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REV. LEO C. MOONEY ... Managing Editor
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Editorials

PRESS DIFFICULTIES

[illegible] experienced by Catholic [illegible] in keeping the secular press [illegible] as regards what is generally called [illegible] seem to have no end.

[illegible] statements of the Supreme Pon[tiff] [illegible] made the headlines recent[ly] [illegible] Italy's position in relation to [illegible] upon investigation, were [illegible] Our position as regards [illegible] and our views con[cerning] [illegible] American government's relation [illegible] to be beyond the comprehen[sion] [illegible] of the secular press. Last week Father [Wilfrid] Parsons, S.J., felt the necessity of [taking] serious exception to the report [of] an interview with him and appear[ing in] the New York Times concerning the [President's] answer to the letter of the [Knights] of Columbus. It was the contention [of Father] Parsons that the Times represen[ted him as saying] [illegible] about intervention in [Mexico] just the opposite of what he did say. Father Parsons, like the rest of us, wants the American government to cease intervening in Mexico. Also, like the rest of us, he won[ders] why the secular press consistently fails to get this viewpoint.

Generally, the press wants to be and is fair in its dealings with Catholics and Catholic questions or interests. It will gladly give [time] and space to Catholic conventions, [illegible], and things ceremonial. But as [regards] the thoughts and convictions of Catholics concerning issues of more than lit[tle] [illegible] lack of grasp or interest is some[times] noted. We should be unwilling to [ascribe] the latter as the reason for careless [treatment] of big Catholic news, so perhaps [we] must turn to the former. If it be so, an [explanation] would be in order. And perhaps [it is] given by Stanley Walker, author of "[City] Editor" and formerly city editor of the [New York] Herald-Tribune, in his "Our [Crazy] Press", published in the October 26 [issue] of TODAY, would serve as well as any.

Mr. Walker notes how greedy is the pub[lic for] facts. There is interest enough man[ifested] everywhere in things and happenings. [But] rarely do we find among the rank and [file] therefore, but we do find "ignorance and [bewil]derment". And why?

The reasons for this confusion, this lack [of a] clear, integrated idea of what is hap[pening] in the world, probably are many. [High] on the list stand the inadequacy of gen[eral] education, the prevalence of the ideas of [propagandists] and special pleaders, the reti[cence or] lack of candor on the part of poli[ticians] in high office, and so on. And what [of the] newspapers themselves? How much [of the] blame (if it is blame) may honestly [be laid] to the newspapers, to the editors [and writers] who are charged with producing [a paper that] is both vibrant with spot news [and genuinely] informative? The answer is [that the papers] have done a pretty good job, [but not good] enough."

[They do not do] a better job because "the news [is handled by] theories of men who were in[terested in] another and different era are [the ones] which guide the news workers [illegible] usually."

[illegible] aim of the Old Masters of [illegible] was not to advance some [illegible] political ambition, to startle the [illegible] papers."

[illegible] New York papers, Mr. [illegible] pretty good [illegible] contain pages [illegible] [illegible] thrown away [illegible] the great [illegible] [illegible] equipped to handle political, economic and social news as we know it today. Their training, whether they began as office boys, Harvard graduates or bright white hopes from the schools of journalism, has rarely been of the sort to guarantee expertness. The emphasis of the training was on 'news'—that is the ancient definition of news." In their behalf, it should also be said that "they usually are forced to hurry. Many of the larger morning papers have advanced their deadlines to a point which is almost ludicrous. There often is no time to 'go behind' the statement, to get the back-ground which cries for the telling, or to ferret out the hidden meaning, if any."

And the final results are that "the poor customer—the taxpayer—the fumbling, well-meaning householder, is in about the same fix as he was before the wonders of science and invention began serving news to him hot from the scene of action. He wants to know things; but he doesn't know what to believe."

In the light of Mr. Walker's article, perhaps Father Wilfrid Parsons—and some others—should not feel so badly.

JOHN E. MASSETH.

CYNICISM

"Clean house!" This is the music, somewhat strident, that Bar Associations throughout the country have been hearing of late. Crime prevalence and increase have been hooked up with alleged unethical practices on the part of the gentlemen of the law. There may be something to it. In view of the 6,000 lawyers vainly pleading for their white-collar relief in New York City that we read about the other day, it would not be surprising if some of the legalists sought the easy way of securing their daily and necessary "ham and."

But it all goes to show what the cynicism of the day can do. No longer is the legal profession, much less their claims, taken for granted. They themselves must submit to cross-examination. And the poor devils who have at one time or another cringed and sweated before them while enduring this ordeal may not now be expected to refrain from indulging in a bit of unholy glee.

But this is not all. Cynicism didn't take a holiday after that. Why, someone must have asked, exempt the medical profession from the once over? At any rate, physicians are in for regulating, rating, or what not.

Down in Geneva, New York, there is resident Doctor William Wells Sanford, "formerly metropolitan physician and surgeon." "Highly encouraging," says Doctor Sanford, is the reaction to his plan of grading physicians and surgeons. It would cut down "an annual death toll of thousands."

Here we have been all these years believing that one doctor knew as much as another. And got by. Yet some maybe didn't. How came they dead?

It gives us pause. So much so that the next time we thumb the telephone book hastily seeking to get a medico hurriedly on the job to save or soothe a life, we'll be tempted to take time out to ask a few questions. The Editor of "The Journal of the American Medical Association," Dr. Morris Fishbein, a big shot, will be the tempter. Here is his advice on how to select a doctor—

"In choosing a physician it is well to have the answers to certain questions which might be called 'an aptitude test' for the family doctor.

"First, is he a graduate of a recognized medical school that requires at least four years of thorough training?

"Is the doctor licensed to practise medicine in the State in which he has his office?

"Has the doctor had actual training as an interne in a hospital? Or has he been associated with a practising physician long enough to obtain practical education in medicine? . . .

"Is the doctor a member of his county medical society, of his State medical society, of the American Medical Association, or of any other recognized, organized body of physicians? . . ."

So it goes. And as we say it, the thought comes head on, what class or group will they be cross-examining or grading next?

On second thought, never mind.

J. E. M.

IF YOU DRIVE—

"If you drink, don't drive. If you drive, don't drink." Somebody has seen fit to place such signs in prominent places in city streets. Nothing wrong with the idea in itself. But if anybody thinks that the great number of auto casualties is due to drink, he is indicting too many people.

Let us do our bit and offer what seems a more comprehensive warning—"If you doze, don't drive. If you drive, don't doze."

We are not, of course, limiting ourself to a technical half-sleepy condition, as the term might at first indicate. One can be considered awake and yet doze at the wheel. His mind is not on the road. He is preoccupied. He is intro-verting, perhaps. The physical eye without the mind's eye can never be equal to the job of safe driving.

Has anyone discovered whether or not more accidents have happened when there are more than the driver in the car or cars involved? With more than one in the car, there is bound to be some distraction. And more than a little if passengers get into arguments, absorbing or animated conversations, thus easily affecting the driver and his control of the car, inducing him to doze, so far as attention to traffic and the wheel is concerned.

In this connection, the car radio as a possible source of destructive distraction should not be overlooked.

All in all, the safest driver is the one who is willing for the time being to be a hermit in spirit, at least.

J. E. M.

Discussion Study Club

By MISS MIRIAM MARKS
Secretary, National Center of the Confraternity of Christian Doctrine

(Continued from last week)

Academic preparation is an asset for Discussion Study Club leadership, however, common-sense, dependability and the faculty to induce others to express themselves are most important qualities in cooperative study and those are to be found among men and women even in small communities. The members of a study club may be all men, all women, all boys or all girls, or mixed groups may be formed. Non-Catholic parties of mixed marriages often join a congenial group of husbands and wives. Many persons with a Catholic heritage, who had ceased to practice their faith, have returned to the church through acquiring accurate, articulate information regarding their faith.

In large parishes public high school students are often grouped according to their grades, with often more than one group in a grade. In very small communities the young people frequently study together, as there are usually too few to form more than one class.

Various methods of presentation that have vitalized other fields of study are employed particularly in youth groups dramatization of scenes of the teachings and miracles of our Lord in a study of the New Testament; of happenings in a modern home during parent-education session or visits to the sanctuary and sacristy when studying the Mass. A priest presenting and explaining the origin and use of altar vestments, linens and sacred vessels. Maps, charts, pictures and a diversity of materials are utilized.

Meetings open with prayer at the time scheduled. Even though only a few members are present the secretary calls the roll. Valuable time need not be lost in wondering why some persons have not come. There is no set program dependent upon the presence of certain members and even if there are absentees those in attendance can profitably discuss the information they have gained. The leader opens the discussion and keeps it within the bounds of the assignment.

Frequently, at the first meetings, while the habit of free expression is being acquired, members are not responsive and there is little discussion. During this period the text will be referred to often, members may find it necessary to check the accuracy of their information. In the average group there are one or more persons who are habitually reserved. They may be drawn out by asking them in advance, to bring up a particular point or by assigning them references to report on or charts or maps to develop.

At the end of the hour the leader summarizes, and the secretary records, the chief interests of the discussion. The study meeting adjourns with prayer at the time scheduled. If there are questions to be referred to the spiritual director the secretary presents them in writing, immediately in order to have a reply at the following meeting.

We know that human beings cannot escape study where there is mental and spiritual progress. By studying with others we enjoy wholesome intellectual contacts and the stimulation that comes from group activity. As we more fully comprehend religious truths and doctrines, we learn to think and talk more intelligently about the most dynamic force in life. Group discussion after study also promotes effective action and the individual desires to make real his membership in the Mystical Body of Christ. He begins to possess his religion "as a subject investigated and understood, so that it can bear fruit to himself and to others."

Clipped For Fun

The police-sergeant looked at the young policeman and gravely shook his head. "Here you have been on the force nearly four months and you have not brought a single case," he said bitterly. The policeman hung his head repentantly. "Now the squire up at the hall has just 'phoned to say that somebody is stealing holly and mistletoe from his grounds. Go up there tonight and watch for the thief," ordered the sergeant. After watching near the hall for some time, the policeman saw a man slinking along with a pack on his back. He pounced on him, and emptied a number of gold and silver plates and cups into the road.

"H'm," he said, "My mistake. But you can thank your lucky stars that it wasn't holly or mistletoe."—The Church World

Green had no table manners
Before he wed Miss Binns.
He learned them after marriage,
But 'twas hard upon his shins.

With old-age security assured all that most of us will have to worry about is reaching the old age.—The Echo.

When they build a railroad the first thing they do is "break ground." This is done with great ceremony. Then they break the stockholders. This is done without ceremony.

Write O! most loving Saviour! Thy wounds upon my heart, that I may always read in them Thy pains and Love. St. Augustine.

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

As we list the newer and newest books from week to week in our block of recommendations at the foot of this column there is danger that the hundreds of fine books which have been in the Catholic Evidence Library from the beginning will go into eclipse and be forgotten. Of course, browsing along the shelves always helps to keep interest in all the books, old and new. Also, but we would like to feel that most of the Library patrons know pretty well what they want without having to conduct a helpless search from shelf to shelf. Do not mistake me. I am a staunch defender and hapless devotee of the "unreproved pleasures of browsing among books." But the effectiveness of a library depends eventually on something more than giving an opportunity for such rambling diversion.

And so, each week, I shall list a few of the older books which do not deserve to moulder with neglect. This week:

Marie Antoinette. By Hilaire Belloc
The Art of Thinking. By Abbe Dimnet
The Mass. By Rev. J. A. Dunney
Christ Our Brother. By Karl Adam

. . .

Among half of the books listed recently in the New York Times as the greatest religious books of the year are published by Sheed and Ward. This is surely high tribute to the great service which this enterprising couple have given to Catholic Literature.

. . .

I recommend to the members of Rochester's Campion Propaganda Committee a careful study of the lecture "Christ or Communism" in Father James' new book "The Challenge of Christ" recommended below. It will give excellent material for one of their round-the-table discussions.

. . .

I was pleased to be told by a friend that Archbishop Goodier's books on the life of Christ were the most helpful that he had found for meditation. I am sure that he is one among many. If you have not used them, it must be because you have not known them. Get them for a while from the C. E. library, and judge for yourself. Then perhaps you could use some of your Christmas money to get the set for your own continual use. If we are to imitate Christ we must meditate upon His life constantly.

. . .

Emily Post in a recent article on Good Taste and Propriety among young people, says: "Reverence if it is to approach perfection must have something of self-discipline something of treas[ured] value held in reserve something aspiring to unattainable perfection of loveliness." Exactly and deep down in their hearts most young people will agree. The Catholic young man and woman have prayer and the Sacraments to aid that discipline.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

UNION WITH GOD. By *Abbot Marmion, O. S. B.* The religious letters of one of the greatest spiritual teachers of the present century are here arranged to illustrate in a hundred practical ways the great keystone thought of the Christian life. It ought to become one of the most popular spiritual books in the Library.

CATHOLICS IN COLONIAL DAYS. By *Thomas P. Phelan.* Catholic patriotism in America existed long before the Irish and German immigration; here is a well-prepared record of a chapter in our history to which no sincere American can be indifferent.

THE CHALLENGE OF CHRIST. By *Father James, O. M. Cap.* No truth can light up the mind that has not some relation to Christ." These lectures to the students of University College, Dublin, bear brilliant witness to the place Christ should take in modern thought and action. Of special importance is the lecture "Christ or Communism?"

ST. FRANCIS XAVIER. By *Margaret Yeo.* The life of this remarkable Saint must always seem stranger than the most colorful adventures of fiction: prepare for his feast next Tuesday with this fine (and short) biography.

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.

Spiritual Thoughts

Blessed be God! Every thing seems little that is suffered for His Love. Blessed be the Holy Cross! Blessed be pure suffering. St. Veronica Giuliani.

. . .

The very essence of true Devotion to the S. Heart of Jesus consists in emptying and ridding the heart of all affections and attachments to creatures. Christian of the 14th Century.

. . .

Blessed is the Servant who treasures up in Heaven the good things which His Lord hath shown Him and does not seek to manifest to men in hope of present reward. St. Francis.

. . .

If the poor lost souls had the time that we waste what good they would make of it! If they had only a half an hour that half hour would depopulate Hell. Cure of Ars.

Don't Be An Ingrate

Ingratitude to parents on the part of our modern children is simply distressing. Their up-to-date line of reasoning is: Since parents are responsible for the child's existence hence no gratitude need necessarily be evinced no matter how generous and self sacrificing the parents have been. Ingratitude of man to man lack of consideration toward others, is the heartless attitude in private [and] in industry. It has killed the brotherhood of man and stifled the finer instincts of the human heart. Catholic Action of The South.

Diocesan Recordings

Working to make those less fortunate happy at Christmas time offers a good self-assignment for the season of Advent.

. . .

Those secular news dispatches which have placed the Holy Father in an unfavorable position over an attributed message on the war in Ethiopia are called "fabrications" by the Michigan Catholic.

. . .

Stories have appeared in the press dispatches this week concerning activities of Catholic rebels in Mexico. Once again we are waiting to have our Catholic news service give us the facts. It may be that people, terming themselves Catholics, have been guilty of cutting off the ears of teachers, men and women. Our guess would be that the reports have been exaggerated or that the perpetrators of such acts are not practicing Catholics.

. . .

The Catholic Action program of the Knights of Columbus, Syracuse, has taken the form of radio broadcasts over Station WFBL. The next one is scheduled for Saturday, No[v.] [illegible] with W. E. McClusky [illegible] "A Layman Reviews the Month." Copies of the talks are obtainable on request to the K. of C. Catholic Action Committee, [illegible] James Street, Syracuse, N. Y.

. . .

If the Knights of Columbus, up to this writing, have accomplished nothing [illegible] protesting to the President about the religious persecution in Mexico they have at least brought the issue more forcibly before the people of the United States. As the public learns the facts, public opinion will be formed that cannot add to the position of the President in such an issue. Frederick Vincent Williams writing in the Brooklyn Tablet last week declares that Calles is going back into Mexico with the approval of the American political higher-ups to soft pedal the religious question in Mexico until after the 1936 elections on this side of the Rio Grande. The K. of C. and the great throng of American citizens who know the [illegible] and are backing them up are not thinking of the effect the protest will have on the elections so much as they are deeply concerned with the people of Mexico gaining religious freedom by elimination of interference on the part of Calles by government. If [illegible] [illegible] [illegible] should Calles return to Mexico [illegible] [illegible] that just as should [illegible] Mexicans be granted the right to religious freedom, and that assurance be given of the continuance of the happy condition that exists in the United States in regard to freedom of worship. The Mexican question should be thoroughly understood by Catholics in the United States and with such knowledge protests should continue until a great wrong is righted.

. . .

If the birth rate continues to fall members of the teaching profession in this country will be in the same position as those in England where increased unemployment is forecast for teachers as fewer children are entering schools.

. . .

Another [illegible] [illegible] Rochester to disseminate [illegible] scene literature. When the [illegible] are given the ex[illegible]

. . .

Writers of anonymous articles sent to this newspaper are wasting their time not ours.

. . .

We would appreciate information concerning study clubs and their activities in the diocese.

. . .

State Deputy Michael F. Walsh said discussion study clubs, like olives require learning to like the taste."

CATHOLIC EVIDENCE

THE MOST WONDERFUL WAY IN THE WORLD

Winding from a spot in the city of Jerusalem out beyond the walls to the hill of Golgotha, is the most wonderful Way in the world—wonderful because twenty centuries ago Jesus Christ staggered over this Way, bearing the cross on which He was to die for the salvation of all mankind.

A pious tradition tells us and it's so logical and so natural that it's easy to believe that after the Ascension, Christ's Blessed Mother and others who knew Him, made daily visits to various memorable spots along that Way places hallowed by the great sufferings and kindly acts of Jesus on His way to His death.

As Christianity spread, more and more people made pilgrimages to Jerusalem to tread the Way that He had trod in adoring commemoration of His passion and death. Later, because so long a journey was impossible to all, reproductions of these hallowed spots were fashioned in many places in Europe, and to these the people flocked to meditate and worship.

Finally in 1731 Pope Clement XII sanctioned universal spread of the devotions now known as the Stations of the Cross. That is why today in every Catholic church in every land you may see in painting or sculpture fourteen tortuous Ways, events to stir the heart and mind of him who meditates thereon.

Can any Christian ever forget the Passion and Death of Jesus Christ? Should any Christian be allowed to? The Catholic Church keeps always before its people reminders of this stupendous sacrifice. It offers the choicest blessings in the name of God to him who, with contrite heart, journeys mentally with Christ along that most wonderful Way in the world the Way of the Cross.

(During Lent the Stations of the Cross are part of the weekly public devotions. But every day many drop into the nearest Catholic church and privately make the Stations of the Cross, offering up the graces gained for themselves, their friends, a specific worthy intention or for the souls of those who have gone before.)

Catholic Information Society of Narberth, Pa.