

Catholic Courier

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of Columbus and our editorial were chiefly concerned, there is nothing in it about sending "an army down there to shoot it out."

With many secular papers, as with our correspondent, the objection has weighed heavy that the Borah inquiry would mean prying into the domestic policy of Mexico, and that it would do more harm than good. The New York Herald-Tribune recognized this objection, but, on the other hand, it also recognized that it is a "reasonable and tenable position" to hold that active intervention on the part of our government, if it exists as charged, should be investigated, for the conduct of the foreign policy of the United States rightly falls within the purview of the Senate. This is a "wholly proper issue of policy."

An America put it some months ago, "The honor of our own country is deeply involved when a semi-protectorate of ours engages itself in an atheistic drive against all dwellers in the land."

The Honorable Clare G. Fenerty, in his address, "Red Mexico," delivered before the United States House of Representatives on April 25 of this year, said, as did our correspondent, that our government has no business interfering in Mexico. But it has interfered. "America has interfered in Mexico a dozen times and invariably against the best interests of the Mexican people."

"But yet we do not ask intervention," said Mr. Fenerty. "We ask that intervention be stopped. It was American intervention for the sake of oil or other material interests that turned Mexico toward Communism. It is American guns that are turned against innocent worshippers as they leave Mexican churches. It is American voices that, making careless and thoughtless statements, have given Latin-America the conviction that our Government is in harmony with the murderous minority now seeking to communique the people from Panama to the Rio Grande."

There is something else that touches American responsibility in this affair. It was brought out in the statement of the Bishops of the United States on Mexico, May 1, 1935:

"The present revolutionary government of Mexico was recognized by the United States—October 19, 1915—on condition, and on Mexico's own given word, that freedom of religious worship would be guaranteed to Mexico to her own citizens."

Has not this condition been grossly violated? Has not the United States government been flouted?

When the essential terms of an agreement fail, does not the agreement itself fail? This and other things—not so agreeable to some—would all be brought out if the Borah inquiry were allowed to proceed. But it has not been allowed to proceed. Why?

All we get is silence. And—again—why? That is what the Bishops asked in their aforementioned letter:

"We ask that our Government be consistent and live up to its own set policy. We ask our Government to defend before its own people the principles upon which our Government is founded. The traditional policy of our Government does not permit it to remain silent at the present moment and in the present crisis. We may not interfere with the internal affairs of another nation. But freedom of conscience, freedom of religious worship, freedom of education, are principles on which, even for the sake of the least-gifted of humanity, our Government was never silent. Good-will to neighboring nations means good will to the peoples and the rights of those peoples, as well as to the particular administration that is ruling them. Persecution does not cease to be persecution when invested with the dignity of constitutional or statute law."

The Bishops could have gone further. They could have recalled Theodore Roosevelt's last words to the American people on the Mexican situation:

"Mexico is our Balkan Peninsula, and during the last five years, thanks largely to Mr. Wilson's able assistance, it has been reduced to a condition as hideous as that of the Balkan Peninsula under Turkish rule. We are in honor bound to remedy this wrong."

But it has not been remedied—it has been made worse.

A dark page in American history will be revealed if ever the Borah resolution gets out of committee. We can well understand how interested parties would want it kept there.

In the statement of the American Bishops of May 1, we find the following declaration:

"We, the administrative committee, National Catholic Welfare Conference, will further spread the knowledge of the facts with regard to Mexico at the present time. We will continue to urge our people to express individually and corporately their petition to our Government that, in the role of the good neighbor, it uses its good offices with the Mexican Government to restore religious liberty to its 15,000,000 citizens."

Following the lead of the Bishops of the United States, the CATHOLIC COURIER will continue to spread the knowledge of the facts with regard to Mexico. It will continue to do its part in keeping this question alive—hewing away and letting the chips fall where they may—until the United States Government has shown a sincere, earnest intention and effort to undo insofar as it is possible the harm for which it has been responsible in Mexico.

JOHN E. MASSETH

Bible Anniversary

By Rev. John L. Lenhart, D. D., C. S. C.

THE FIRST ENGLISH PRINTED PROTESTANT BIBLE AND ITS SIGNIFICANCE.

(Continued from Last Week)

William Tyndale had gone to Germany in 1524 to have his English translation of the Bible printed there. In 1525 he had his English translation of the New Testament printed at Cologne by Peter Quentel, the foremost Catholic printer of that city. The work, however, was stopped by the authorities, when it had progressed to page forty. Tyndale fled to Worms, and the first edition of the New Testament ever printed was issued from the press of another Catholic printer, Peter Schoeffer, of that city. Two impressions, the unfinished Quentel edition having possibly been completed by Schoeffer, were printed in England secretly early in the summer of 1525. Such strong measures of suppression were, however, at once adopted that of one edition only a fragment remained. The other edition, only one perfect and one imperfect copy. It is strange that a Catholic printer like Quentel, who published nothing but soundly Catholic books, should have been persuaded to print the first English part of the Bible. Between 1525 and 1530 no less than forty editions of Tyndale's New Testament were printed in Marburg, Germany, by the Lutheran printer Hans Luffke, and the year the Book of Jonah followed. Tyndale continued his labors by translating parts of the Old Testament. In 1530 the Five Books of Moses were printed in Marburg, Germany, by the Lutheran printer Hans Luffke, and the year the Book of Jonah followed. The remaining books were never translated by Tyndale.

Meanwhile on November 3, 1526, that Parliament was opened which caused the once Catholic Church of the land to renounce all dependence upon the See of St. Peter in Rome. In the same year King Henry VIII prohibited more than a hundred heretical books including the works of Wyclif, Huss, Luther, Zwingli, and the English heretics, as Philip, Joy, Tyndale. The King set in motion the whole machinery of judges, sheriffs, and constables against those who possessed or concealed such heretical books. On May 24, 1530, the same heretical books were condemned by dozens of the King's judges which appeared especially obnoxious and were condemned most particularly were, among others, Tyndale's tract "Parable of the Wicked Mammon," Martin Luther's "Primer in English," and the English versions of various parts of the New and Old Testament which had hitherto appeared and which were the work of Tyndale. In this condemnatory decree of May 24, 1530, Henry declared the versions of Holy Scripture now made in English which were more than a hundred heretical books which were full of error, to which reason he forbade all such books to be read or promulgated. The King had heard he continued, the reports which were spread that all men were to do for the New Testament in English and that he, his nobles and prelates, were bound to suffer them to have the same. But he had consulted the divines, and it was thought necessary by all of them that the Scriptures should be in the hands of the common people. The translation of the Scriptures would rather by the occasion of an increase of error among the people than of any good to their souls. But if his people utterly abandoned all heresy and seditious opinions, and all the corrupt translations were exterminated, His Highness intended to provide that the Holy Scriptures should be translated into the English tongue by learned and Catholic persons. The condemned heretical books of the English heretics, and others of continental reformers, were books filled with general charges against the existing system of church and state, which were written with incredible scurrility and ribaldry and were found vile and injurious by statesmen and prelates alike. All who bore public responsibility could not but abhor them. The royal proclamations against heresy urged upon the bishops and clergy to destroy the condemned heretical books and English Bibles and to imprison heretics; they were to be assisted by sheriffs, mayors, bailiffs, and constables (Dixon, Rich. W. History of the Church of England from the Abolition of the Dominion Jurisdiction, Vol. I, 2nd ed., London, 1884, pp. 33-42). This was the reception accorded to the first English Bible by church and state in England.

Let your intentions in the fulfillment of your duties be so pure that you reject from your actions every other object but the glory of God and the salvation of souls.—St. Angela Merici.

As long as the soul glows with a fire of Divine love, the devil keeps at a distance, but when a soul becomes tepid the flies of vanity and idle thoughts enter and defile it.—B. Babbista Venetian.

We must have confidence in God who is what He has always been and we must not be distracted because things turn out contrary to us.—St. Philip Neri.

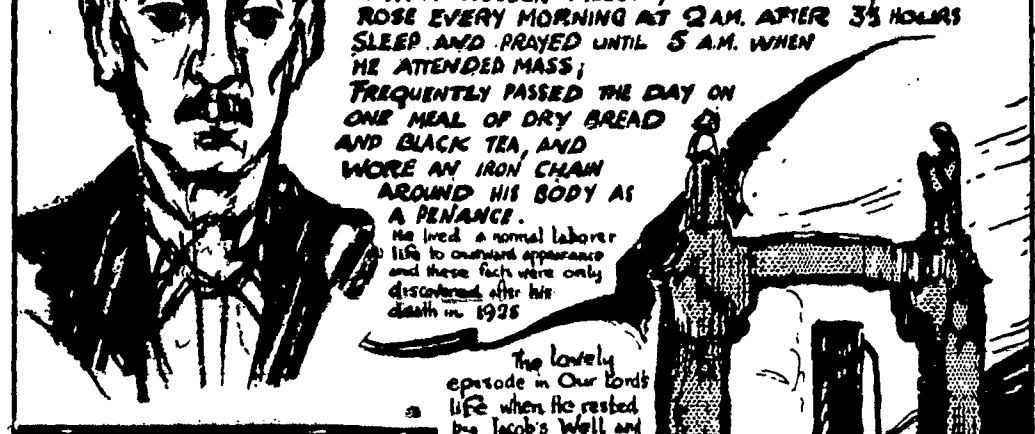
Can anyone remember when times were not hard and money not scarce?—Emerson.

STRANGE BUT TRUE

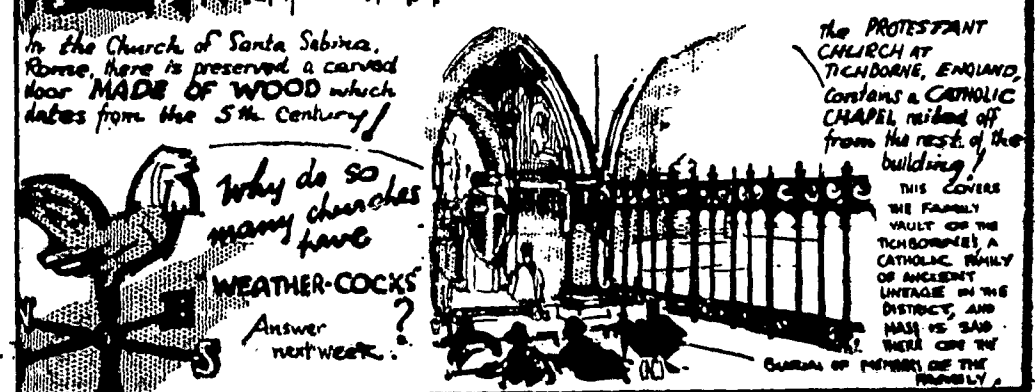
Catholic Facts But Little Known

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By M. J. MURRAY



It is known of MATT TALBOT, THE HEROIC DUBLIN LABORER, WHOSE CAUSE IS BEING INQUIRED INTO THAT, FOR FOURTEEN YEARS HE SLEPT ON A PLANK BED WITH A WOODEN PILLOW, ROSE EVERY MORNING AT 2 A.M. AFTER 3 1/2 HOURS SLEEP AND PRAYED UNTIL 5 A.M. WHEN HE ATTENDED MASS; FREQUENTLY PASSED THE DAY ON ONE MEAL OF DRY BREAD AND BLACK TEA, AND WORE AN IRON CHAIN AROUND HIS BODY AS A PENANCE.



In the Church of Santa Sabina, Rome, here is preserved a carved floor MADE OF WOOD which dates from the 5th Century.

Why do so many churches have WEATHER-COCKS? Answer: next week.

THE LIBRARY SIGN POST.

DEAR STUDENTS OF THE CATHOLIC ACTION SCHOOL: Hundreds of right-minded Catholics in our diocese are congratulating you on the excellent work you gave to the Evening School of Catholic Action last week. There must be a Catholic Mind before there can be Catholic Action. A Catholic Mind which is formed not by rhetorical propaganda, but which is informed and transformed by the vital and organic principles of Catholic truth. You recognized this need when you sought for this information and transformation. What next? Action, of course. After Christ preached on the mountain-side, He descended to the plain for His laborers among the people. You must bring your zeal and intelligence into the arena of action where in these hectic days they belong.

I fear that too many Catholics identify Catholic Action with the plan for His laborers among the people. Evening classes and study clubs are being experimented with in some parishes, but really solid and comprehensive work cannot be done for these adolescent Catholics until a good body of our intelligent and zealous Catholic Actionists take a steady hand. There is the flood of obscene or suggestive reading matter that can be called to do harm, keeping our churches and school-doors open. Open churches and schools are rather futile if people pass them by. THE FACT IS THAT MORE AND MORE PEOPLE ARE PASSING THEM BY. No bazaars or drives can lift that deficit. Here is where you, Catholic Actionists fit in.

There are the poor to feed and the sick to care for. If even a cup of cold water in Christ's name will not be without its reward, what blessings will God not give to a sympathetic and intelligently planned charity for the poor of the parish? Is a St. Vincent de Paul Society an impossibility in your parish? There are the homeless to shelter. There are the Catholic Houses of Hospitality for the homeless in a Catholic way what the Salvation Army does for them? Or shall it be urged that of such is not the Kingdom of Heaven? There are the Catholic children in the public schools to instruct in Christian doctrine. Priests are taking care of the elementary school children, but practically nothing is being done for those in high school. Evening classes and study clubs are being experimented with in some parishes, but really solid and comprehensive work cannot be done for these adolescent Catholics until a good body of our intelligent and zealous Catholic Actionists take a steady hand.

Whatever work you do must be not apart from, but under, authority. You must surely know that Catholic Action is essentially a sharing of the apostolic life in the work of the hierarchy. Therefore the "mild obstinacy" of your Bishop is necessary on any venture of Catholic Action in the diocese. Now, a word to the wise: do not present any plan to your pastor or Bishop which is not quite clearly worked out as to methods and details. But once that is done, offer it to your pastor. If he is unsympathetic and you and your associates still think it a workable plan to meet an urgent problem, bring it to the Chancery Office. If there you do not get what you want, drop it in obedience and humility. Nothing but harm can ever come of action over the Bishop's head.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

RELIGION AND LEADERSHIP. By Rev. Daniel Lord, S. J. A handbook of outline chapters on Catholic faith and life of incalculable service to intelligent Catholic youth people, a good follow-up book for the students of the recent Catholic Action Evening School.

THE SPIRIT WORLD ABOUT US. By Rev. Joseph Huslein, S. J. Answers to the materialist's assumption that angels do not exist; appropriate for the coming month of the Guardian Angels.

THE WAY OF SIMPLICITY. By Rev. H. F. Orchard, D. D. A constructive and reassuring book for people who are puzzled or concerned about their inner life with God.

THE CATHOLIC CHURCH IN ACTION. By Michael Williams. A detailed and authoritative description of the actual working plan of the Roman See and of the Church throughout the world; invaluable as a reference for people who are interested in the organization of the Church.

CATHOLIC EVIDENCE LIBRARY HOURS—Aftersnoon—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 loser (and the other losers—the boys who risked the hard-earned cash of the Big-Louis imbroglio will soon get over it. The losers in the possible Poly-Ethiopia fight will be a long time recovering and even the winners won't do so well.

There is one slogan the United States has that should not be overlooked. It is printed right on the coins used every day and if repeated with sincerity, forces destructive to the nation will find themselves repulsed—it is "In God We Trust."

It can be done. Catholics, Protestants and Jews can work together harmoniously in a joint community project with success in Rochester to raise \$200,000 to open the JYMA building for character training among Jewish boys and girls in going over the top assured not only the objective sought but emphasized that once again when the general welfare of the community needs attention, all American citizens can join hands.

They are having a campaign in Elmira to raise funds to bring a big industrial plant to the city. We off-hand do not know if those engaged in the drive are Catholics, Protestants or Jews, but we do know that the spirit of cooperation is strong in Elmira and that the drive should be equally successful.

A lesson in appreciation of our Catholic faith may often be learned from the convert or from the fallen-away Catholic who has been fortunate enough to return before it is too late. We know of one of the latter who, having more than half a life time ago, with her rejection of the Catholic Church came the bitter feeling of animosity that so frequently follows the voluntary giving up of one's Catholic Faith. Someone must have been praying in this instance, however, for one day the fallen-away one on passing a Catholic Church had an impulse to step inside. A short prayer said, she started out, the priest and was received again into the Church. The bitterness had given way to desire to serve and make amends. Her every effort is directed towards making fellow-Catholics realize the priceless heritage that is theirs and the great suffering endured if it is allowed to be lost.

How many think of the dying when they hear of an accident in which people are injured fatally? This question was asked by a subscriber. This subscriber distributes leaflets issued by the Rev. J. W. Farland, Spargus, Wash., upon which is the following prayer for the dying. "Most merciful Jesus, lover of souls! I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, wash in Thy blood the sinners of the whole world, who are now in their agony. Amen. Heart of Jesus, once in agony, have mercy on the dying." Our subscriber believes and rightfully so that it is better to assist the soul before it goes into eternity.

How many parents watch for "C" motion picture showings to forbid the children seeing them? And stay away themselves.

In France, one family should draw down many blessings upon it. A young priest, the Rev. Marc Daloz, recently celebrated his first Mass in the Church of St. Guy at Cambrai, while his brother, Jean Marie Andre and Paul, offered Mass at other altars in the choir of the church. At the main altar the new priest was assisted by his cousins, the Reverends Francois and Michel Delaporte and Michel Bard.

As if beer in cans were anything new.

Spiritual Thoughts

I should thank our Mother who invites us to have recourse to her saying, "Whosoever is a little one let him come to me" Saint Alphonsus.

When God has made choice of a soul and predestined it to some thing great, He makes with His own seal and that seal is the Cross. Abbie Monn.

library (no matter how small) is serving the parishioners.

ACTION like this ought surely to come out of your Evening School. I look upon it as a definite vocation, not absorbing all a man's time or energy, of course, but for all that demanding the greater sacrifice of both than was ever asked of any generation within perhaps the last three centuries. It is yours to do as you equal to it? I think you are.

Whatever work you do must be not apart from, but under, authority. You must surely know that Catholic Action is essentially a sharing of the apostolic life in the work of the hierarchy. Therefore the "mild obstinacy" of your Bishop is necessary on any venture of Catholic Action in the diocese. Now, a word to the wise: do not present any plan to your pastor or Bishop which is not quite clearly worked out as to methods and details. But once that is done, offer it to your pastor. If he is unsympathetic and you and your associates still think it a workable plan to meet an urgent problem, bring it to the Chancery Office. If there you do not get what you want, drop it in obedience and humility. Nothing but harm can ever come of action over the Bishop's head.

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CATHOLIC EVIDENCE

IF YOU RATHER BELIEVE IN SANTA CLAUS!

"There is no personal or creative God. Worship and prayer are useless. Men's final end is here and now. The universe was not created. It is self-existing. These are some of the "philosophies" of Humanism, approved by the signature of 34 well-known "educators," editors, "scientists" and "ministers," some of whom are teachers in the universities of Harvard, Cornell, Chicago, Michigan, Pittsburgh, Columbia and the colleges of Tufts and Smith.

If I were a little boy and someone told me that those gifts in my Christmas stocking which so perfectly filled my childish wants had been made by no one, but were self-existing—well, I'd rather believe in Santa Claus. It would be more intelligent.

If a college professor, a "scientist" or a "clergyman" tells me now that the universe and all other things that so perfectly fill humanity's needs, were never created, but had always been self-existing—well, even if I had never heard of Almighty God, I would have to arrive at Him. It would be more intelligent.

The most ignorant teaching is that there is no God. The most unscientific statement is that

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