaking Latin was upheld for admission to Yale College. It was only about the year 1790 that Harvard College relaxed somewhat the stringent requirements substituting translation of Latin for speaking Latin. Yale followed suit in this point a few years later. Knowledge of English as requirement for entrance into the universities was first demanded by Princeton in 1810, then by Yale in 1822, Columbia in 1830, and by Harvard only as late as 1869. Accordingly the students in New England colleges and high schools did not study the English Bible but the Latin Bible. The English Bible was not even read at those colleges and high schools. At Harvard it was customary from the very first to read in the College Hall every morning a chapter out of the Hebrew and at night a chapter out of the Greek original. Requirement for bachelor's degree at Harvard was in 1643 and long after to translate the Hebrew and Greek Bible into the Latin tongue and to resolve them logically (Wright, Th G. Literary Culture in New England. New Haven 1920. p 19 Catholic Historical Review. July 1921. p 262. Collect Massachusetts Historical Society. vol XXI p 100)

Accordingly education in Protestant New England as well as in Protestant and Catholic Europe was classical and every educated man and woman was able to read, think converse and write in Latin up to the eighteenth century Queen Elizabeth of England delivered Latin and Greek speeches on her visits to the universities of Oxford and Cambridge. When the French auxiliary army camped in Rhode Island in 1780 and 1781 the French officers conversed in Latin with the American educated men, as long as they had not mastered English. The creeds of the various Protestant sects were composed in Latin originally as well as the peace-treaties of the European powers during the sixteenth and seventeenth centuries. The Protestant catechisms for children were issued invariably also in Latin for use in school. Milton, the greatest Protestant poet, wrote better Latin than English verses; his "Paradise Lost" in its long, involved sentences betrays such a strong influence of Latin diction that his English style is called rightly "latinized English."

The educated Protestant lay people who had become familiar in school with the Latin Bible naturally preferred the Scriptures in Latin to translations in the vernacular. The educated Protestant gentlemen and ladies demanded Latin Bibles in the same way as the Catholic educated laity demanded such before and after the Reformation. Accordingly Protestant scholars busied themselves from the very first years of the Reformation with the editions of Latin Bibles for the use of their co-religionists and Protestant printers published Latin Bibles alongside vernacular Bibles for their Protestant patrons.

(To be continued)

STRANGE BUT TRUE
Catholic Facts But Little Known

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

By M. J. MURRAY

THE LIBRARY SIGN POST

The Catholic Evidence Library has the merest handful of Catholic plays on its shelves, but there is hope of making good that deficit in the near future Whether there will be a demand is something we can only wait to see. People feel, strangely enough, that a play can be enjoyed only by seeing it on the stage, and it will certainly have to be admitted that many contemporary plays make poor reading, excellent as they may be when dramatized But there is a whole legion of plays which an intelligent person can enjoy as much at home as in the theatre. Often there are less drawbacks at home: there are no latecomers to step on your toes, no poor actors to smear the lines, no laughs to drown out the humor.

* * *

There is not a very extensive repertoire of fine Catholic drama in English, but such as there is, the Library will try to do justice to it and to you

* * *

Are you interested in Emmet Lavery's "The First Legion" which hung on as a Broadway success after the critics had damned it with faint praise a surprise in every way, because it is by a Catholic, is all about Catholics priests, and hasn't one woman in the cast' (If you will remember I started that sentence with a question) Well, we hope you will be glad to know that a copy of it is going into the Library shortly

* * *

St. Louis, King of France, is reputed to be the man to whom we owe the custom of kneeling during the Credo of the Mass at the "Et incarnatus est." His mother was the good Queen Blanche, who once said that she would rather see her young prince dead than that his soul should fall into mortal sin His feast occus next Sunday.

* * *

There were two striking coincidences in the canonization of St Thomas More and St John Fisher on May 19th of this year, neither of them calculated One was that it was the feast of St Yves, patron of lawyers, and Thomas More was a lawyer. The other was that the octave day of the canonization, May 26, was the feast of St. Bede, only Doctor of the Church from England, whose twelfth centenary occurs this year These unique coincidences certainly suggest fruitful thoughts to a reflective person.

* * *

Mother Alphonsa, whose Life by Dr Walsh is recommended below, was the convert daughter of the great American novelist, Nathaniel Hawthorne, who wrote "The Scarlet Letter," and "The House of the Seven Gables"

* * *

Let the sins I have committed surround me, let the devil lay snares for me, let fears of the future accuse me, by demanding mercy of the most tender Jesus Christ who has loved me even unto death, I cannot possibly lose confidence

Venerable John Avila.

* * *

The word of Christ is full of Majesty which strikes fear into those who wander in terror; it is full of sweetness which is the rest and consolation of those who are obedient to it. St. Justin.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

MOTHER ALPHONSA. By *James J. Walsh, M. D.* A sympathetic and picturesque Life of the famous foundress of New York's great cancer hospital.

THE FLAME. By *Jeanette Eaton.* All intelligent Catholics should know the life of the great St. Catherine of Siena; this book is an attractive introduction.

THE CRADLE SONG. By *G. Martinez Sierra,* Broadway and Hollywood have recognized the beauty of this touching play.

VIA CRUCIS. By *Francis Marion Crawford.* A colorful novel of the Second Crusade with such dynamic figures as Louis VII, King of France, and St. Bernard of Clairvaux.

CATHOLIC EVIDENCE LIBRARAY

HOURS—Afternoon—3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday.

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

DAILY RENTAL—One cent for each book.

Spiritual Thoughts

When the love of God has taken possession of a soul it produces the insatiable desire to work for the Beloved, inasmuch as all she does seems little in her eyes and she is afflicted at doing nothing for God—St. John Chrysostom.

* * *

The state of the Divine Maternity, for which God chose the Blessed Virgin was the highest possible state that could be conferred on a pure creature F R Coleridge, S.J

* * *

The Blood of Jesus cries out and asks mercy for us, and cries out so loudly that the noise of our sins is not heard The death of Jesus Christ hath put to death our sins. Venerable John of Avila.

* * *

Choose the best virtues, and not those the most esteemed, the most excellent and not the most apparent; the most solid and not the most fanciful St Francis de Sales.

* * *

O My Jesus' crucified for me pour out thy self upon me and with the nails of thy love attach my whole being to Thyself. St. Bernadine.

* * *

In thy strife with the devil, thou hast for spectators the angels and the Lord of Angels St. Ephrem.

NOT DEAD

Under a little cartoon picturing a Bishop, with the caption, "Latin is not a dead language," Dr John Harvey Furbay, in his copyrighted syndication entitled "The Debunker," explains: "Latin is one of the most alive languages of the world today We all use many Latin words daily and many more of our words are derived from the Latin. Latin is the universal language of science and is spoken by every scientist on earth A plant or animal is known by the same Latin name no matter where it is found or what vernacular is spoken by the person who finds it." Cleveland Universe-Bulletin.

CATHOLIC EVIDENCE

ALBERT OF THE BELGIANS— HARRY OF THE POLICE

On February 17th, 1934, Albert I, King of the Belgians, fell from a cliff and the world mourned.

On the very next day, Harry Donahue, of the Philadelphia police succumbed to a gangster's bullet, and his friends wept.

The sovereign of an entire nation and a guardian of a city's section had one great thing in common—their way of knowing, loving and serving God. Each assisted at Mass on Sundays. Each confessed his sins to a priest. Each received into his breast his God in Holy Communion. Each prayed to the Blessed Virgin Mother and to the saints.

King and policeman are now no more, but Albert and Harry will live on forever. They have gone, we believe, to join—and to hobnob with—Peter, the fisherman who died on a cross- Pansy, the colored woman who washed other folks' clothes Michelangelo, the painter of cathedrals and chapels—Michael Donnelly, the painter of fences and barns -Louis, the pasteurization"—Ludwig, the waiter who served smiles with his beer.

Th Church that shows the same Way, the same Truth, the same Life to a Belgian monarch and an American cop—to a first century fisherman and a twentieth century wash-woman—is surely the one Church that can be rightfully called "Catholic;" and just as surely, to our minds, the one kind of church that an all-knowing, all-just God could and would establish. Doesn't that really sound logical?

Catholic Information Society of Narberth, Pa.

Diocesan Recordings

The next war will be a "war to end all wars," that is, there will be no one left living to fight.

* * *

If every Catholic fully realized the value of Catholic schools, sacrifices made by those in charge of such schools and by those furnishing the wherewithal to maintain them would be unnecessary. The collection basket for the school collection in our church last Sunday was conspicuously filled with coins which would not get those who gave them into the cheapest places of amusement. Why do many who can well afford it, feel that th giving of a larger sum for the support of Catholic education is not their privilege but is for the other fellow? Catholics generally know that a dollar going into the school collection is made to do a dollar's work in educating Catholic children. They know that such donations are a part of their duties as Catholics. If their money aids in developing just one upstanding Catholic American citizen, they have done something for the community to say nothing of what may have been done for a single soul on an uphill journey to eternal happiness with God.

* * *

A copy of Bishop Kelley's famous book treating in a scholarly and comprehensive manner, the situation in Mexico, "Blood Drenched Altars" has been placed in the Rochester Public Library. The library authorities placed the book on the shelves when it was requested by a Catholic layman Such books in a public library enable many who would not otherwise do so, to read the Catholic position on current, controversial subjects and to get at the truth of just where the Church stands when she is unjustly attacked

* * *

Bishop Matulionis' statements regarding a change in Russia toward a desire for religion which appeared in last week's issue of the CATHOLIC COURIER is born out in a recent secular news dispatch quoting a Dr. Charles Norris, chief medical examiner of New York City just returned from Russia. Speaking of conditions he saw there in which children were working at hard labor and long lines of people were waiting hours for food at government stores, the Doctor is quoted as saying "While I did not have time to talk to any people, I got the feeling they are fed up with atheism and Leninism and want to get back to religion."

* * *

Diocesans planning to go to the Seventh National Eucharistic Congress in Cleveland should not delay in getting their reservations, especially for the boat trip, to Victor C DePrez, Central Travel Bureau, 19 State Street, Rochester, N Y, at once Accommodations on the chartered steamer which is to sail from Buffalo are limited Over fifty have already signified intention of going and Mr DePrez said this week that many hoping to get one of the desirable outside staterooms will be unable to do so if they delay

* * *

Indications are that the National Catholic Rural Life Conference in Rochester on October 27, 28 and 29 and the Confraternity of Christian Doctrine on October 30 will bring a distinguished assemblage of members of the hierarchy and nationally known lay speakers Plans will be announced shortly

* * *

A fast auto driver may have an unexpected date with a telegraph pole

* * *

Non-Catholic "finishing schools" frequently finish the Catholicity of Catholic students, says the Michigan Catholic

* * *

There are 89 Catholic Bishops in China, 14 of whom are Chinese and 4,014 Catholic priests, of whom 1,647 are Chinese

* * *

It will be the beginning of Catholic Action to attend the Catholic Action Evening School in Columbus Civic Center beginning September 16

* * *

Interest the child in going to a Catholic School. Children today know the value of the better things when revealed to them.