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I earnestly bespeak for the CATHOLIC COURIER the willed 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

VACATION SCHOOLS

In the minds of many men and women, a vacation school means a place where busy mothers send their children simply to have someone take care of them for a few hours every day.

This idea may have some truth in it; but it certainly does not adequately describe the religious vacation schools conducted in fourteen of our city parishes and in about thirty rural districts.

These vacation schools are planned primarily for Catholic children attending public schools. Their program aims at giving the pupils as complete a course in Christian doctrine as possible during the four weeks the summer schools are open. The children are grouped according to the grades they have completed, and each group studies some section of the Baltimore catechism.

Wherever it is possible, the pupils attend Mass daily. Formal classes in catechism are followed by practical applications in conduct. Lessons in Liturgy, religious picture study, and projects are also on the program. Plenty of time is allowed for supervised recreation and singing. This varied curriculum does not tire the children, but keeps them interested. All the work is correlated; the catechism lesson leads into the liturgy, the liturgy into the project books.

Sisters of the various local communities teach in the vacation schools. Volunteer lay helpers—collegians, seminarians, sodalists and high school students—assist the nuns.

Although the Catholic children who attend public schools are given some religious instruction once a week during the regular school year, the vacation school is necessary as a complement to this training. It supplies the one thing that the children miss all year: a real Catholic atmosphere. The presence of the Sisters is an influence not to be disregarded. Boys and girls who at the beginning of the summer session are shy of the nuns become attached to them; they don't like to see them go away at the close of the vacation school.

The course followed in these schools is one of comprehensive religious education. The children are brought into close contact with the Church; they are taught to live their Faith. The religious vacation school prepares its pupils for a practical Catholic life.

CATHOLICS AND LIBERTY

The Declaration of Independence, adopted in Congress July 4, 1776, is the charter of American liberty; its first fruit, after the triumph of the Revolution, is the Constitution of the United States, which became effective March 4, 1789.

Catholics have more than one connection with the Declaration of Independence. The man who risked the most in signing it was a Catholic, Charles Carroll of Carrollton, the richest man in America on the eve of the Revolution, pledged his life and fortune to the cause of American liberty. His wealth was estimated at $2,000,000—and in 1776, two million meant more than it does in 1936. Carroll was willing to give it all to the Cause.

Why did Carroll do this? In a letter to Washington's adopted son, George Parke Custis, he revealed his twofold motive:

"When I signed the Declaration of Independence from England, I had in view not only our independence from England, but the toleration of all sects professing the Christian religion and communicating to them all equal rights."

On the 50th anniversary of the Declaration of Independence, Carroll, the last surviving signer, addressed his countrymen:

"I pray Almighty God to the present generation, the principles of that Declaration as the best earthly inheritance I could bequeath to them, and pray that the civil and religious liberties that they have secured to my country may be perpetuated to the remotest posterity and extended to the whole family of men." (Aug. 2, 1826.)

But there is a deeper, more vital Catholic connection with the Declaration than this individual instance. It concerns the principles of liberty upon which our independence was justified.

Thomas Jefferson, to whom the congressional committee entrusted the composition of the Declaration of Independence, appealed to the laws of nature and nature's God for the right of the American people to separate and equal station among the powers of the earth.

Where did Jefferson get his principles? Possibly, of course, they were products of his individual thought; but it is significant that he possessed a book (Sir Robert Filmer's "Patriarcha") which contains an excellent summary of Cardinal Bellarmine's ideas on the subject of man's natural rights. Jefferson's copy of this work is now in the Library of Congress.

Filmer quotes these words of the Jesuit Cardinal:

"It depends upon the Consent of the multitude to ordain themselves a King Counsel or other Magistrates; and if there be lawful cause, the multitude may change the Kingdom into an Aristocracy or Democracy."

Jefferson wrote in the same vein:

"Governments are instituted among men, deriving their just powers from the consent of the governed; whenever any form of government becomes destructive of these ends (life, liberty, and the pursuit of happiness) it is the right of the people to alter or abolish it, and to institute a new government."

These fundamental truths which Jefferson held to be self evident are the same in principle as those defended by Bellarmine.

Furthermore, Sir Robert Filmer acknowledges that in the words of the Cardinal is "comprised the strength of all that I have read or heard produced for the natural liberty of the subject."

Jefferson, therefore, had few sources from which he could draw his principles. He actually possessed a summary of Bellarmine's ideas. We cannot say that he borrowed from the Cardinal; but the fact remains that his Declaration of Independence is a close parallel to the Catholic Doctor's principles. At any rate, the fundamental rights upon which the Revolution and the resultant American liberty were based had their best support in the writings of Cardinal Bellarmine.

'THE PEOPLE'S FRONT'

Both the Catholic and the secular press have remarked on the Pope's recent repeated warnings against the menace of Bolshevism.

Because we are so bound up in our own affairs, and so far from the European scene, we are prone to disregard what seems to serious minded Europeans as an almost inevitable evil: the dominance of Bolshevism.

A well-known, much traveled Swiss prelate recently wrote to a friend in the United States: "We should no longer be optimists, but realists only! Since the French have concluded the deplorable pact with Russia, and since Soviet Russia has been admitted to the League of Nations, it is virtually incredible that Bolshevism in Europe can be restrained."

The Communists are well aware of the advantage they have gained. In the June issue of the "Labour Monthly," a thoroughgoing Communistic London review, a writer gloats over the success of what is called "The People's Front."

"Within one year and a half of the first breaching of this conception in any country," he declares, "the People's Front is dominating the political situation in a series of countries, both inside and outside Europe."

He points to France, Spain, a number of South American countries, and to China as proof of the fact that the People's Front has registered a series of successes. "These successes," he says, "are already exercising a far-reaching effect on the international political situation . . . and they are likely to have still further effect as the situation developes."

Bringing the problem closer to home, the Communist commentator admits that in England and the United States, the principles of Bolshevism have not yet found their best form of application.

"The People's Front," he says, "is one thing in the capitalist-democratic countries, another in the Fascist countries. . . . In the United States the mass of the workers still follow the two old capitalistic parties. There is only a tiny Socialist Party. . . ."

Having outlined the situation here, the English Communist tells his readers that the main problem in the United States is the development of a united Farmer-Labor party. This would involve the mass organization of the workers, the farmers, and the progressive urban petty-bourgeoisie.

Such a development, he believes, "has favorable possibilities in the growth of the left wing in the American Federation of Labor."

That there is a movement towards a Farmer-Labor Party in a number of places in the United States seems true. On June 17, a St. Louis paper announced that the Communist Party of Missouri would, at its coming convention, discuss the development and organization of the Farmer-Labor Party in Missouri. One daily reported that "the Communist Party will support the Farmer Labor candidates to both state and national government positions." Evidently, it is with the aid of this party the Communists expect to create in our country a "People's Front."

It is not impossible that the Communists will succeed. But it is probable that the "People's Front" would be met by strong Fascist counter action. At least at the present time it seems that Fascism and not Communism threatens. Yet, as in Italy and Germany, the plotting of the Communists may facilitate the advent of Fascism.

Current Comment

BUSINESS MEN DOING RIGHT THING

By The Rev. Raymond McGowan (Assistant Director, N.C.W.C. Dept. of Social Action)

The other day I read an article by a Catholic protesting against Catholic speakers or writers who are not, it is said, making the proper exceptions for business men who try to do right. There are no such speakers or writers that I know of. The exceptions are noted often enough and probably oftener than the number merits.

For the point is that few Catholic Americans, employers or employees, buyers or sellers, lenders or borrowers, are trying to do right. None of us gets more condemnation than we deserve. And since employers, sellers of goods and lenders sit in the seats of the mighty and resist, by and large, what pitiful efforts are being made to correct things, they deserve more condemnation.

How tragically few of us are trying to do these things:

1. Democratically organize the industries and professions.

2. Put the government, federal, state and city, in a position to act.

3. Use these two methods to obtain full output, distribute the income so the family living wage will be universal and the standard of living generally high, and along with public ownership of certain dominating industries, distribute ownership widely.

Hardly anyone opposes the whole program. Few favor it at all. Pitifully few work for it. Until Catholic Americans all favor it and work for it and get all Americans to favor it and work for it, let us not blame ourselves for condemning our elves. Let us instead blame ourselves for not condemning ourselves enough. "Through our fault, through our fault, through our most grievous fault."

But the Depression has begun to lift a little. Those who only thought hardly and freely have crawled into their shells. They don't want to think now that things are far away from what Catholic social teaching demands. They have lost the fright of 1931-33.

It did not take the Depression to prove our scheme of things wrong. It was wrong before the '29 crash. It was wrong ten years earlier when the Bishops' Program of Social Reconstruction was issued. It was wrong twenty and thirty and fifty and a hundred years ago. It is still wrong and it is keeping unemployment big and wages small. It will wreck the country unless it is changed.

The reason why it is wrong is that it is built to suit greed and pride and not to suit our needs and those of the general good. We have to change our minds and morals and also our institutions and change them thoroughly. Until we are convinced of this we are certainly worthy of all condemnation, because we are vile. Few want to go the full way. Nobody works hard enough for it.

(N.C.W.C. FEATURES)

A Dictionary Of Catholic Thought

HOME

(Compiled by the Rev. Walter F. Liesch)

The home is the primary school. It is the best, the most hallowed, the most potent of all academies, and the parent especially as mother, is the first, the most influential and the most persistent of all teachers. Cardinal Gibbons

[illegible]

Archbishop Keane

The home is the cradle of Church and the Nation, and if it is good the Church and the Nation are prosperous. Cardinal Hayes

[illegible]

Better than gold [illegible] Rome.

Where all the [illegible] come

[illegible] of life

Hallowed by mother or wife

Father Abram J. Ryan

A roof to keep out rain [illegible] will to keep out wind [illegible] to keep out cold [illegible] home is more than that. [illegible] of a baby, the song of a mother, the strength of a father. Warmth of loving hearts [illegible] from happy eyes, kindness, loyalty, comradeship. Home is [illegible] school and the first church for your children. Where children are wanted where even the tea-kettle sings from happiness, that is home. Madame Schumann-Heink

The home remains the most important unit in life. It is the tabernacle of our loveliest memories and the source of a nation's greatness. He who has buelded and maintained a Christian home is rich beyond the dreams of the wealthiest financier. Father Edward Lodge Curran.

(N.C.W.C. FEATURES)

Let charity issue in good deeds. Let us be foremost in them.—Monsignor Benson.

STRANGE BUT TRUE
Catholic Facts But Little Known

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By M. J. MURRAY

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Diocesan Recordings

TO THIS DIOCESE [illegible] the unique honor of having the Supreme President of the Knights of St. John of North America and of the Ladies Auxiliary. Last week in Columbus, Ohio, Colonel Frank H. Biel, K.H.S., commanding Rochester Regiment, Knights of St. John, was elected to the highest office in the gift of the great uniformed Catholic lay body. At the same convention Mrs. Teresa Ganster, president of the local diocesan organization, was again named Supreme President of the [illegible] auxiliary which office she has capably held for [illegible] years. Both leaders have given years of service in the interests of the Knights of St. John. Colonel Biel has been a member for [illegible] years. He has held the various offices in Rochester Regiment and was created Colonel by Bishop Hickey, K.S.G., at the regiment's commander. Both Colonel Biel and Mrs. Ganster have been [illegible] by the Holy Father. Colonel Biel is a member of the Equestrian Order Knights of the Holy Sepulchre and Mrs. Ganster is a recipient of the Papal medal Pro Ecclesia et Pontifice, having been recognized for extraordinary activities in the lay apostolate. Their spirit of service have not been confined alone to the Knights of St. John and Auxiliary. They have [illegible] expressing themselves for charitable and educational endeavors in the diocese. In electing Colonel Biel and Mrs. Ganster, the Knights of St. John and Ladies Auxiliary have chosen well their leader for the coming two years and have honored the laity of this diocese [illegible].

DISCUSSION OF [illegible] ject [illegible] past winter [illegible] clubs has inspired [illegible] Frumunsburg [illegible] ment of [illegible] [illegible] The work [illegible] Christian life [illegible] the Society [illegible] logic, the drama [illegible] the scholastic [illegible] radio [illegible] preaching the [illegible] parish Frumunsburg [illegible] Stuart Hogan [illegible] ered about [illegible] his own parish [illegible] Nature of Science." [illegible] to point the [illegible] [illegible]

YOU CANNOT HELP [illegible] Mrs. Roy [illegible] of the [illegible] tion inspiring for [illegible] the [illegible] of time given to [illegible] [illegible] Church [illegible] day of [illegible] opportunity [illegible] understand [illegible] Catholic [illegible] inspiring [illegible] one. We don't [illegible] [illegible] We go [illegible] [illegible] of Catholic [illegible] [illegible] them.

Rambling Round

A lady suffering from a bed-sore was lying on [illegible] the other evening with the sides turned low trying to get [illegible] Bible [illegible] table [illegible] most of those from Soon [illegible] the room. The child [illegible] [illegible] Bible [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] Most crusades [illegible] looking [illegible] anywhere [illegible]

[illegible] Boston

[illegible] A good [illegible] [illegible] the world [illegible] [illegible]

QUESTION BOX

Q. Why is meant by a privileged altar?

A. It is one to which there is attached a plenary indulgence which is granted by the celebration of Mass upon it and which [illegible] particular [illegible]

Q. Why do Catholics bow their heads when the name of "Jesus" is spoken or heard, but not so when the name "Christ" alone is spoken or heard?

A. Jesus is the name given to the Word of God made flesh, the Second Person of the Blessed Trinity. This name was announced by the Angel Gabriel when he appeared to Mary to tell her that she was to become the Mother of God. "Behold thou shalt conceive in thy womb and shalt bring forth a son, and thou shalt call His name Jesus." We are told by St. Paul that we should show reverence to the name of Jesus. "In the name of Jesus let every knee bow of those that are in heaven, on earth and under the sun." Catholics following this manner of [illegible] literally [illegible] [illegible]

The word Christ [illegible] Latin [illegible] were [illegible] who [illegible] throughout [illegible] was [illegible] Messiah or the Anointed [illegible] Jesus Christ [illegible] the Anointed one [illegible] Messiah. The Evangelists [illegible] nized this [illegible] Jesus [illegible] the Resurrection [illegible] gradually pass into a proper name and the expression "Jesus Christ" or "Christ Jesus" [illegible] only one designation. The [illegible] of the word Christ to [illegible] Jesus simply designates His office or mission. In like manner we use the words John the Baptist, Peter the Hermit, and then the name of the Saviour as Jesus, and we are instructed to reverence that name. Catholics bow their heads at the name Jesus. No such injunction is given with reference to the name Christ alone.