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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

AS THE TWIG IS BENT . .

Throughout this issue of the CATHOLIC COURIER there are recurring references to our fourth anniversary of reorganization. For us, who have planned much during the past four years and accomplished some tithe of what was planned, the occasion has a special significance. We trust that this is so not merely because we are human. At the same time, immersed though we are in the present and aware as we are of the imminent future, we are not unmindful of the past. To the past, to the past of others, we owe much.

Surely we should be lacking in perspective did we fail to realize during these latest four years of Catholic Press activity in the Rochester Diocese, we have drawn some strength from the deeply rooted beginnings of our predecessors. What has been done in four years would have been impossible, or at best improbable, without the foregoing forty and more years of devoted effort on the part of earlier "gentlemen of the press."

The earliest of them was responsible for beginning Catholic Press Apostolate in the diocese of Rochester with the publication away back in 1876 of the Catholic West End Journal, first local Catholic newspaper. Some 13 years later came the first issue of the Catholic Journal.

The latter, original forerunner of the present CATHOLIC COURIER, pursued through more than a quarter century the uneven tenor of its way. Catholic journalism, then as now, was not a sinecure. Enough that acorns were planted from which grew the first sturdy forebears of future mighty oaks.

Added significance was bestowed upon the local Catholic Press with the designation of the Catholic Courier and Journal, successor to the Journal, as official newspaper of the Rochester Diocese with the approbation of the late Bishop O'Hern.

Plans for accelerating growth in influence and prestige of the diocesan newspaper brought about the launching in April, 1932, of a program of reorganization and betterment which developed the newspaper which Catholic people of the diocese have come to know so well—the present CATHOLIC COURIER.

Thus quickly can one superficially review the history of the Catholic Press in the Rochester Diocese. Behind these few bare facts lie years of planning and working and striving by those who planted and nurtured the seeds of our own Catholic Press. With less steadfast and patient cultivation of the first sproutings, with less loyal tending of the earlier struggling growth, there now could be little or no prospect of a flourishing CATHOLIC COURIER.

As we observe the spreading branches of this growing newspaper, we ponder on the truth of the old phrase: "As the twig is bent . . ."

DOUBT OR DIFFICULTY!

Doubt and belief are like cat and dog. They do not agree. There isn't room for the two in the same mind. Either one or the other must pick up its feet and go or there can't be any peace of mind.

Doubt is a suspension of judgment. The [illegible] sits down and rests. It refuses to [illegible]ledge a fact as being factual, a truth as truthful.

[illegible] doubts that two and two equal [illegible] not believe that two and two [illegible]. If he doubts, he disbelieves. If [illegible] he is not a believer. He [illegible]. For this reason, a [illegible] allowed to doubt an article [illegible] remains a Catholic only [illegible] the Church teaches. [illegible] allow a person to be [illegible] not believe what it [illegible] hurl the charge of inconsistency at the Church. They say: "The Catholic Church won't let its own members doubt the truths of their religion. But it urges non-Catholics to doubt their religion. Priests request non-Catholics to inquire into the truths of Catholicism. But they won't let Catholics attend non-Catholic religious ceremonies. If that isn't inconsistency, what is it?"

These people—many of whom are fair-minded, sincere non-Catholics—forget that the very foundation of Protestantism is doubt with a capital D. The doctrine of private judgment, the basic principle of Protestantism, sanctifies doubt.

The Protestant may freely believe or disbelieve. He may doubt or deny. Yet he will still be a good Protestant.

The non-Catholic often confuses doubt with difficulty. Ten thousand difficulties do not make a doubt. No one should be surprised if from time to time he encounters difficulties. In the world about us, the world that we can see, feel, examine and measure, there are countless mysteries which remain unsolved. In attempting a solution of them, man is beset with difficulties by the thousand.

Man should not get all wrought up, then, when he meets with difficulties in the world of religion, of the spirit. Man can neither see nor examine nor measure that world. It would be miraculous if he did not come face to face with difficulties. He cannot expect to penetrate God's mind. If he could, he would know as much as God knows. He would be on a par with God.

A doubt is a total lack of belief. A difficulty is merely an obstacle. A doubt calls for belief. A difficulty calls for solution. And difficulties are not a sign of a weak mind. Simply because the human mind cannot penetrate a mystery does not mean there isn't any rational solution to the mystery. There is a solution to every mystery. But if we knew all the answers, we would know as much as God knows.

That is the reason why intelligent men are always humble men. They realize they can understand something about the world, but not everything. They know they can understand something about God, but cannot understand Him.

The Catholic Church is not inconsistent. Two thousand years ago the duty of preserving, safeguarding and propagating the teachings of Christ was handed over to it. The church must spread the teachings of Christ or it will fail in its mission.

It cannot tolerate doubt because doubt is disbelief. And the Church demands a sincere, earnest belief in its teachings. Difficulties! The Church knows that from the very nature of things difficulties are bound to crop up and it is always ready with a rational solution. But to the doubter, the Church must say, "There is no room for you here. To be a member, you must believe in me and in what I teach."

A WORLD TRAGEDY!

Child labor, crime, immorality, social injustice, economic oppression, Communism, Fascism, Naziism, rabid nationalism—the entire world and the forces in it seem determined to beat the "little man" down.

It isn't the great American tragedy. It is a world tragedy, with an element of the farcical in it.

The "little man" makes up the nation. Without him there wouldn't be any nation. Yet he is at the mercy of the few who sit in the saddle. Powerful organizations shoot a broadside at every piece of legislation that would serve the common good. Governments themselves shy away from anything that smells of social or economic justice. If you dare mention such phrases as a living wage, co-operative associations, modified common ownership, a form of private ownership best suited to the common good:—if you mention such things you immediately become suspect.

We are approaching the joint anniversary of the two great papal encyclicals on the Social Order. Ten years ago in the United States it was not thought necessary to speak of a reconstruction of the social order. Today it is. An opportunity like the present one cannot be sacrificed. Catholic social teaching must not only be quickly learned but applied.

What is social justice? Stripped of all its verbiage, it can be summed up in two words: Organization and Legislation.

The organization of employer and employee alike, working in union with the government—for the common good. The organization of every element in industry, agriculture and the professions. Each organization to direct its own individual occupation. Each one to have a voice in a common directive union that has but one aim, the common good.

This must be established by governmental authority. Once set up the government would have to "direct, watch, stimulate and restrain" as the common good required.

Legislation would enter into the pict[ure] in the form of protective labor laws, l[aws] determining a living wage, laws compel[ling] competition to serve the common good, l[aws] determining the proper standard of p[rivate] ownership and the form of private owne[rship] best suited to the common good.

The basic necessity of organization [and] legislation cannot be over-emphasized. [But] unless it is right organization and righ[t leg]islation, nothing will be gained. Such [organ]ization can have only one source. It [must] come from human beings who live right, think right, and who have the right [illegible]. Hence the all-important part that [must be] played by the average Catholic layma[n in the] process of reconstructing the social [order].

It is up to Catholic laymen, indi[vidually] and collectively, to put it across. If [it is not] put across, the fault will be theirs.

That is the reason why the Cat[holic lay] organization, working with and u[nder the] Church, must play such an impor[tant part] in their lives today.

Current Comment

THE CANON INTREPRETS THE BIBLE

With curious eyebrows raised to an unprecedented degree, we gasped at a statement in the morning daily Tuesday, March 31. Canon H. Adye Prichard of the Cathedral of St. John the Divine, New York, addressing the Monroe County Birth Control Leaguers at the Gannett House, stated that he found nothing in the Word of God as expressed in the Bible prohibiting men and women in the married state from avoiding conception.

Has the Canon found anything in the Word of God as expressed in the Bible permitting an unnatural avoidance of conception? We refuse to believe that the Canon is mentally unable to grasp the distinction between a natural and an unnatural avoidance of conception. It is such an elementary distinction.

Not to perform an act is one thing; to perform the act but prevent its natural effect is another thing. It may be that we have a rather simple mind but we must honestly confess that the distinction between the two is as clear as a 1000 watt bulb in a dark closet.

It may be that a comparison will serve to emphasize our point. A surgeon may not operate upon his patient. He may operate and effect a cure. He may operate in such wise that he deliberately circumvents the cure which should naturally follow the operation, and the patient dies.

With mournful repetition the birth controlists will keep on repeating the monotonous refrain, "there's nothing in the Bible to condemn it." But it is certainly out of keeping with his position for a minister of the Word of God to [illegible] upon their band wagon and join in the chorus. Christian people may possibly conceive the idea that such a religious leader is skull-dugging for private profit when he gives his benediction to a movement that is so obviously immoral.

* * *

The fathers of our country were much surer men than God is if we accept Canon Pritchard's idea of [illegible]

The fathers of the country made provision for a Supreme Court to interpret the Constitution and laws of the land. They were wise men. They knew that such interpretation could not be left to the individual. The average man, to begin with, is not capable of correctly interpreting the Constitution. Individuals would naturally be swayed by prejudice, passion, personal ambition or avarice. The fathers of the country knew well that an authoritative voice was necessary and supplied it in the person of the [illegible].

Canon Pritchard does not credit God with the same intelligence. God gave us His sacred Word, but according to the Canon no authoritative voice to interpret it. Man may handle the Word about as he pleases, misinterpret it, misstate it, deny it, give it, scorn it, or whatever pleases. The Canon's God has a queer sense of humor. He sits on high and laughs at the antics of human beings in their endeavor to work out the enigma or puzzle called the Bible. One of the two-hundred odd [sects] in this country has its individual interpretation of the Word of God. What one [affirms] the other denies. One [points to] this road leading to happiness, the other points [to it] as leading to eternal [damnation]. What a source of [amusement] to such a God must human puppets be.

[The C]anon sets himself up as [a] final interpreter of the Word. If the Canon has the [right] to do this, so has his neighbor. In case of disagreement [both] must be right as foolish as [it sounds]. The principle of private interpretation sanctifies both [truth] and error. Thus God teaches truth and error in the same sense and both are true because [God c]annot teach error. Truth is [error] and error truth. The deeper [we] delve into this proposition [the m]ore absurd it becomes.

[We] are inclined to the view [that G]od knew what He was doing [when h]e set up a Church to interpret His Word, just as the [fathe]rs of the land knew what [they] were doing when they set [up t]he Supreme Court to interpret the Constitution. If the [Can]on's point of view were true God gave us a biblical crossword puzzle as our only means [of s]alvation we are very much [afra]id that His perverted sense [of h]umor places Him beyond the [pale] of consideration let alone [adm]iration.

Readers Say

[Ed]itor, Catholic Courier.
[De]ar Sir:

I have just read your editorial "The Meddlers," in the issue of April 2, 1936. Accept my appreciation and pleasure in it, especially the last sentence: "And in the last and final analysis God is Truth itself."

I, a non-Catholic, get real pleasure from such an editorial. If all the religious thinkers, especially in the past, both Protestant and Catholic, had felt the truth of God as a Spiritual Reality such as this editorial senses, we should have today less confusion, much less bitterness, and much more real religion.

Its broadness and fundamental soundness admits others outside your fellowship into real communion with you.

Very truly yours,
WILLIAM PIDGEON.

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

The director and the librarians wish all friends of the Library a happy Easter. None of us can keep before our minds a more appropriate thought for this holy season than that from St. Paul in his letter to the Colossians: "If you be risen with Christ, seek the things that are above not the things that are upon the earth."

* * *

Christ's Resurrection is the pledge of the ultimate triumph of truth and goodness. Christ's triumph is absolute and complete, consummated in the Resurrection and in the Ascension. The victories of truth and goodness are yet but partial, awaiting their final consummation in the glory of the final resurrection. As for us, we are not as Pascal reminds us to look for the triumph of truth but to fight in its behalf. Sometimes a Christian's zeal is tempted to become impatient [illegible] divine counsel which ordains this life as a time of trial and struggle for us. We are now a Church Militant, only in eternity shall we be a Church Triumphant. But even now the inspirations and energies of grace are an anticipation of that triumph for our strengthening and encouragement.

* * *

The Resurrection of Christ is the bedrock of Catholic evidence. It is the one great miracle of His life on which pre-excellence rests the verity of His claim to be the Son of God.

* * *

The action and voice of the Church in her liturgy [illegible] should be the standard for every Catholic's devotion. The liturgy never loses itself on devotional tangents, but always keeps the main issue of Catholic life in the center where it belongs. Jesus, the mercy of the Father brought to us by Jesus and our mercy [to] the Father through Jesus. With unerring precision the liturgy keeps in view these fundamental principles of the supernatural life through all its progressive presentation of the mysteries of Jesus' life during the Church year.

The Catholic has no right to consider the liturgy a matter of choice. It is the will of the Father to be worshipped in the way given us by Jesus and His Church. Private devotions have their serious place in Catholic life but they are positively objectionable if they are allowed to supplant or obscure or otherwise prejudice the primary action of the liturgy in Catholic worship.

The Heart of Our Saviour [illegible] such great goodness that He desires more to dispense His graces to us than we to receive them.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

[illegible]

THE ESSAYS OF ALICE MEYNELL [illegible]

A SURVEY OF SOCIOLOGY [illegible]

LITURGY AND ITS MEANING [illegible] complete surprise to most present day Catholics that liturgy means something more than incense and beautiful ceremonies. Yes, far more, and this book will help you discover that inner heart of Christian worship without which the rites of the sanctuary would be mere theatricals.

CATHOLIC EVIDENCE LIBRARY.

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PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y.

DAILY RENTAL—One cent for each book. *Phone, Stone 2837*

Rambling Round

There are some people so hopelessly dissatisfied that they will never be contented with their lot until they are buried in it. (The Citizen, Milwaukee)

* * *

A court has been asked to determine the authorship of the Mae [illegible]. We trust that there will be no thought of clemency. Wanderer, St. Paul.

* * *

There must be some class feeling in America. Almost everybody wants to snowball a silk hat. Pontiac (Mich.) Press.

One-half of the world does not know how the other half lives. In fact, during the depression, we didn't know how we lived ourselves. (Los Angeles Times)

* * *

It looks as though we'll have the unemployed on our hands until we get them on their feet. Boston Transcript.

* * *

Social Tact: Making your company feel at home, even though they wish they were. (Boston Evening Transcript).

FIREBRANDS OF FAITH

The Church in the U. S. is still a missionary Church, and by the grace of God we are all missionaries however poor or unlettered we may be. The Faith is our hallmark of distinction in a semi-pagan world but it is a distinction which is only one of grief [illegible] marked out from the rest of men. That which is our distinction is the heritage of all men and while it remained as a distinction it remains a reproach to us.

Missionaries we are and must [illegible] for this generation. Missionaries do not rest. They are tireless firebrands of the Faith. We must not rest in our endeavors to bring the Faith to our neighbors. Our religion is a disturbing one, it is because it is continually in conflict with the world. In so far as it makes us less satisfied with the world around us in that degree will our religion possess us wholly in our lives. Brooklyn Tablet.

Diocesan Recordings

When the sun rise[s] Easter [illegible] may it be the beginning of a joyous blessed day for all [illegible] those [illegible]

* * *

Not that it makes [illegible] but of the many [illegible] Connecticut visited by [illegible] terbury was one of the [illegible] to escape.

* * *

Wherever Knights of Columbus gather in this diocese [illegible] and even in other sections of the United States and Canada [illegible] rarely that the name of Charles R. Barnes does not [illegible] it will be in sorrow [illegible] Old Admiral [illegible] tionately known [illegible] to his eternal reward [illegible] death for [illegible] Knights of Columbus [illegible] ed his deeds for the [illegible] great Catholic [illegible] were recounted on numerous occasions. Here in Rochester [illegible] a charter member. He served [illegible] years as grand knight [illegible] most critical times [illegible] council's existence. The [illegible] story building [illegible] is being [illegible] monument [illegible] forts. In his younger days he [illegible] ficed time, money and energy [illegible] spread Columbianism [illegible] New York State [illegible] wide circle of friends [illegible] the men in [illegible] young and old [illegible] him the true meaning of [illegible] eworked word, Brother [illegible] the memory of [illegible] ments ever be kept green in the annals of Catholic lay endeavor. May his soul rest in peace.

* * *

Four years ago [illegible] this column began with the reorganization of the CATHOLIC COURIER [illegible] ment on lay Catholic [illegible] suggestions for the [illegible] that period the Recorder has observed throughout the diocese an increasing interest on the part of Catholic lay societies [illegible] important projects [illegible] Hierarchy. If the [illegible] continued [illegible] Catholic lay [illegible] tify its existence [illegible] cration in reporting [illegible] things done [illegible] help.

[illegible] has been selected [illegible] Rochester D[iocese] [illegible] Holy Name Union Convention [illegible] Penn Yan [illegible] The Holy Name [illegible] Holy Name Society [illegible] ocese [illegible] rallies [illegible] action on [illegible] day has been [illegible] to all Societies [illegible] Penn Yan [illegible] blage of large [illegible] Holy Name men [illegible] sembling [illegible] measures of benefit [illegible] and to take action [illegible] the day in [illegible] Church and country [illegible]

Men who make the [illegible] Retreat each year [illegible] to know that M[illegible] be Moderator of the [illegible] sorry to part with [illegible] who even since appointment [illegible] urban parish has [illegible] ferest in the laymen's annual spiritual retreat. Monsignor [illegible] head of the Nocturnal Adoration Society [illegible] well known to [illegible] treatants [illegible] having [illegible] Movement [illegible] since his days [illegible] Seminary [illegible] league [illegible] are been respon[sible] [illegible] growth.

Those [illegible] for Labor [illegible] Apostolate [illegible]

* * *

A very [illegible] things [illegible] self [illegible] on the [illegible] mind to God [illegible]

* * *

Give praise [illegible] is good, for H[illegible] forever. (Ps. [illegible])

QUESTION BOX

Q.—How is it that some people who commit suicide are buried from the Catholic Church and others are refused such burial?

A. The Church will give Christian burial to a suicide if authorities have reason to believe that the person who took his life was not in his right mind at the time of the action. Exercising charity, the Church will always give the benefit of the doubt and give Christian burial to a suicide if there be any reason to believe that the person was not morally responsible for his act.

* * *

Q.—Why is it that at some Catholic funerals the priest throws earth into the grave?

A. This is an old custom neither commanded by the Church nor observed everywhere. It is usually accompanied by the words: "Remember man, that thou art dust and unto dust thou shalt return." It is a profession of faith in the above mentioned words of God, first spoken to [illegible] Eve. It is also [illegible] may kindly [illegible] bring [illegible] resurrection.

* * *

Q.—Can the same act be right for one person and wrong for another?

A. Certain[ly] [illegible] circumstances differ [illegible] such a way as to render one man guilt[y] less where another would be guilty of sin. For example, the laws of our Church bind Catholics to hear Mass on Sunday and to abstain from meat on Friday. Such laws do not concern non-Catholics nor do they bind even Catholics when there is grave inconvenience in their fulfillment.

The moral law however which forbids certain acts is binding upon all men and women unless ignorance may excuse. Thus idolatry, blasphemy, murder, lies, sexual intercourse, birth prevention, etc., are never allowed to any man or woman.