

Catholic Courier

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Even if the Administration has guessed to an extent rightly, that Catholics are not fully united, nay, more, that scarcely any one is more ready to tear down what a Catholic has reared or humbly tried to rear than another Catholic, the Mexican case still stands as one demanding fair and humane consideration and action.

Just a short time ago Washington was stirred and moved to action by happenings in Germany. Would that have occurred if Catholics only were being unfairly dealt with there? If you know anything, you know the answer is NO.

Just a short time ago, a protest petition was circulated in Rochester against "persecutions of various races and groups" in Germany. Did that petition have its inspiration and origin primarily in sympathy with Catholics persecuted in Germany? If Catholics alone were being persecuted in Germany, would such a petition from such a source have been circulated? The answer to both questions is NO.

Catholic names appeared in support of the petition, which was right. But has anyone heard of Catholic laymen going about Rochester seeking names, nor Catholics as well as Catholics, to support a protest against religious persecution in Mexico?

In its March 14 issue, the CATHOLIC COURIER spoke of the need of publicity in reference to Mexican persecutions.

In addition, said the COURIER, "if this publicity is to be made effective, we must have help. We cannot go it alone. Get your non-Catholic friends to assist in the movement."

This policy, scorned by Catholics, has long been found sound by non-Catholics in their publicity efforts. It was the policy followed by our Rochester friends in the petition above mentioned. All groups, all creeds were enlisted in its support.

There is a distant call for realism here. It must be recognized that to get things done at Washington, there must be the show or prospect of ballots. Nothing much will be accomplished for Catholic Mexico without the backing of a large number of non-Catholic voters in America, so says Washington, why worry? American Catholics are, of course, voters in America, but, again, says Washington, why worry? They don't count.

We Catholics in America have unity of a kind of course. We have the big circle in which we are all included—agreement as to Faith and Morals. But inside the big circle are several small circles—dioceses, parishes, groups of this kind or that, largely independent. At times the small circles revolve happily together, at times they scatter. They have been known to clash. In other words, secular system harmony is at times lacking, sometimes when most needed. This in spite of the fact that when faced by a common issue, through full accord we could lose nothing, and might gain much. Blame for this condition is foisted around among Bishops, Priests, and People.

Too many kings in Israel. This is what Washington knows. This is what Washington wants to continue, what every party is in power. Consequently, we may not expect that a move in the direction of making ourselves count will be well stomach in Washington.

Witness what happened to Archbishop Curley of Baltimore.

It will be recalled that last March in an address dealing with the Mexican situation and the cold and indifferent attitude of the Administration—respecting it, Archbishop Curley said:

"I am an American citizen and as an American citizen I have a right to speak my mind. I am making no threat. I am simply stating a fact. I am not a politician. The Administration may think it can ignore 20,000,000 Catholics. But these millions of Catholic Americans will have a chance to vote in 1936."

Did that hurt? So much did it hurt that a whispering campaign was started against Archbishop Curley by the politicians in Washington. Let Frederick V. Williams, authority on the Mexico of today and author of "Unfolded Secrets of Catholics in Mexico," published in Liberty Magazine of August 24, tell the story.

Writing to the Brooklyn Tablet on August 14, Mr. Williams said:

"The politicians at Washington who side with the Administration countered with a vicious whispering campaign against Archbishop Curley to the effect that the President had written a note to Mexico ensuring that government for its treatment of Catholics in that country and when the President read Archbishop Curley's statement he 'tore the note to Mexico up.'"

The whispering campaign message goes on to state that if it had not been for Archbishop Curley, the President would have done something about Mexico.

Mr. Williams claims to be in a position to state on the most reliable authority that President Roosevelt up to the present time has written no note to the Mexican Government in repute of religious persecution in Mexico. Consequently, there was no note to turn up. Further, politicians are using the whispering campaign against Archbishop Curley to stir the Administration for its failure to act on Mexico. It is not pleasant to think that Mr. Williams, that Catholic hold on political positions are siding and abetting the whispering campaign. They think more of their politics than they do of their church.

Bible Anniversary

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

THE FIRST ENGLISH PRINTED PROTESTANT BIBLE AND ITS SIGNIFICANCE

On September 21, 1522 Luther issued from the press the first part of the German Bible, namely the New Testament, and twelve years later, in 1534, the complete German Bible appeared first in print. Luther's German Bible was the first vernacular Protestant Bible version which was printed in any country. In the same year in which Luther's New Testament appeared in print, the Lutheran theologian Andreas Osiander published at Basel the first Protestant Latin Bible in two volumes. The second Protestant Latin Bible was printed at Zurich in 1534. By the year 1534, the complete Bible in 1529 the third Protestant Latin Bible was printed at Wittenberg with Luther's co-operation; however, this Bible is not complete, since a few books are missing.

The copy of this Latin Bible, which is now preserved at the Bodleian Library at Oxford, belonged in 1629 to George Basilinger and contains on the interstitial pages the names of letters of Luther, Melancthon and other Lutheran celebrities. The fourth Protestant Latin Bible was printed in Latin for the Emperor Charles V. in 1545. The fifth Protestant Latin Bible was printed by Berthelet at London and issued in 1535, containing, however, the New Testament and only part of the Old Testament.

After this year editions of Protestant printers at Zurich, Geneva, Basel, Wittenberg, Strasbourg, London, Frankfurt, Herborn and other Protestant centers appeared. The first Protestant Latin Bible for their Protestant customers. The Protestant Latin Bible issued by Tremellius and Junius at London in 1604 replaced through thirty-eight editions.

Yet more numerous than the editions of complete Protestant Latin Bibles are the editions of parts of the Bible in Latin which were published by Protestants during the sixteenth and succeeding centuries. Luther, Melancthon, Beza, and others published editions of separate books in Latin with Latin commentaries. The first Latin commentary in Latin, published first at Geneva in 1556, passed through no less than a hundred editions. Finally the number of Latin commentaries on the Bible written and published by Protestant authors is simply immense.

These countless Protestant Latin Bibles and Latin commentaries to the Bible were intended for Protestant ministers and Protestant education. Protestant divines preferred Latin Bibles to the vernacular. We have a most striking proof of this fact in the chained library at Wittenberg. This library, which was established in 1527 by two Anglican Ministers for the use of Anglican Ministers and was increased up to 1776. The library is today still in a condition it had been in 1776, and contains about 240 volumes, more of them printed later than 1776 and most of the books still chained to the walls. A large proportion of the books is in Latin. Although works on divinity and sermon—books about the Bible is rather poor in this library. The most important Hebrew Old Testament of 1611, Walton's Polyglot Bible of 1657, and a Protestant Latin Bible of 1677, and the English Bible of 1611 form the entire Bible collection. This is a fair type of minister's libraries prior to the nineteenth century.

The ministers of New England showed no greater love for the English Bible. John Harvard, the first minister to die in New England in 1633, bequeathed his library to the institution which was to take his name. His collection of books comprised of 250 works in 358 volumes. The majority of them, 155 works in 248 volumes, were in Latin. 89 works in 101 volumes were in English, works in Greek, one work in Hebrew, besides two copies whose nature cannot be determined. Latin commentaries to the Bible, more than 80 in number, comprise the main stock of this collection. Most of the Latin commentaries were written by Calvinist theologians, foremost Piscator and Pareus, others are the work of Lutheran theologians, and sixteen volumes contained Latin commentaries by the Catholic theologians Cardinal Bellarmine, Cornelius a Lapide, Conrad Halberstadt, Fountainius, Royard, and Forus. In the department of biblical exegesis Catholic authors were represented by Latin works of St. Thomas Aquinas, Duns Scotus, Aegidius Romanus, Bannes and pseudo-Beda. Harvard's Bible collection was likewise rather poor in Bibles. A Latin Bible issued by Tremellius-Junius, a Greek-Latin Testament by Beza, a Latin Testament by Cornerius, a Latin New Testament, a Greek New Testament, and the Gospel of St. Luke in English make up the collection. (The list of Harvard's books is printed in Th. G. Wright, Harvard's Catalogue in New England, New Haven 1929, pp. 29-32.)

STRANGE BUT TRUE Catholic Facts But Little Known

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

Illustration of a landscape with a tree and a building. Text includes: 'The tradition that pilgrimages to CROAGH PATRICK have been regular since the time of the apostle of Ireland (5th century) makes the Holy mountain ONE OF THE OLDEST PILGRIMAGE PLACES IN THE WORLD. The annual pilgrimage is held on the last Sunday in July.' 'The two most common terms in the use of the AMBERELECTRICAL PIONEER, Alessandro Volta of Italy, and Andre-Marie Ampere of France.' 'A MULBERRY TREE which was tended by the recently canonized SAINT THOMAS MORE in the garden of his home at Chelsea, London, in the 16th century continues to bear abundant foliage. The house and garden now form part of a country of DORSETTAL AVON.' 'THE HOLY GOSPELS of the GOSPELS are the HOLY GOSPELS of the GOSPELS, which were about certainly written by the Evangelists themselves who lived in the 1st century of our era.' 'THE BLESSED SACRAMENT WAS CARRIED BY AIRPLANE FROM BOGOTA TO MEDELLIN, COLOMBIA, FOR THE NATIONAL EUCHARISTIC CONGRESS JUST HELD IN THE LATTER SOUTH AMERICAN CITY.'

THE LIBRARY SIGN POST

"Education is a high word," wrote Cardinal Newman. Most modern theorists of education have narrowed it down to preparation for success in this world. To be true and entire, it must include in its vision and scope a preparation for the life to come. Training for citizenship is professedly the highest aim of our public schools, but it is a citizenship which is cancelled at the grave: Catholic education, while giving its duty of preparing its charges for citizenship in the world, at the same time faces the high responsibility of developing in them that far more profound citizenship in the Kingdom of God which is theirs by Baptism. That is why the Catholic system of education must appeal to any thinking man as so complete and three-dimensional.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

- THE CATHOLIC WAY IN EDUCATION. By William J. McGucken, S.J., Ph.D. A terse and pointed exposition of Christ's place in education.
- TRAINING THE ADOLESCENT. By Raphael C. McCarthy, S.J., M.A., Ph.D. Rapidly winning great praise as a masterly and sympathetic handling of a perennial problem.
- PARENT AND CHILD. By Edgar Schneider, O.S.B., S.T.L., Ph.D., and Rose McDonough, Ph.D. Since "the home is the school of schools," parents need help to meet their responsibility intelligently: this book is written for parent-education.
- PHILOSOPHY AND EDUCATION. By Rev. Franc Delleve, Ph.D., translated by Rev. Edward R. Jordan, M.A., S.T.D. An analysis of some false "isms" in the field of education.
- NOTICE: The Library will be closed on Labor Day.
- CATHOLIC EVIDENCE LIBRARY 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.

Diocesan Recordings

The Marines, as well as the soldiers and sailors of 17 years ago, have arrived and the American Legion State Convention situation is well in hand in Rochester.

For the first time a Memorial Mass for Legion dead will be officially celebrated as a part of the State Legion's program in St. Mary's Church at 9 o'clock, Friday of this week. Appropriately, the Rev. Dr. George F. Kettel, past national chaplain of the Legion will be the celebrant. This issue will arrive too late to urge a large attendance but we expect there will be many turn out for a fitting memorial service to remember those who died in service, and since, as a result of service. Prayers for peace in recalling the sufferings of those who served could also be said. This Memorial Mass will be in line with that held each Armistice Day at St. Patrick's Cathedral at which, each year, there's a growing attendance.

The Apostleship of Prayer has announced the special intention for September as the Catholic Press. Following the summer months this comes at an opportune time. In addition to preparing for the Catholic Press it would be well if everyone would boost for it. Reading your diocesan newspaper is a good practice, but making its influence felt depends upon how much you get others to read it and commend it. Criticisms should be sent into the office or brought in person. On the outside we want that critic who is willing to see that the story should be run and that item included. These suggestions or criticisms should be brought into the office where they can be handled properly. There is no intention on our part of omitting any news or article that will serve a good purpose or that reaches us on time. This is a weekly newspaper, but like the dailies has its limitations over which we have no control. With a limited editorial staff a news story or editorial article naturally cannot be handled as speedily as by the daily newspapers. Thus too, it is necessary that we be as accurate as possible to avoid giving out information that will confuse rather than enlighten.

The retreat movement for laymen is growing. A dispatch of the NCVS from Chicago says that in October, 800 men, workers in the towel supply houses of the Chicago area will make up a retreat group at the Franciscan lay retreat house at Mayfield, near Hinsdale in October.

Training Catholic children to read Catholic publications will be made practical by the issuance this year of "Our Little Messenger," a publication in four colors, designed for school use in the second grade. This will be a weekly publication published by the George A. Pfann, Publisher, Dayton, Ohio. That publishing house is doing the Catholic Press invaluable service for it publishes also the Junior Catholic Messenger for use in the third, fourth and fifth grades and the Young Catholic Messenger for children in the sixth to the eighth grades. The children enjoy reading the publications we know from trying them out at home. As the children pass into high school and college and then go out into the world, they have become Catholic. Press minded and understood why a Catholic paper is important.

Doing things—The Catholic Literary League of Parkersburg, W. Va., which has been sending out "columns" to the secular newspapers for nearly a year setting forth the principles of Catholic belief and practice, now has a column appearing weekly in the Chinese Nationalist Daily of New York.

The Denver Diocese is planning the organization of the Confraternity of Christian Doctrine in every parish of the diocese.

Worse than the United States being in the red is to have the Reds in the United States.

Should gluttony be mentioned during the open season for clambakes?

Spiritual Thoughts

Do not wait to mortify your body and your passions until old age comes. In the first place are you sure of reaching it and secondly, how will you do penance when it has come? St. Ignatius.

A thing very pleasing to God and profitable to the soul is to offer Him our heart with much affection, that He may dwell therein and then to have a treasure of good works to present to Him. St. Teresa.

The King of Glory has hidden Himself under the species of Bread in the Sacrament of the Altar and has veiled His Majesty thus in order to encourage us to draw near to His Adorable Heart more confidently. St. Teresa.

To preserve our cheerfulness amid sickness and troubles is as a sign of a right good spirit. St. Philip Neri.

ENEMY OF THE REDS We do not separate a building with ketones and then apply a match if we want to save it; nor do we tear a dike down if we want to keep flood waters from the lowlands. These truths make the persecution of the Catholic Church appear all the more strange in lands where the onslaught of Communism is feared.

The only sure bulwark against the poison and delirium of the Reds is the Church. Propaganda of these enemies of democracy may effect a compromise with other denominations but never with the true religion that Christ came on earth to propagate—Cleveland Universe Bulletin.

education even profess to be with Christ? The logical conclusion is simple: I will let you make it.

The feast of St. Augustine on the Wednesday just passed makes opportune a mention of the fact that his "Confessions" is one of the great spiritual classics of all time, and furnishes excellent food for mental prayer. A copy is in the C. E. Library.

CATHOLIC EVIDENCE

WHAT'S THE USE OF PAIN AND SORROW?

A banker in a mansion, with chronic indigestion and an imbecile son, both impossible of cure despite his millions. A widow in a hotel, worn and tubercular, and with eight little ones crying for food. Men, women, children of every class, down through the ages, pain, trouble, deprivation, sorrow setting each life. What's the use of it all? The God-man in a garden, weeping and sweating, the God-man on a cross, weakening and dying. What was the use of that? Sacrifice is the answer. Suffering and sorrow offered up to God by God. A sacrifice that is deemed mankind. "If there would be perfect, take up the cross and follow Me," said He Who showed the way.