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Bishop of Rochester.

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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

A CATHOLIC NEWSPAPER

They are ringing in our ears—"This is the happy warrior; this is he that every Man in Arms should wish to be." Why these two concluding lines of Wordsworth's "Character of The Happy Warrior" came to us and persisted in staying with us proved baffling. At long length we arrived at the conclusion that the coincidence was due to questions persisting with us for over a year as to what a Catholic newspaper "should wish to be."

Answers seethe within us and throng from without. But there is not enough space to deal with all.

As it seems to us, one of the first purposes of a Catholic newspaper is to instruct. We could let it go at that. But there are various ways of instructing. There is the way of certain textbooks, which is not wanted. There are various dry-as-dust methods, none of which is wanted. We have heard that the highest art is the concealing of art.

History, for instance, should be a most fascinating study. Why it is not generally is no fault of history, but of the people who have been writing history. Dry as dust. All the time you are reading such histories you are feeling that you are sharing in the heavy tasks that burdened their authors. Of such historians as James Truslow Adams and Hendrik Von Loon, it has been well said that they put the breath of life into history.

And so we arrive at a further answer. Instruct without appearing to be aiming at instruction. Art concealing art. And putting into a Catholic newspaper the breath of life. And when we say life, we mean all-life; for as Robert Browning said—

"Religion's all or nothing.
It's no mere smile o' contentment,
Sigh of aspiration, sir, like its likeness or its whiteness . . .
It's life of life and self of self..
I tell you, men won't notice . . .
When they do, they'll understand."

We pause to wonder what Browning would have said of those, who, playing into the hands of the enemy, would separate religion from that part of life called "politics."

If "politics" is good, it is religion's part to keep it good. If "politics" goes bad, it is religion's duty to make it good.

Or maybe it is religion's part to run away from life and its needs, and shut itself up in church and sanctuary.

And maybe wink at what is ruining men and women, children of God, brothers and sisters of Jesus Christ.

Communists and Socialists have us there to a certain extent. The "dope" of resignation when things are going wrong with the world. "We have no lasting city," tortured into the sense that we have no city here, Rochester, Buffalo, Syracuse—residents of these cities, one day you must cease your labors there, give up the ghost, die. So why be actively interested further? Why give a hang?

"The Kingdom of God is within you." Will you cast it out when you go certain places, when you engage in certain activities?

"Thy Kingdom come, Thy Will be done on earth as it is in Heaven."

Some there are who would cross bridges before they got to them. But we have the notion that those whose "other-worldliness" has led them to overlook God's world here and its needs and to center their attention [illegible] on the next, who have forgotten that [illegible] to happy citizenship in God's kingdom above is founded on good citizenship [illegible] Kingdom below, may find no bridges [illegible] at most at crossing time.

[illegible] in connection with organized so[illegible] that Dr. John A. Ryan said in [illegible] of December 13, 1935— [illegible] who belittle economic reform [illegible] place all their reliance in a [illegible] hearts are shutting their [illegible] of experience and reali[illegible] [illegible] of certain Catholics who seem to say—sotto voce, of course, "Say a prayer—and let God do it."

Which sounds to us like, "Let George do it."

Of course, Browning was right—"Religion's all or nothing."

At the peril of being lengthy, we are going to give you the comment of A. Longfellow Fiske, a convert Protestant minister, which appeared in AMERICA of July 27, 1935. It was in this contribution to AMERICA that we came across the quotation from Browning found above—

"I think it was gypsy Smith, the evangelist, who several years ago accused his Protestant brethren of taking the old hymn, Onward Christian Soldiers, a bit too literally. The hymn says,

Onward Christian soldiers,
Marching as to war.

That, said Smith, is what exactly too many Christians are guilty of, they march as to war, as though they were tin soldiers, merely playing at their religion.

"Catholic Christians marching 'as' to war! Catholics who would practise their religion by a sort of vicarious atonement, expecting the Religious and the priests to do their 'practising' for them!

"A legitimate part of the business of the Church is to prove to the materialist and the infidel, to those who think of religion as mere intellectual casuistry and a subject for parlor discussion and speculation, that they are wrong both in their premise and conclusion. The Church must prove to thinking men and women that religion is 'all or nothing,' that it is not a 'mere sigh of aspiration,' but is 'life of life' and 'self of self.' It must take religion out of books and Bibles and sermons and somehow connect it with social and political action and thus build the Kingdom of God among men."

And so would it not be fitting for a Catholic newspaper to fly a banner-head fashioned after the words of Terence, the Roman writer of old?—

"Nothing human is foreign to me."

Here in part—a primary and essential part—it what directors, the staff, friends of the CATHOLIC COURIER would wish it to be.

Whether or not it can approximate this ideal will be answered at the conclusion of the present Student's Crusade for new subscribers.

JOHN E. MASSETH

THE COMMON MAN

George Washington, first president of the United States, for his first two advisors chose Thomas Jefferson, as Secretary of State and Alexander Hamilton, as Secretary of the Treasury. This is what James Truslow Adams, in his "The Epic of America" says of Jefferson and Hamilton—

"Jefferson had been born on the Virginia frontier. Hamilton, living his life among the moneyed class in New York, with its intensely corrupt politics, had no belief whatever in the capacity of the common man to govern himself or others. Jefferson, influenced by the French philosophers to some extent, and living among the yeomanry of one of the best frontier sections of the country, had complete faith in the ordinary citizen, so long, at least, as the nation might remain agricultural."

You will note that Mr. Adams is not in accord with the full-faith picture usually given us as representing Jefferson's views—"so long at least as the nation might remain agricultural."

Howbeit, this is where the distinction arose in this country between faith and no faith in the ordinary man as far as self government is concerned.

In the prayers after a Low Mass we say—"That we may be made worthy of the promises of Christ."

Would we be any more worthy of the promises of a new and better social order?

The common man was fooled by Hoover with a full dinner pail. He has been fooled by Roosevelt with a full belly. He is "lazy, selfish, brainless, indifferent." He isn't worth your effort. He will "run out on you."

According to his radio statement of last Sunday, this is what Father Coughlin was told by a grey haired, hard boiled Washington newspaper correspondent.

This is cynicism, pessimism. Any ground for this lack of faith in the common man, this contempt for the common man? Before you answer, consider what Gilbert Chesterton has to offer in the January issue of THE AMERICAN MERCURY—"It is quite certain that many modern thinkers and writers honestly feel a contempt for the Common Man; it is also quite certain that I myself feel a contempt for those who feel this contempt."

"To put it briefly," continues Mr. Chesterton, "it is now the custom to say that most modern blunders have been due to the Common Man. But I should like to point out what appalling blunders have in fact been due to the Uncommon Man. It is easy enough to argue that the mob makes mistakes. It is easy to weary of Democracy and to cry out for an intellectual aristocracy. But the trouble is that every intellectual aristocracy seems to have been utterly unintellectual. Anyone might guess beforehand that there would be blunders of the ignorant. What nobody could have guessed, what nobody could have dreamed of in a nightmare, what no morbid mortal imagination could ever have dared to imagine, was the mistakes of the well-informed. It is true, in a sense, to say that the mob has always been led by more educated men. It is much more true, in every sense, to say that it has always been misled by educated men."

There's a thought.

J. E. M.

Current Comment

"STATISTIC GOSSIPS"

Statistic gossipers took another one on the chin last week.

Some time ago the American Neurological Association appointed a committee to make a scientific study of sterilization and its social effects with particular reference to mental diseases and feeblemindedness. A grant was made by the Carnegie Foundation to finance the study.

The statistic gossips would have it that the Jukes and Kallikaks are swamping the country. It has long been their pet peeve that the immense increase in social and mental defectives is rapidly bringing about race degeneration. They paint as alarming a picture of race degeneration as the birth-controllers do of over-population.

Loading its guns, the committee sent a broadside through the so-called sterilization statistics. It reported that the "statistic gossips" have substituted fear and emotion for science and reason. Commenting upon the report, the New York Times said "statistical gossip has taken the place of sound judgment." Properly interpreted statistics do not show that social and mental defectives are swamping the country. The huge families of the feeble-minded are purely mythical. So-called "psychotic individuals" are not as fertile as the general population. The feeble-minded do not breed more rapidly than the lower and middle classes, and the death rate in all forms of mental disease is definitely higher than the average. The Times further states, "much of the work thus far done on the inheritance of diseases is of questionable scientific validity, with the result that our sterilization laws are based more on a laudable desire to improve humanity than on real knowledge. Until facts are gathered it is simply folly to place upon the books laws which reflect the good intentions of enthusiasts rather than the findings of sober biologists."

The same can be said of birth control.

Speaking about taking it on the chin. Last week was a bad week at home and abroad for the birth controllers. Mahatma Ghandi's fellow countrymen gave Mrs. Margaret Sanger a few warm rounds. Mrs. Sanger under-estimated the intelligence of the Asiatic Indians. They picked her propaganda to pieces and tossed the bones back into the ring, forcing an admission from her that birth control isn't all that its blurby verbal advertisements claim.

Mrs. Sanger and Mrs. Thomas Hepburn have something else in common. Both lost one round in last week's battle.

Rochester is to have a nudist colony, on a small scale. It will be open to the public, so the advertisement read. Located in an upper room on Clinton Avenue South it will be quite handy to the after-theatre-goer whose jaded nerves seek stimulation.

Bingo is banned in these days but nudists are welcomed in the night clubs. It's against the law to sell immoral indecent literature. It's against the law to use public parks as petting playgrounds. But Zorine, beautiful daughter of the sun, is a guest in our city and must be accorded the privileges of a guest, even if one of her crotchets takes the form of appearing in public minus conventional raiment.

It seems that public idiosyncrasies, phobias and neuroses aren't much different from those which [illegible] made out of the same stuff.

Why support the Catholic press? Among other reasons to correct the erroneous impressions of the secular press. The haste of modern journalism, the requirements of a cosmopolitan reading public, ignorance of the Church and of Catholic philosophy and theology make for frequent misrepresentation of Catholic news. Without the agency of the Catholic press the average Catholic family cannot keep abreast of Catholic affairs, cannot fortify itself with needed facts, cannot resist the influence of modern pagan philosophy.

In its treatment of religious conditions in Germany the secular press implies that priests and religious are guilty of serious transgressions of German national laws. The truth of the matter is that priests and religious are being hauled before Nazi courts and fined for paying their honest debts, for paying debts which were incurred because of government suggestion.

To cite another case. Religious conditions in Mexico are not given fair treatment in the secular press. Some newspapers, because of their financial interests in the country south of the Rio Grande have put a taboo on mention of the word Mexico.

Contrast these methods with the open, candid way in which the Catholic press calls a spade a spade.

Start today and make your cooperation real. Give your moral and financial support to the Catholic press. It has served you well. It will continue to serve you well in proportion to the cooperation which it receives from you.

We need to be alone with ourselves and with God for some definite period of time every day.

As therefore you have received Jesus Christ, the Lord, walk ye in Him; rooted and built up in Him, and confirmed in the faith as also you have learned, abounding in Him in thanksgiving. (Col. 3, 6-7)

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

Call Stone 2837 for any Catholic Evidence Library [illegible]

Again the beautiful feast of Candlemas directs our minds to the symbolism of candles in the Church's worship. They typify Our Saviour, who called Himself the Light of the world. One of the prayers for their blessing is rich with meaning for those who are zealous in the field of Christ. "O Lord Jesus Christ, the true light Who enlightenest every man coming into this world, pour forth Thy blessing upon these candles and sanctify them with the light of Thy grace and mercifully grant, that as these lights enkindled with visible fire dispel nocturnal darkness, so our hearts illumined by invisible fire that is, the brightness of the Holy Spirit, may be free from the blindness of all vice, that our mind's eye being purified we may [illegible] things which are pleasing to Thee and profitable to our salvation so that after the dark perils of this world we may deserve to arrive at never failing light through Thee Jesus Christ Saviour of the world Who in perfect Trinity livest and reignest God world without end. Amen."

A recent [illegible] picture gave [illegible] the [illegible] of [illegible] Mr. Arnold Lunn [illegible] chapter [illegible] the [illegible] which helps to clear up some modern misunderstandings about the attitude of the Church to [illegible]. Read for your information and if you go on to finish the book you will learn about one of the most phenomenal saints in the Church's roll-call, St. Peter Claver.

Another healthy development of apostolic zeal in Rochester is the St. Peter Claver Society which brings negroes and white people together once a week for a discussion and study of inter-racial problems. The membership is not restricted to Catholics. If you are interested, communicate with the Rev. George Weinmann, Church of the Annunciation, Norton St.

Rochester's new green-colored weekly muck-raker has announced that it is not concerned with religion. We thought so all along.

Nero fiddled while Rome burned. We are not guilty of such infernal frivolity but aren't we being too nonchalant about sitting on our modern keg of dynamite? Seething social unrest, wars and rumors of wars, widespread misery, rampant immorality in theory and deed. How can any Catholic go his way with only a casual regard of these barriers to the progress of Christ's kingdom? Not one person in the [illegible] the call for prayer, study and action.

The January Catholic Worker is ready for distribution in the Library. It is an alert issue full of strong Christian meat.

All that is of this world is nothingness or vanity which quickly passes away and disappears forever.

AS HE SAW IT

One of the most learned converts to Catholicity this country has seen once wrote [illegible] [illegible] the church knows [illegible] greatest difficulty [illegible] accepting Catholic truth [illegible] [illegible] and tell you truly [illegible] portion [illegible] meaning of the [illegible] prepared to accept it and that he wanted no argument to prove [illegible] after he had [illegible] the Church to be loved [illegible] seen as she is, the truth to be believed needs [illegible] ed to the mind [illegible] tions.

SELF CONTROL

The habit of self-control is most valuable. It is not easy to acquire perhaps [illegible] so rare.

It is much easier to lose your temper than to hold yourself serene. It is much easier to say the hasty word or to give the impulsive opinion than to be silent or to be [illegible]. It is vastly easier to let yourself go than control your emotions. [illegible] nature. It is easier to let anger, envy, dislike have free way than to keep your mind in the groove of kindness, good will, charity.

If you are suffering [illegible] man's injustice, forgive [illegible] there be two bad men [illegible]

In order to bear our afflictions with patience it is very useful to read the lives of the Saints who endured great torments for Jesus Christ.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

A HISTORY OF THE CHURCH—Book I—THE WORLD IN WHICH THE CHURCH WAS FOUNDED. By *Philip Hughes*. An admirable commentary on the history of the Church's development [illegible] the presentation is interesting and clear.

THE REFORMATION IN ENGLAND. By *G. Constant*. A scholarly history for the serious student, the tangled labyrinth of events that led England and much of the Continent away from the Catholic faith can be mastered only by serious study.

EUGENE O'NEILL: A POET'S QUEST. By *Richard Dana Skinner*. It is the author's thesis that America's greatest dramatist has [illegible] path toward spiritual understanding.

CRADLE OF THE STORMS. By *Rev. Bernard Hubbard, S. J.* The sequel to "Mush You Malemutes" by the cheerful and intrepid Jesuit scientist who periodically dares the challenge of northern Alaska in the interests of science.

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. *Phone, Stone 2837*

Diocesan Recordings

A Catholic press youth movement will be launched in the Diocese of Rochester next week with the announced purpose to bring into every Catholic home each week a copy of the Catholic Courier. Could the children be given a more creditable assignment?

The boys and girls, young men and young women under the banner of the modern crusade will be engaged in an enterprise that will assure each Catholic home of first hand information each week gathered from all parts of the world selected for publication with particular problems in the Diocese of Rochester in mind.

While there are many Catholic publications of exceptional merit published throughout these United States there is none than can handle the news and views on timely matters as the publication that is right on the grounds. That is obvious.

The editorial staff of the CATHOLIC COURIER keeps in touch as much as possible with all movements in the Diocese, contacts the Chancery Office for official pronouncements to appear in the newspaper first, talks with priests and lay leaders to learn the news in diocesan happenings and seeks by every modern means to [illegible] readers of an up-to-date newspaper with features especially selected for readers with the problems confronting our people always in mind.

A diocesan newspaper must be published in the interest of the entire diocese. We take this occasion to call attention to the fact that there are over 212,000 souls in the diocese. The diocese is divided into five deaneries, Rochester, Elmira, Auburn, Corning and Geneva with a unit of the Auburn deanery including Ithaca and nearby communities. This is an area far [illegible] served by a daily newspaper.

It is our belief, correct us if we are wrong, that we must serve our readers not only by presenting Catholic news and views of international and national nature, but by cooperating in fostering [illegible] the many diocesan projects such as the adult study group movement, education mission work, Catholic [illegible] and other worthy movements. We believe we should give enough space adequate to the publishing of notices [illegible] functions arranged to aid [illegible] money to needy [illegible]. We think we should [illegible] the outstanding work of Catholic laymen and laywomen [illegible] organizations affiliated with the Church or in secular groups where [illegible] [illegible] of material that comes to our office [illegible] any necessity of [illegible] the newspaper no [illegible] pages will be hard to fill.

With an increased subscription list the staff [illegible] will assure news and features of even greater interest as time goes on. The Courier staff is working day and night to produce the outstanding Catholic newspaper in the United States. Parents by helping the children in the coming Crusade are not only aiding the children in this special field of Catholic [illegible] [illegible] for a Greater Catholic Courier.

Suffering is the money with which one buys Heaven. [illegible]

Confidence [illegible] is our strength and [illegible] How good it is to [illegible] [illegible]

Man is [illegible] [illegible] Thomas a Kempis, Imitation of Christ.

QUESTION BOX

Q. The Catholic Church condemns astrology because "it is a pagan superstition." Why is not the wearing of medals a superstitious practice? It is just like the old pagan custom of wearing charms to ward off danger.

A. The Catholic Church condemns astrology because it is a pagan superstition which eventually leads to a denial of Divine Providence. There is no possible connection between a star a billion miles away and an individual human being. The star can exert no influence on human life, cannot determine future contingencies, casual fortuitous events.

The pagans attributed a magical power to the amulets which they wore, believing them to contain within themselves some magic property or power capable of warding off danger and disease. Catholics do not worship medals or look upon them as charms. They wear them to honor God and His saints, to recall to mind some doctrine of the faith, to attest their membership in some religious confraternity.

The man who wears a locket containing the picture of his wife is not superstitious. The soldier who wears a medal given him for some special act of bravery is not superstitious. Nor is the Catholic who wears a medal to signify his membership in a pious society or as token to remind him of a particular saint or to recall to mind some doctrine of the Church.

Q. Why can't a Protestant be sponsor for a Catholic child?

A. A Protestant may not be a sponsor for a Catholic child because it is the duty of a sponsor to see to it that the child is instructed in the obligations of the Christian life and the teachings of the Catholic religion if the parents of the child neglect to do so. A conscientious non-Catholic could not fulfill this obligation.

Q. Why does the Catholic Church condemn communism when Christ and the early Christians were communists?

A. Christ and the early Christians were not communists in the sense that they condemned private ownership, the right of private property. They condemned many of the rich men of their day for having acquired wealth unjustly and they insisted upon a Christian devoting his superfluous goods to the poor. But never once did they deny explicitly or implicitly the right of private property. They retained personal possession of their properties. The communism of the Christian community in Jerusalem was somewhat similar to the common life of our religious communities of today. Neither implies a denial of private ownership.

For a detailed treatment of the history of this subject read "Alleged Socialism of the Church Fathers" by John A. Ryan.