

Catholic Courier

Official Messenger of the Diocese of Rochester with the Approval of the Most Reverend Bishop Edward Mooney, Bishop of Rochester.

MEMBER CATHOLIC PRESS ASSOCIATION PUBLISHED BY N. C. W. C. NEWS SERVICE

MANAGING EDITOR: EDWARD J. MASSETH

EDITOR: EDWARD J. MASSETH

NEWS EDITOR: EDWARD J. MASSETH

ADVERTISING REPRESENTATIVE: EDWARD J. MASSETH

PUBLISHED BY: EDWARD J. MASSETH

OFFICE: 100 N. STATE ST., ROCHESTER, N. Y.

ESTABLISHED 1888

TERMS: \$1.00 PER ANNUM

ADVERTISING RATES: \$1.00 PER LINE PER WEEK

REPRINTS: \$1.00 PER COPY

POSTAGE: PAID AT ROCHESTER, N. Y.

ACCEPTED FOR MAILING AS SECOND CLASS

POSTAL AUTHORITY: PERMIT NO. 100

OFFICIAL REGISTERED MAIL

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

POSTAL INSPECTION: PERMIT NO. 100

the about Mexico and Mexicans; who have enjoyed the country and like the people; and who loathe the cruelty, hypocrisy, mendacity, corruption and stupid insolence of the politicians now in power; who, nevertheless, are a long way from being convinced that the Church in Mexico has not been equally guilty with the politicians in producing a state of affairs that we all deplore.

"Why should our sympathies lie with the Catholic Church, as against the political group in power in Mexico, and not rather with the suffering Mexicans as against both of them?"

Like many others, fair but misinformed, willing to rectify false judgments, seeking truth, Talbot Mundy asked for an article or a series of articles on the question.

In the Commonweal of July 26, Most Reverend Francis Clement-Kelley, Bishop of the Diocese of Oklahoma City and Tulsa, took up Mr. Mundy's difficulties, answering his questions in a courteous, friendly and understanding way. Concluding his letter, Bishop Kelley said:

"The big trouble is that Mr. Mundy had read only one side of the case when he wrote his letter. In that he is no exception to a very general rule. In 'Blood-drenched Alliances' (Bishop Kelley's recent book) he will find both explanation and documentation for all my answers; in which, I sincerely hope, he will not find the least bit of 'vituperation'!"

Back to the Commonweal of August 9, came Mr. Mundy's reply . . .

"I am unable to imagine a more courteous and straightforward reply to a number of sincerely asked but quite deliberately pointed questions, than the Most Reverend Francis Clement-Kelley's letter of July 26, in reply to mine of July 5.

"It is probably true that I had read only one side of the case, although, like many others, I have read what I could find. Which other writer is there, on the subject of Mexico and the Church, who possesses the Most Reverend Francis Clement-Kelley's competence to write the brief for the Church? I know of none.

"I am sincerely grateful for the opportunity to decide which side to take."

Viewing the Church as a whole in America, seeming to glimpse a wealth of talent, being allowed to wonder if it would be altogether impracticable to have men or sets of men, lay or clerical, stationed at strategic points over the country, thoroughly apprised in this or that necessary line of apologetic, roving ambassadors of truth, authorized and ready to go when and where need or opportunity beckons.

Make the light shine in the darkness. Not all of it will be comprehended. But it must be real light. It must be full light. Light without dimmers.

In a way, it is a real pity that Oklahoma must see so much of Bishop Kelley. Of course, a diocese is a diocese, and demands attention, governance. But . . .

Senator Huey P. Long—tyrant, buffoon, hero, according to your viewpoint—will never again cause dismay or excite hilarity. Nor arouse the loyalties of friends. He is dead—by a bullet. He believed in bullets. They spell protection. One of them killed him.

Doctor Carl A. Weiss-Jr. is dead, riddled with sixty-one bullets. "He had the whole world before him," said his mother. From her we learn that "he took living seriously," and "right with him was right above everything."

Sometime ago, this column had occasion to speak of the menace that can lie in will-meaning people. It now has the need.

Conscience is supreme. You must follow a certain conscience, conscience without prudent doubt. But conscience is not infallible. It can be erroneous, though honest. And such a conscience, however sincere, can work havoc.

You are expected to have convictions. You expect others to have them. A man without convictions merits no respect. Nevertheless, everyone will do well not to confound convictions with informed and sound judgments. They are not necessarily the same.

Bible Anniversary

By Rev. John M. Lenhart, O. M. Cap. THE ENGLISH BIBLE WAS ORIGINAL IN THE BIBLE FOR SEMI-ILLITERATES

(Continued from Last Week) The English Bible was intended for the semi-illiterate. The masses who now read the newspapers and hardly understand them would have done the same with an English Bible at the end of the 15th and the beginning of the 16th century. The masses who have learnt enough to read and unceasingly swallow whatever is spread out before them in the printed sheets would have done the same with an English Bible at the time of Henry the Eighth. The masses who are able only to read a misleading advertisement, but who are able to understand men to detect its deceitful character, would have done the same with an English Bible. The fathers and grandfathers who wrote the famous misspelt, excuse for Tommy's non-attendance at school, would have done the same with an English Bible in 1532. The masses of semi-illiterates who use their partial ability to skim through the pages of the latest novel without sufficient intelligence to criticize and evaluate the doctrines presented in it, would have done the same in the appeal for an English Bible. The masses of lettered illiterates, whose knowledge of letters leads them ultimately to acquire invincible ignorance in religious matters so that they would be better off if they remained unable to read, would have done the same with an English Bible. The masses who are now beguiled by the latest philosophy they read in books, would have done the same with an English Bible. For an English Bible four hundred years ago, the masses, who by indiscriminate and undigested reading are daily blunting their understanding, would have been the very people who would have been the victims of a disastrous ignorance at the time of the Reformation, so that they would have been unable to discern the pernicious tendency of the demands for a new Bible.

In the hands of these semi-illiterates the vernacular Bible became a dangerous tool in pre-Reformation times. German Bibles were freely circulating in many parts, both in manuscript and print. More than ten thousand German Bibles were printed and sold in the year 1530. The Reformation without encountering much opposition on the part of the Church authorities. But this freely circulating German Bible was grossly misread by the semi-illiterates. They took it to be a new Bible, a gift from heaven, and they were not prepared to read it as a book, but as a series of disconnected sentences. They took it to be a new Bible, a gift from heaven, and they were not prepared to read it as a book, but as a series of disconnected sentences. They took it to be a new Bible, a gift from heaven, and they were not prepared to read it as a book, but as a series of disconnected sentences.

Protestant historians overlook this revolutionary tendency in the part of readers of the German Bible, on the eve of the Reformation, when they blame some German bishops for having introduced preventive censorship in their dioceses. In fact this measure was first resorted to in 1527 to check the circulation of Latin tracts advocating the spoliation of the rich German Church. In 1528 the same measure was employed to stop the circulation of German tracts abusing the Bible as the source of pernicious errors. But the Catholic Church placed no restriction on the reading of the vernacular Bible before the year 1526. Up to that year the Church authorities demanded that no Bible should be printed in the vernacular, and sold without previous permission, which measure was later adopted by the English government with respect to Protestant English Bibles.

J. R. Dore, an American scholar, tells us that the Latin tongue had become the universal ecclesiastical language, and all who could read were familiar with Latin. There was at that time (in the Middle Ages) little need of an English Bible. After the invention of printing, Bibles began to be printed in almost all languages except English. In the year 1532 the first English Bible was printed at Westminster. This was a translation of the Golden Legend. This contained most of the five books of Moses and the Gospels. This book may be considered the first printed English Bible. About the same time Fisher, the good Bishop of Rochester (who afterwards approached the block with the New Testament in his hands, and opening it read the words: "This is life eternal to know Thee, the only true God), translated the seven penitential Psalms, many editions of which were printed by R. Pymon, Wynken de Worde, and others. Soon after this Bishop Gardyne of Winchester, was engaged in the

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

SAINT PATRICK'S PENNIES, coined during the Confederation of Kilkenny, were brought to NEW JERSEY in 1682 by an Irish Agent named MARK NEWBY. They were subsequently localized in an Act which declared for the most complete payment of REAL ESTATE TAXES. SAINT PATRICK'S PENNIES were also used as a legal tender in America. The similarity of the early forms of SMURTHWORTH to our modern systems may be judged by this illustration from a CAROLINGEN PSALTER preserved in the Abbey of Hildesheim (Germany). IT DATES FROM THE 9TH CENTURY. The work in us is one, manifold and progressive. It is like the growth of a tree springing from a root spreading out its branches and bearing leaves and fruit in season. All things pass away but Heaven remains, all things serve as means to those who have a determined will to enter there. How many motives we have to spur us on! More stories of this kind are of merit. Blessed Madeleine Sophie Barat. Oh! Blessed opening of the Sacred Side of Our Lord Jesus Christ, the Living-Godness has poured down upon us such numberless and so great gifts! Pope Innocent VI. Let us look at His Side pierced and opened for us and suddenly the fire of Love will be kindled again in our soul, for this opened Heart must flame with love in the soul that contemplates it James De Cusa. Here is something different from mere prayer-book holiness. It is the spirit which makes heroes and martyrs, even out of people who die in the world's eyes down upon as pitiful and of no account. Eugenes and Nordic nonsense are combining with dictatorial power today to prepare a generation of suppers for the salvation of the future. But when the record of the future is written, it will not be these men who will be called the victors of the modern world. It will be such heroes as the little Jesuits, servant girls who "have converted their rich employers as the early Christian slaves converted the patricians," or as the best workers who are leading such radical Christian lives.

THE LIBRARY SIGN POST

"When dog bites man, that's bad, but when man bites dog, that's news." I came across some Catholic news this week that really is news. To me it strikes out from the routine of Catholic events like a dynamic explosion in a Fourth of July celebration. It is the First International Congress of Christian Working Youth held recently in Belgium. I elaborate title, surely but please read ahead what I have to report about it. It may surprise you to hear that the International is being organized which bids fair to surpass the International of the Soviets. They are known as Joostes from the initials of their title, Jeunesse-Ouvriere-Christienne (Christian-Working Youth). So well established are they already that the eighteen countries where they are organized sent 100,000 to the First International work of Bible translation. "Old Bibles an Account of the Early Versions of the English Bible 2nd ed., London 1888, pp 3, 11, 12, but nothing was ever published. Fisher's translation, just mentioned, is accompanied with a commentary and divided into seven sermons. It is entitled: "Treatise concerning the fruitful sayings of David the King in the seven penitential Psalms," and was printed at London in 1508, 1509 (3rd ed.), 1510, 1525, 1529, and 1555, in all 8 editions. (To Be Continued)

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

- MIRAGE AND TRUTH By Rev. Michael P. Deane, S. J. A laudative view of Christian truth in contrast with the mirage of contemporary philosophy, beautifully and simply written, it does not demand a college education to be understood.
DYNAMIC PSYCHOLOGY By Dom Thomas Francis Moore Ph. D., M. D. Up to date, a key-book in the difficult experimental field of applied psychology, it demands college training, or the equivalent in mental development.
CATHOLICISM AND PSYCHOLOGY FOR NURSES By Rev. Hilary Dwork, Question and answer presentation of psychology, far simpler and less technical than Dom Moore's treatise, written for nurses, it can be profitably read by anyone out of high school.
THE QUEEN'S FILLER By Canon Sheehan. Dramatically and beautifully written, this novel deserves a place next to Dickens' "Tale of Two Cities" as a powerful story of the French Revolution.
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

It is getting so now that the children are beginning to visualize all great men of history as looking like George Arliss.

As the programs for the coming National Catholic Rural Life Conference, October 27-29, and for the coming National Catechetical Congress, October 30-31, here in Rochester, appear (the latter program being announced on page one of this issue) the importance and scope of these important meetings will be realized. When gatherings of these kinds are brought to a community for the first time it requires considerable explanation to bring home the fact that they will be intensely interesting. The fact that such a large number of members of the hierarchy are to be here should give some idea of what value they place on such national meetings. From now on the columns of the CATHOLIC COURIER will be used to emphasize the importance of these meetings not only to all of us as Catholics but to all in the communities within the confines of our diocese. For the Catholic Church in a concentrated manner material welfare as well as our eternal destiny hereafter.

Encouraging response has been given the first Catholic Action Evening School to be held in the diocese and attendance has been most faithful. Those in charge deserve commendation for their unselfish efforts in starting the school and results will be realized during the coming winter months. We were pleased to see that the School, realizing the importance of the printed word, went to the trouble of issuing a mimeographed paper each day to spur on those interested in Catholic Action. This is just another form of the Catholic Press and demonstrates in a small way what is being done in other parts of the diocese. We were pleased to see that the School, realizing the importance of the printed word, went to the trouble of issuing a mimeographed paper each day to spur on those interested in Catholic Action. This is just another form of the Catholic Press and demonstrates in a small way what is being done in other parts of the diocese.

That the work of bringing religious instruction to children attending public schools is evidenced with success in Pittsburgh is evidenced from an announcement that more than 700 Italian children in the East Liberty district of that city who are going to public schools are now receiving instruction. The rector of Sacred Heart Church, the Rev. Dr. Thomas F. Conley, realizing the need of a new center for religious instruction of these children. These centers are situated opposite the various public schools and splendid co-operation has been obtained from the principals and teachers of the public school. It is reported that the purpose of the classes is to prepare these children for Confession, First Communion and Confirmation. More stories of this kind to encourage similar work will be heard at the coming National Catechetical Congress in Rochester.

Personal sanctification is required for effective participation in Catholic Action. The Holy Father has declared this is not confined to those who have entered the religious life but is also a possible and desired attainment of the lay. An article "Holiness Among the Laity," in the Ecclesiastical Review recalls to mind, says The Echo, "a truth of our catechism years namely that one of the marks of the Church is its holiness not a legendary and far-off holiness, but a living, breathing holiness with the saints in our own day and among our own contemporaries." Lay people of present day times whose lives of holiness have been noble are: St. Giuseppe Moscati, Professor of the Royal University of Naples, who died in the odor of sanctity in 1927. Signor Aristide Leonori, architect and engineer of Rome, who died in the Eternal City in 1928. Matthew Talbot, the Dublin workman, whose extraordinary life was terminated in 1925. M. de Gendreau, the French nobleman of Switzerland, Ludovico Nicchi, M. D., who died in Milan in 1929 after a saintly apostolate. M. Rene Bazin, the illustrious French philosopher who died in 1932, and M. Philibert Vuax, a journalist and one of the chief organizers of the first International Eucharistic Congresses. These few selected from many are an example and an inspiration. They demonstrate clearly that personal sanctification is within the reach of the laity who really seek that state of life.

The United States of America needs a strong Constitution with so many varied remedies offered for the country's welfare.

CATHOLIC EVIDENCE

BUGS! In the last half of the last century Samuel Stehman Haldeman became a Catholic. Because he was an outstanding intellectual of his day and held the Chair of Natural Sciences at the University of Pennsylvania, his conversion caused much commotion. The story is told that this eminent professor, when asked what led him to the threshold of the Church, would answer with the single word—"Bugs!" "Bugs!" his amazed inquirer would ask. "Why bugs?" To which the scientist would reply somewhat as follows: "No matter how tiny the insect, I have found that the God Who made it, provided one organism that controlled all parts and kept them working together. I believe that when He was making so big a thing as the Church, He would do as much for it. There is only one Church with such a single controlling organism. That is why I became a Catholic." Of the more than 40,000 people who are Catholics in nearly every part of the world, there are probably several hundred reasons therefor. But what more gigantic intellectual reason that Professor Haldeman's tiny Bug? Catholic Information Society of Northampton, Pa.