Catholic Courier

VOL. VIII JANUARY 2, 1936 No. 1

Official Newspaper of the Diocese of Rochester With the Approbation of the Most Reverend Archbishop Edward Mooney, Bishop of Rochester.

MEMBER CATHOLIC PRESS ASSOCIATION
SUBSCRIBER TO N.C.W.C. NEWS SERVICE

REV. LEO C. MOONEY..........Managing Editor
REV. JOHN E. MASSETH..........Editor
EDWARD W. KLIPPERT..........Manager
THOMAS H. O'CONNOR..........News Editor

MEMBER OF CHAMBER OF COMMERCE

Subscription, $2.50 per year in advance, postpaid. Single copies, five cents. Foreign, $3.00 per year. In many instances subscribers prefer not to have their subscriptions interrupted in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless discontinuance is ordered either by letter or personal call.

National Advertising Representative
Callahan's List of Catholic Newspapers
(George J. Callahan)
21 Chambers Street, New York City

Entered as second-class matter in the Postoffice at Rochester, New York, as required under the Act of Congress of March 3, 1879.

Published by
CATHOLIC COURIER and JOURNAL, Inc.
50 Chestnut St. Stone 1482. Rochester, N.Y.
Courier Established 1929 Journal Established 1889

I earnestly bespeak for the CATHOLIC COURIER the united and generous support of our priests and people, and I fervently hope that it may carry into every home in the diocese the salutary influence of the Catholic Press. If Pope Pius XI could say for the whole church "anything that you do for the Good Press, I will consider as having been done for me personally", I feel that for this diocese I can and should say "Anything that you do for the Catholic Courier, I will consider as having been done for me personally".

+ EDWARD MOONEY,
Archbishop-Bishop of Rochester.

Editorials

THE PRICE

What price are Americans prepared to pay to keep out of European war? Are Americans prepared to go all the way as regards neutrality? Are they willing to safeguard neutrality by forswearing all war profits?

What price in the way of vigilance and endeavor are Americans determined to pay to keep out of traps already set to ensnare them in a general European war now believed inevitable?

In his "Detour Around War," which appeared in HARPERS MAGAZINE for December, Bennett Champ Clark, United States Senator from Missouri, took up the assertion of Ernest Angell, which previously had appeared in HARPERS. Mr. Angell had said—"The American public is not prepared to pay the price of complete abstention from trade with belligerents, and only at that price can neutrality be effectively preserved."

"Just who profited from the last war?" asks Senator Clark. "Labor got some of the crumbs in the form of high wages and steady jobs. But where is labor to-day with its fourteen million unemployed? Agriculture received high prices for its products during the period of the War and has been paying the price of that brief inflation in the worst and longest agricultural depression in all history. Industry made billions in furnishing the necessities of war to the belligerents and then suffered terrific reaction like the dope addict's morning after. War and depression—ugly, misshapen, inseparable twins—must be considered together."

The Senator would also ask those "who compile the figures to show how profitable in trade in munitions and necessities another war would be, who point to a 'profit' to the United States of five billion dollars from trade with the Allies in 1914-1918, to take a look at the twenty billion dollars of debt—and the world depression—we got in return."

It is reported that it is the intention of Senator Gerald P. Nye of North Dakota, chairman of the special committee investigating the munitions traffic, and Senator Clark to introduce a mandatory neutrality measure in the first days of the coming session of Congress. They would make it mandatory on the President to embargo arms, munitions, loans, credits and even essential commodities, such as cotton, wheat, oil and so forth TO ALL BELLIGERENTS on the outbreak of war. Other commerce with belligerents would be limited to shipments in foreign vessels, with the belligerents assuming all risk of delivery.

It is stated that Senator Nye favors compensation by the Federal Government to business men suffering a loss of normal commerce because of any such embargo. He believes that such expense would be "a darned sight cheaper than letting a commodity drag us into war."

On December 26 THE NATIONAL PEACE CONFERENCE published a proposed substitute for the present temporary neutrality act. We view it with suspicion. Section 6 of the proposal we condemn, which reads—

"Authorizing the President, with the consent of Congress, to lift any or all embargoes against a nation that has been attacked in violation of a treaty."

The committee representing THE NATIONAL PEACE CONFERENCE defended [illegible] thus—

"The whole of this legislation is based on the principle that the United States [illegible] all belligerents alike. The committee [illegible] that there should be an [illegible] the United States [illegible] bound to a system of [illegible] conditions which might [illegible] when it had become evident [illegible] of the belligerent [illegible] while it remained [illegible] pact."

[illegible] is decried the hand of the internationalist. Enacted, it would afford us opportunity, with incentives and incitements freely offered from abroad, TO ESCAPE FROM PEACE TO WAR.

No wonder that Representative George Tinkham of Massachusetts is demanding the abrogation of the Kellogg-Briand pact. It is his belief that this pact, "falsely and mendaciously called a 'peace pact', a pact 'to outlaw war,' is now being used to involve the United States in European quarrels and in a European war.

"This pact was intended to destroy the neutrality of the United States and is doing so. At the time of its adoption it was openly stated by Prime Minister Briand of France its co-author, that its purpose was to enlist the aid of the United States in enforcing the covenant of the League of Nations."

We cannot say too much in warning of the danger involved in giving the President discretionary or permissive neutrality powers. This grant would serve as "a trap door," to use Frank Simond's expression, for getting us into war. The hope of those who would involve us in a European war, is thus described by Mr. Simonds in THE SATURDAY EVENING POST of December 21—

"If only there is left to the President discretionary power to interpret neutrality laws in such fashion as to permit him to throw our influence on one side or the other of a European dispute, even before conflict actually begins, then the battle may yet be won." He adds that against the President's head "in time of crisis, will be directed again, as in the present affair, all the combined resources of propaganda, foreign and domestic. And if he yields, the victories of the past, won against those who have striven to get us into the caldron of European strife, will be lost and the United States will be caught again."

We recall what happened to President Wilson, who was determined to keep us out of war.

There are three doors through any one of which we could be dragged into a European war. The PROFITS DOOR, which, unfortunately, we left open before our participation in the World War; the BACK DOOR of the Kellogg-Briand pact; the TRAP DOOR of Presidential discretionary or permissive neutrality power.

Shall we care enough, be vigilant enough, to keep all three shut and sealed?

JOHN E. MASSETH.

BUSINESS

Everybody wishes Business A Happy New Year. Everybody wishes the present upturn to continue, to prove no flash-in-the-pan. Everybody would be pleased if business accomplished the desirable through self-help.

In a period of transition such as the present, everyone is tried. Adjustments have to be faced, sacrifices made. Now if ever cool thought should prevail. And while it is but natural that in time of challenges we should be greatly concerned with rights, it would also be well to keep in mind responsibilities, duties. Rights and duties are correlative, are they not? And it seems to us that one of the surest ways of safeguarding rights is through dutiful performance. From the man who is seriously intent on discharging duty, who, if he must speak, stresses most his duties, scarcely anyone will find cause or occasion to take away his rights.

Surely it is history's lesson that whenever there is failure on the part of individuals or groups, bodies great or small, to keep a nice balance between rights and duties, loss or ruin is to be expected.

It is widely believed that THE NATIONAL ASSOCIATION OF MANUFACTURERS at its annual convention held in New York last month, allowed itself to get over-excited about its rights. Its president, Clinton L. Bardo, declared—

"For the past two years industry has been driven into the cyclone cellar . . . by a deliberate and well-timed rapid fire and devastating attack by economic crack-pots, social reformers, labor demagogues and political racketeers."

Alfred P. Sloan, Jr., president of the General Motors Corpration, happily called the attention of the convention to industry's responsibilities. He said that "we must work toward a soundly based and widely distributed economic well being." He declared his conviction that "industry's responsibilities can no longer be adequately discharged, however efficient and effective it may be, with the mere physical production of goods and services." He sought "a more economic balance of national income through policies affecting wages, hours, prices and profits."

Mr. Sloan's remarks, however, did not have the effect of stopping "the convention's flow of fire and brimstone."

From business itself came quick protest. Said Edward A. Filene, Boston merchant and economist—

"If the National Manufacturers Association does represent American industry, I tremble for what will happen in America during the next few years.

"I am a capitalist and I believe in capitalism . . . But the worst enemies of capitalism today are our capitalists; its only true friends are those who insist that capitalism must be changed to the full degree that human relations have changed."

The view fast gaining acceptance today is that set forth by THE DETROIT FREE PRESS, an independent publication—

"Business must perform the industrial, social, and civic duties which naturally fall to it as an important American institution, or must expect that the Government will step in and take over the work it neglects."

Our good wishes to business for 1936 would, we feel, enjoy better prospects of fulfillment if leaders like Mr. Sloan and Mr. Filene were sure of getting a hearing.

J. E. M.

Current Comment

RELIGIOUS UNITY

(Recent Address of the Most Rev. James H. Ryan, Bishop of Omaha, delivered in Washington prior to becoming Ordinary of the Omaha diocese.)

That a great amount of confusion should have followed on the close of the World War was to be expected; that, almost twenty years later, the confusion should have become more confounded is of most serious import. Looking around the world we discover unrest on every side, an unrest which is increasing day by day rather than diminishing. War is in the air, it is, many people believe, very close to us. International rivalries have reached a point even beyond that achieved in 1914. Nations have become drunk with the strong wine of extreme nationalism. Barriers of all kinds have been erected against neighboring peoples. Race wars are the order of the day. That most base of all hatreds, religious, is finding expression in many places in vicious persecution. This spirit of world unrest unhappily has invaded our own country; at one moment, not long ago, we had almost reached the depths of national and economic despair. Today we are struggling to climb up from the abyss of woes into which the nation was plunging. On all sides voices of advice, of suggestion, and of despair, on all sides voices advocating the most contradictory, the most opposing programs.

What is the cause of all this confusion, and what, if any, is the remedy for it? It would be altogether too simple an explanation to contend that any one factor exclusively is responsible. Many things have entered into the fashioning of this devil's caldron. Bad education, bad science, bad philosophy, bad morals all have played their part and continue to do so. All have contributed something to the general unrest. If, however, it were possible to select out one factor which has probably had more influence than any other, I think most would agree that it has been bad religion which is mainly responsible for our ills. By bad religion I mean principally that whole complex of modern views about religion, mostly negative, which dominates the intellectual life of Western man.

Since the days of Immanuel Kant the academic world, first, and then millions following in their wake, have cast off all semblance of authoritative religion. Individualism in dogma and morals has become the order of the day. Each man fashions his own religion or no religion according to his lights and his heart's desires. Inevitably and naturally, the result has been an intellectual and moral hodge-podge worse still, the generally received conclusion has been one in which the great fundamentals have been denied and the whole tone of our civilization, affected by the same, has become [illegible] and secular. In other words man now lives alone, for himself, and is his own beginning and end. God, the truths of religion, the other world, spirit, morality—in fact, everything associated so intimately with religion in the past has been discarded in favor of a dogma, man for man's sake. Our Holy Father Pius XI brought this out clearly in his first encyclical. After narrating the evils which encompassed the world, evils which still exist and have not decreased since he became Pope, he [illegible]: "The only remedy for such state of affairs is the peace of Christ, since the peace of Christ is the peace of God."

To the utter confusion in every field of human endeavor resulting on the false principles which the modern world has accepted, the Church opposes the unity which can only come from faithful adherence to the 'peace of Christ.' Nor do we speak theoretically, offering to mankind an untried remedy, just another, among many religious nostrums. At one time in the history of Western civilization, religious unity existed and carried with it a flowering of culture such as the world has not seen since. The question is not can we achieve the religious unity of the Middle Ages, the question is should we? If we are once convinced of the need of unity, the road will be open to its actual achievement.

Now, what do we mean by religious unity? It is all so simple—we mean exactly what Christ meant, that we should all be one, even as Thou the Father is in me and I in Thee; that there should be one faith, one baptism; that there should be one body, the body of Christ, of which the Pope is the head and the very center of unity for the rest of the body; that spread over the world this mystical body of Christ shall have part bound up with part, in a great unity of belief and of action, each individual being a part of the body, each acting with the body to the protection, growth, and development of its corporate life.

Unity there must be religious unity above all, and until it is achieved, the world will go on from difficulty to difficulty. Now, unity does not mean regimentation; it does not mean the submergence of national traits, characteristics or achievements in an international mould; it does not mean complete loss of liberty in the thousand and one things in which we should have freedom. Unity means unity only in necessary things; in all other things there is freedom, but in everything and above everything there is charity. This is the Christian ideal, because it is the ideal of Christ Himself. "When, therefore," writes Pius XI, "governments and nations follow in all their activities, whether they be national or international, the dictates of conscience grounded in the teachings, precepts and example of Jesus Christ, and which are binding on each and every individual, then only can we have faith in one another's word and trust in the peaceful solution of difficulties."

But some one may ask, we all desire religious unity, and desire unity, too, in the name of Christ, but how achieve it since it is not merely a matter of desire? The answer to that question is likewise simple—Unity comes from unity. To possess it, one must have a center of unity. The Catholic Church has such a center, the Pope, the Vicegerent of Christ on earth, the center and head of unity throughout the world. "Where Peter, there the Church." Were Peter, there unity. From the beginnings of Christianity to this hour Peter has been the head, the shepherd. The body has always been one, the head one, the sheepfold has been the shepherd one.

All this is not religious theory nor mystical theology. It is a great stubborn historical fact. And even looking at the matter from a purely pragmatic angle, where today is the world to achieve unity except with and under Peter, where can the world expect greater and sounder leadership than it will receive from a Pius XI? The world knows Pius XI; it knows his teachings on all the great problems of the day. What is more, it has applauded his solutions as the only sound ones. It has admired his all inclusive charity, his love for every nation, every people. Why does it not at least try, if only as an experiment, to follow Peter along the road to the capturing of the peace of Christ, the peace which will spell the end of our woes, the beginning of individual, national, and international well-being? We firmly hope, we pray sincerely that it will.

GIFT OF FAITH

The times are such that Catholicity, and Catholicity alone can restore the world to a perfect equilibrium. The Catholic Laymen can lead lives that will make their faith appear before men as it really is, the only and divinely instituted means to a happy life and a blessed eternity. He can go on however, with his precious talent buried, but he must realize that the day is coming when an account must be rendered. Philadelphia Catholic Standard and Times.

Many artistic improvements in Holy Cribs in churches of the diocese have been noted this year. Visiting the various Cribs is recommended.

The Gift of being in the True Church is the greatest of all God's gifts which can be given out of heaven. We cannot exaggerate its value. It is the pearl beyond price. Father Faber

We must not suffer our will to be the slave, or to be subject to any but the will of Him Who has redeemed it by His Precious Blood.

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

A telephone is to be installed [illegible] in the Catholic Evidence Library. It will give a most desirable service to Library patrons, both for the extension of [illegible] and [illegible] for inquiries about what books the Library [illegible].

Next Monday the Church celebrates the great feast of Epiphany. The name of this feast [illegible] [illegible] [illegible] of the Infant [illegible] [illegible] for this feast includes the commemoration of two other [illegible] [illegible] baptism of the [illegible] [illegible] when the voice of the Father [illegible] "This is My beloved Son in whom I am well pleased" the other at the wedding feast of Cana where Christ first showed [illegible].

Many beautiful traditions and customs have grown up [illegible] of the Epiphany feast in the Old World. In England it was called Twelfth Night [illegible] comes that long after Christmas. Shakespeare's play of that name has [illegible] nothing more [illegible] [illegible] the Epiphany [illegible].

The Library has [illegible] little book [illegible] "Christmas and Twelfth Night" which some of you may find very enjoyable and profitable reading during these beautiful days.

Many Catholics misunderstand the function of the Index of Prohibited Books. It is not within the intention of the Congregation of the Index to include on its list ALL books offensive to faith and morals but only those whose prominence or [illegible] [illegible] conspicuous. Because a book is not on the Index, I am not to conclude that it is thereby approved or tolerated by the Church. There is also an Index which my own conscience must draw up and any book which proves a scandal to my faith or morals must be taboo with me, whether or not I find its name on the Church's Index. It may so [illegible] on the recommendation of an upright and reliable friend that I begin to read a book which I eventually discover to be an occasion of sin for me. I must put it aside and not throw a sop to conscience by saying that the friend who recommended it is a good and sincere person. Susceptibilities and temperaments are different in each person, and one man's meat is another man's poison. One is not to imply from this however that he may read a book on the Church's Index just because he is confident that it will not hurt him: the law of the Index binds all Catholics even though individuals here and there could read many books on the list without harm. If the demands of scholastic research necessitate the reading of books on the Index, a dispensation should be sought from one's Bishop. It will be granted if adequate precautions are guaranteed for the safeguarding of faith and morals. Some books are, however, so vile and poisonous that no self-respecting student would better throw up anything for his degree than undergo the shame of having them placed on his list of required reading.

Spiritual Thoughts

The salvation of a single soul is of more value than all the [illegible] of the world.

If you would do works meant for penance [illegible] from a living flame of charity. Cardinal Newman

Temptations are overcome by these three words: Cross, Spero, Amo: I believe, I [illegible]

When your [illegible] [illegible] to the [illegible] [illegible] you may know that God knows [illegible] good [illegible] [illegible].

I had rather choose to die a thousand deaths than to possess a [illegible] mortal sin.

They who have loved most have suffered most, and they who [illegible] most in Christ are the happiest. [illegible]

One may have reasons says St. John Chrysostom, for not fasting, but there is none for abstaining from correcting a bad habit.

Diocesan Recordings

A Happy New Year to all and don't forget to write it 1936.

* * *

Father Coughlin has a new vote of confidence but we hesitate to load upon him the trials and tribulations of publishing a newspaper.

* * *

When we read in last Sunday's papers that the Memorial Art Gallery in Rochester was exhibiting "The Mexican Scene in Color and Black and White" and that the works of Diego Rivera were attracting attention it recalled the following from the Catholic Transcript of Hartford:

The New York Times [illegible] [illegible] that it would not be many years before the United States had another Soviet nation as her next door neighbor. It was made recently in Phoenix, Ariz. by Carveth Wells noted explorer. Returning from a tour of Mexico he said that the government of the southern republic is 'obviously communistic' and that the educational department is actively engaged in teaching communism to the school children. School teachers' he said 'are compelled during school hours to conduct their pupils on tours of inspection of the pictures of the communistic artist, Diego Rivera, who is just as much a public idol in Mexico as Lenin was in Russia. At such a rate Mexico will soon [illegible] just as Russia has done, in raising a new generation of thorough bred Communists who will have no respect for God, home or parents. The government appears to me to be deliberately trying to substitute the worship of Marx and Lenin for the worship of God.' reports the Associated Press. Wells asserted that he had met numerous Russian Communists in Mexico. 'I prophesy,' the explorer said, 'that it will not be many years until the United States has as her next-door neighbor another U.S.S.R.'"

The foregoing, of course, is aside from the artistic merit of the canvasses and papers displayed. Comment is made that while the Mexican artist may use his talents in the advancement of art culture there is evidence that his philosophy is strongly opposed to that upon which our American institutions are built.

* * *

Catholic laymen in the news: It is now Lieut. Col. Frank P. Mulcahy of the U S Marine Corps. Frank who was graduated with the 1910 class at Cathedral High School and 1914 class of Notre Dame University has been in the Marine flying service since the war. Supreme Court Justice William F Love is now president of the Automobile Club of Rochester. Harry J Lagonegro of Elmira is general chairman for the first annual Boy Scout circus to be held there Feb. 8. John P. Boylan has just retired after a successful administration as president of the Rochester Chamber of Commerce. Joseph P. MacSweeney is president of the Legal Aid Society. Nicholas J. Weldgen is president of the Rochester Bar Association and Edward J Doyle heads the Rochester Yacht Club as commodore. Lieut. Edward F. Burke has resigned as Bertillon expert, Rochester Police Department after 21 years of service during which he became nationally known as a finger-print and identification expert. Major Bowes of Amateur Hour fame has been a Knight of Columbus for 2 years and is a fourth degree member.

* * *

"Asked her reason for renouncing the worldly life, she said she could give no specific reason," is the way the secular press reported it when Dr. Nancy G. Coryell, head of the English department of the Manual Training High School, Brooklyn resigned to enter the Dominican Order in the Bronx. Doctor Coryell was either incorrectly quoted or perhaps believed that the world would not understand the reason why anyone enters religious life.

* * *

Are the good resolutions holding up?

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

[illegible] By *R. W. Moore*. A thoughtful and [illegible] introduction to that branch of philosophy which is in [illegible] perhaps the most prominently in the public mind [illegible] social reconstruction must be grounded on the fundamental principles set forth in this book.

[illegible] AND THE WORLD. By *Ida Coudenhove*. A small [illegible] four most valuable chapters in the form of personal [illegible] concerning the vital choice between the convent and [illegible] world marvellous in its insight into human nature.

[illegible] A MIGHTY ARMY. By *George N. Shuster*. Few Americans know the contemporary German scene as does Mr. Shuster, and this his latest book reveals the progress of the Nazi regime since the events reviewed in his "Strong Man Rules."

[illegible] By *Sheila Kaye-Smith*. This gifted English author now turns her gifts of subtle character-analysis and picturesque description to the delineation of a little girl's mind and heart.

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.