

Courier

No. 18

ASSOCIATION NEWS SERVICE

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They can't bring the black man back to the side of the crib; but they are meeting some opposition. That is to be expected. The really discouraging difficulty is apathy on the part of Catholics.

Even though we do not take an active part in the work of a St. Peter Claver Society, simple justice demands that we get rid of race prejudices if it is present in our own mind and do what we can to lessen it in others. "There came three kings..." And one of them was black.

ALARM CLOCK NEEDED

Catholics are born optimists. We think we can reform the social order by letting George do it.

We attend conferences on industrial problems, hear the injustices of the modern economic order exposed, and listen to experts expound the Catholic principles that will solve the problems. We go home feeling all pepped up. The Church sure knows all the answers! We say "Amen!" to the principles of the Pope; but we wait for somebody else to apply them.

We turn out in force to an open Red forum. We sit enthralled while splendid speakers tear apart the materialistic philosophy of Communism. Again we feel an inward glow. The naughty Communists have been properly spanked. They won't dare show their faces again. Self-satisfied, we feel that we have done our part.

Catholics living in this world are supposed to be members of the Church Militant. But too many evidently belong to what an all-too-accurate observer has called the "Church Dormant."

To which division do you belong? The Church Awake or the Church Asleep?

If you are a member of a labor union, are you present at meetings faithfully? Do you try to put forward the principles of social justice you know are true? If in the summer class, do you do the same?

Take a tip from the Communist. He is not at all backward about promoting his principles. Catholics, confident in the truth of their principles, certainly should not let Communists steal our thunder.

To be a militant Catholic does not mean to be a tag-along, on-the-shoulder Catholic. But it does mean living our personal lives according to the teaching of Christ and actively promoting those teachings.

Don't belong to the "Church Dormant." If the night-say fits you, don't wear it. Snap out of your inertia. Don't let George do everything.

CUM CHRISTO

Franciscan Terziaries are campaigning to "Keep Christ in Christmas." That such a campaign is not without point is clear to all who have watched the commercial side of Christmas giving grow all out of proportion to the spiritual.

This secularization of the celebration of the birth of Christ shows up even on our grunting words. The pagan Yule log has taken the place of the Bethlehem manger, the ancient ox and ass of the Bethlehem manger have given place to prancing English coach horses.

Moving step by step in the majestic march of progress, we have first vulgarized Christmas and then denounced it as vulgar," wrote Chesterton. "Christmas has become to commercial, so many thinkers would destroy the Christmas that has been spoiled and preserve the commercialism that has spoiled it."

But underneath this over-commercialization, Christmas is still Christmas to Catholics. Because we believe in the Divinity of the Infant, we will never let an unbelieving world take Christ out of Christmas. The overwhelming fact that God became a baby can never be forgotten by a world that dates all its history "Before" and "After" Christ.

As Others View It

SUPERSTITION

They are still among us, the evidences of silly superstitions which flare up and die down and then come back with renewed force; the superstitions at which one scarcely knows whether to laugh or cry. The leaf-leaf readers with the advent of warm weather will turn to reading crystal balls; the used interpreters are still at it; the drug store oracle can still hold a crowd of city farmers while they tell their fortunes; the five-and-ten-cent store news will still foretell your future and sell you a book about it.

With the decline of the numbers racket hereabouts there is a reduced market for the cards and pamphlets which provided one with "lucky" numbers, but dream-books and other nonsense publications are still in demand. And the unfortunate individuals who subscribe chain prayers are still at it, laboriously copying them out, sending them through the mail, or dropping them into every fifth pew in every third church or whatever the latest formula happens to be. Winter weakness, or summer simplicity, it is still epidemic.—Pittsburgh Catholic.

UNBOLDLY MOVING

Catholics this world over cannot but be profoundly moved by several recent references of the Holy Father to a presentiment that is life-giving and life-saving. No man they say is the Lord permit us, as we begin to spend it in unceasing prayer for the divine glory and the peace of the world. It would be too long even to list the accomplishments. It is no secret that the Catholic world feels that the time has come when we must move forward with a new and good a sense of life drawing to a close.

Not why do so sharp a pain? The sting and the pain of it is made palpable to the soul. It is towards this end that we must move forward with a new and good a sense of life drawing to a close.

The Yardstick

Where Do We Catholics Stand?

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

Three disquieting letters have come across my desk this week. They tell of Catholic activities against alleged Communists which have resulted in one case in the failure to get better wages and hours and recognition of the union and in another in a decline in union membership. Moreover, in two out of these three cases I got, at once, highly reliable information that the Communist charges were false.

In one case a person of considerable influence argued at a strike meeting that the employees as a "body" and not as an organization enter a contract. He did so because the Communist charges belonged to the union. The result was that a contract was signed by the employees "as a body." A week later the employer broke it. To make matters worse, Communist charges were made in the first instance by the employer and the adviser merely believed him.

In a second case a strike was led by a union whose national officials are predominantly Catholics. Violence happened to occur. The conclusion was immediately reached by a local Catholic organization that the whole thing was Communist and now it is going to study merely how to fight Communists instead of how to help overcome the admitted injustice which caused the strike in the first instance.

In a third case a local Catholic organization is fighting a certain labor union because it allegedly allows Communists in its membership.

What I'd like to ask first is this: How much more dangerous is the threat of Communism to justice, sanity, religion and country than the realty of Communism? Is it worth the warring bodies in Flanders' fields and all that means to the rest of the people?

I'd like to ask secondly—granting the necessity which is undoubted of fighting Communism—whether it is better to fight Communism by not only fighting it directly, but by fighting injustice and by creating the new social order of the world in an indirect way. Until the world comes to the understanding of "Christ, whose birth was heralded by the angels' song of peace. This peace of Christ is beyond the world's present understanding. "Not as the world gives do I give unto you." It costs more than the weary chess-playing of endless treaties; more, even, than the meandering bodies in Flanders' fields. It costs more than the world has yet been willing to pay. That cost is submission to Christ.

Peace On Earth

"Glory to God in the highest; and on earth peace to men of good will."

Men today are crying "Peace, Peace" where there is no peace. The peace of the world is an arrangement of compromises, a silence of poised cannons, a dove perched precariously on a bayonet point. It will always be so, always, until the world comes to the understanding of "Christ, whose birth was heralded by the angels' song of peace. This peace of Christ is beyond the world's present understanding. "Not as the world gives do I give unto you." It costs more than the weary chess-playing of endless treaties; more, even, than the meandering bodies in Flanders' fields. It costs more than the world has yet been willing to pay. That cost is submission to Christ.

It is the real Christ who alone can bring peace. It is a peace that works outward from within.

SPIRITUAL THOUGHTS

Help us, Joseph, in our earthly strife, ever to lead a pure and blameless life.

It takes a great deal to make an enjoyable world. It takes all we have to give to make a world morally worthy of man. Agnes Repplier.

I am sure you have often experienced that when man fails God communicates Himself more abundantly.—St. Louis to Marillac.

Why Fight For Schools?

12. Mixed Classes

- 1. False and harmful to the social method of co-education. It is founded upon materialism and the denial of original sin. 2. There cannot be equality in the training of boys and girls. Nature has fashioned the two sexes different in character and abilities. In accordance with the wonderful designs of the Creator, this distinction and separation ought to be maintained and encouraged during the years of formation. 3. With due regard to Christian prudence these principles must be applied to all schools. 4. In gymnastic exercises of young women and girls special care must be taken to guard Christian modesty; in this case any kind of exhibition in public is seriously harmful.

The Catholic Evidence Library is producing a summary of the Holy Fathers' Biological "Representations in 1936" of 1936, on the Christian Education of Youth. (Reprinted by permission of The University, London Catholic Newspaper.) All Catholics should study these points in order that they may better understand the Church's stand on Catholic Schools.

STRANGE BUT TRUE Catholic Facts But Little Known

By M. J. MURRAY

Advertisement for 'The Beautiful Jewelled Crown, Preserved in Cologne' featuring a crown illustration and text about the 'Santa Claus' story and the 'Church which Santa Claus ruled'.

THE LIBRARY SIGN POST

Peace On Earth

There is a real Christ, and there is a counterfeited Christ. You pay dearly to accept the one. The world buys and sells the other for its own price. The one is Christ as He is in the tremendous and challenging fullness of His revelation. The other is a scissors-and-paste figure constantly being cut to suit the fashion of the times. The real Christ is the veritable Son of God with authority to command and power to save the souls of men. The other is an idol made in the image and likeness of human fancy and prejudice. Believe in the real Christ as the Gospels and the living Church reveal Him, and you will be saved. Pay your easy price for the false Christ, but do not expect salvation from a puppet-figure whitened down to the mediocre stature of a Rotarian saviour.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

CHRISTMAS. By John N. Then. This is a most interesting collection of Christmas lore, gathered from all parts of the older Christian countries. It is a pleasant mixture of inspiring facts and winsome legends, of grave and gay. It tells of quaint and attractive customs surrounding the Christmas observance among unspoiled Christian people, ranging for its miscellaneous information from Alaska to Mexico, and from Spain to Finland. It traces briefly the evolution of the Santa Claus legend with its many variations, describes the origin of the Christmas card and of the Christmas seal, quotes the best-known carols, and closes with a list of famous Nativity paintings from Fra Angelico to modern times. The compiler gathered this wealth of material over a period of twenty years; the result of his labor could be easily read in two pleasant evenings around the Christmas tree. Reading it aloud would be splendid pastime for a home-loving group during the holy octave of this most lovely feast.

THE BATTLEGROUND: SYRIA AND PALESTINE. By Hilaire Belloc. This is not a book of war, or I would hardly choose the Christmas season for recommending it. But the events of this holy time which the Gospel proclaims to us are so closely linked with the history and geography of the Holy Land that a properly curious Catholic will welcome any good opportunity to clarify his understanding of the circumstances and the locale of the Saviour's native land. He would have to go far before finding a better-written book on the subject than this one by Belloc. The author regards Syria and Palestine as the "battleground" for the working out of the spiritual and secular destinies of world-history, and although not all may agree with his thesis, no open-minded reader will fail to be impressed with his inspired power of visualizing for his readers this once-beautiful land and of evoking the wonder of its immemorial centuries so fraught with the destinies of the world.

CATHOLIC EVIDENCE LIBRARY PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y. HOURS—Afternoon 3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday. Except Thursday and Friday of Christmas and New Year's weeks. DAILY RENTAL—One cent for each book. Phone, Stone 2337

Diocesan Recordings

THE ONE THOUSAND Christmas greetings you may have received by word of mouth, by card or in publications such as this cannot be as more sincere than the one this department is wishing for you. May it be a Blessed, Joyous Christmas and may the New Year dawn with 365 days of health, happiness and prosperity for you.

GIFTS SANTA CLAUS could just as well leave as any others: For the people of Spain—a cessation of strife with right and justice triumphing. For the people of Russia—an amendment to the new Constitution that will permit true religious freedom—the right and opportunity to propagate religion. For the people of Mexico—all Churches open and all priests entitled to fulfill their God-given mission and an education system that will not develop materialistic minded citizens.

For the people of Germany—the right to practice religion as they see fit, with restrictions removed to permit youth to develop as their parents would have them developed.

For the people of the United States—more religion in the schools to check rising crime wave among youth and to assure future citizens who will bring about a reconstruction of the social order in a beneficial and lasting manner.

For the whole world a realization that only the peace of Christ can assure Good Neighbors throughout the world.

ONCE AGAIN the pledge of the Legion of Decency has been voluntarily made by about 125,000 men, women and children in this Diocese. The movies have been cleaned up to such an extent that it is a pledge no longer difficult to keep. The Bishops of the United States, however, will never relax vigilance on this important movement to keep the movies clean. Those who take the pledge are expected to keep it faithfully. Any let-down will result in a return to the dark ages of movie-dom.

OUR THANKS to the many who crowded the Regent Theater last week to view the beautiful film of convent life, "Cloistered," sponsored by the CATHOLIC COURIER. To them the film proved to be more than they expected, judging from comments heard on all sides. Our most sincere thanks also to the energetic groups of Catholic women of the various Catholic societies who again demonstrated the value of unified effort in making the film known to their friends. The picture has been ably reviewed, so we will skip that. We have one hope, however, that in sponsoring "Cloistered" there may have been in the audience one or two or more who will be moved to accept a call to religious life.

A NEW YEAR'S SUGGESTION may be contained in the following pledge distributed among the parishioners of the Rev. John D. Gallagher, Maryknoll Missioner, in Kayser, South China. "I promise to do my best during the coming year to bring in one pagan friend to visit the church, to study the doctrine that he may be baptized if possible, that you, Infant Jesus, who loved the more." Father Gallagher's parishioners walked from 10 to 30 miles to hear Mass, and were asked to sign their names to the cards and leave them in the Christmas Crib as an offering to the Infant Child. Could we not all take a similar pledge and ride in our automobiles or walk a few short blocks to church to place it mentally in the Crib?

Nations and individuals would rather have a piece of what belongs to another, than peace with the owner. Reflections.

A Dictionary Of Catholic Thought

(Compiled by the Rev. Walter F. Liesch.) HEART OF MAN. Racial characteristics are humbug. The human heart is the same everywhere. Canon P. A. Sheehan.

Thou has made us for Thyself O Lord, and our hearts are restless until they rest in Thee St. Augustine.

To avoid having your heart stolen, "steal" it P. C. H. in Extension Magazine.

Pluck from your heart every fibre that would tend not to have it pulsate in union with the heart of Jesus. Anonymous.

Before building the Kingdom of God in the world, it strives to build it first inside the soul. The first question to be answered is, Am I at peace with God? The second question is, Am I at peace with myself? On the answers to these two depends the answer to the third question, Am I at peace with my neighbor? The world searches desperately for this third way of peace and neglects the first and the second, because the necessary price of submission to the real Christ is hard to pay. Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you. The world cannot establish the Kingdom of God by merely working for peace, but it can establish peace by working for the Kingdom of God.

Defending the Faith

One Against the Field By ARNOLD LUNN

In this column the noted canonist and apologist, Arnold Lunn, solves religious difficulties prepared for the most part by young people who are neither Catholics nor Christians. His questions and answers appeared originally in the Notre Dame "Religious Bulletin."

QUESTION You Catholics are so intolerant. We're all traveling by different roads to the same goal. There's lots of truth in all religions, and no religion has a monopoly of truth.

ANSWER Yes, there's some grain of truth in most religions, and there's some speed in all horses. But one horse wins the Derby. The Government leaves us in no doubt that murder, theft, driving a car when drunk, will be treated as crimes. Is it intrinsically absurd to suppose that the Governor of the Universe should leave us in no doubt that murder, remarriage after divorce, and birth prevention are wrong, and whether these and other sins shall be punished in the hereafter? Are we men so clever and so wise that we need no guidance on these questions? And is the voice of conscience, often doped by sin, so sure a guide?

The flight from the Christian creed is producing in Protestantism a flight from the Christian code. A distinguished Presbyterian minister has recently produced a book in which he mentions, with apparent approval, Judge Lindsey's scheme for compulsory marriage and the Soviet method of divorce while you wait. Is the

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