The state of the s

THE THEY THURSDAY IN THE YEAR for 40 Years

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THEE CATHOLIC PRESS ASSOCIATION OF UNITED STATES DECEMBER TO NOW.C. NEWS SERVICE (WASHINGTON, D.C.)News Editor

MANDER OF THE ROCHESTER CHAMBER OF COMMERCE

255 ber /est in alvanice postraid. Single copies its cestis with help. Foreign 52 is her year. In many instances sub-levels in her their apporting interrupted in case they fall to the physical continuates is desired. It is therefore assumed that continuates is desired continuates is desired. Continuates is desired.

chalding matter in the Pomorios at Rochestor, New York, an the Act of Congress of March 3, 1875.

Stone 136 Rochester, N Rochester, N. Y.

Journal Established 1889

COUNTY OF COURSE STATE OF COUR A JAMES E. KEARNEY, Bulley of Roberter.

the pere senouncement that members of the confidence observing "Catholic Father's Day" and whet it go at that, arouses the interest of sund their "dads," but does not sufficiently attr

The substant of the observance is tree their substant of the Holy Family." That their dutient on that day the Sodilata nors more ment emphanting the importance is a likely like. They have thoughtfully past the patronge of the Porter Patiet of the all Chicatian fathers.

It is a likely and solds for paying thouse the patroness set saids for paying thuse the patroness set saids for paying thuse the patroness is the Mother, he family picture out. The likely mothers is the high-speed are hammer the likely result.

is a this which keep alive the ideals south. It is imperative that the family, for call of God preddeniriate, where mutual rection is the base for the beautiful love existing and white, parents and children, and y and happiness come from living an Christians to brought to the attention of a harried world.

A WIT THAT IS HEIDED

If it is red-balting to brook the bigger fish, active in sevenients and to sail them up out of the water stelling open for all to see then such "balting for Reds" sould be lauded as a particule act.

Wheelies we like it or not," said His Excellency, Bishop teamsy in his radio soldress opening the Discussion Club regime. The great anti-Americal, godless propagands of combination is nowing its sed everywhere and thousands of the ellipse tell are working daily for the destruction of the children and for the dissolution of the existing willies, social and second project."

These "enlipseries" are the ones to be hauled out for all

them in their true colors, New York there are attorneys seeking signatures to patito repeal or modify the Neutrality Act to permit shipment of arms to so talked loyalist Spain. They are trying to cover up the real purpose of their

himsology and a pretention being concerned with the "tra-light foreign follow" of the United States.

When it is brought out that the underlying motive of ill mercement is to lead valuable assistance to the Soviet attolled government in Spain, the same government that is sometenanced prest-killing, nun-slaying and has denied

all rights guaranted under democracy as it exists here, they send up the cry. of "red-balling." There is evidence enough available to show that those who ay mapathize with the so-called Loyalists in Spain are

equally willing to lend aid to the world-wide movement emaouting out of Moscow which would eventually result in the desiruction of American liberty. long as there are those among us who are willing

funds for Communistic despossers of democracy, "bait" will saveto be used. It is needed to bring to the surface "sharks" ingly for the kill of American ideals and traditions.

WILL ALISTRIA BE ADDED ?

dictions that the Nati movement would find it politic case persecution of religion are not borne out by the includormation from Europe, where Hitler forces have ken over control of Austria.

Reductive wireless dispatch to the New York Mmer dated March 14, reports: The first Catholic organization to go is the Christian

erman Gyzanastic Association.

The institution of the youth movement have all been much ower to the littler youth."

this relieve in line with what is happening in Germany. The fact that German Catholic youth organizations

The Carman Catholic Youth Association has suf-

polit message came out of Viennass

| Fill | Comment conversations it was believed
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AUDIEDIA VIII DE GERMENTAL

consequence of the constitution of the constit

Nature Adapts

ALONG THE WAY

By Ber, Daniel A. Lari, S.J. I'm widing along on the Olymplan through the hills of Montans. It's a glorious winter day, and I travel between a youth meeting in the Bloux Falls diocess and another that lies abend in Portland. The bold Montana hills still push their rough crags up between the white snow. Little framen brooks gillter along the rational right-of-way The sparse tress are covered with From mnow and toe, looking like a the perfect examplars of Christman trees ... as undoubtedly they are. And every ten miles a brave little pioneer's log cabin crouchem in a cut in the mills. With a start one realises that there still are pioneers in our country, men who live fifty mailes from the number city-which turns ment to be-a general store, a creations, a select, and five frame location; And E. think rect merely of the

invalidy of the Creator but His providencie. For in the snow-cov-ored fields that He beneath the balls the range cattle stand me if they were frozen into living statthes. There move not so much me s resulted and we pass by bulls and shore and lowe allke impassive life the weather which registers twenty-five below

nord. And . Clod's providence? Well, their "wrinter fars." Long shangy these crange outlie are wearing hade comfort. They can show quietly in the chill sun-shing issuadivering in the cold be-cause bloom are protected by that magnifestant long trair that develthe depectation of a cold win-

Jan't St mily that there are smen with the street of the Cod, to Cremeer, we wise Protector of His
erestimen great and small? I do
with some of them; would explain
the me aurise or whant it is that goveteen elected before the stews and
from all winder what to fall.

The transmits of public speaking there transmits of public speaking there is a maintained in recent years, thanks to the can-did caneers flands. When a Recturir riscuints the platform, he may be mosciutely sure that someone in this addence, or some ones in the audience are lifting their Luicas and other minies and that they have no intention of sparing this old gray head.

So as you launch into a telling argumetet, you see an amatour photographer leveling at you trom the miciat of the potted pairms You learn forward to make a cell-Ame. and a camera looks up ME Vall from the probestrs of Wor at you aroust the orenestra pit. So in a static we hat you sharply realise is a most ungaining gotture as a static goes click, and you've been cataght looking either like

Don Quiscote himself or his favorite windraill. Feriametriy you are spared seeing the remills—except occusionally. I've a hunch that in the main you are safe, for amateur cassid camera fiends, like amateur humbers, seldom seem to get their quarry But when you do see the results, you have a horri-fied feeling that it couldn't posafbly have been you, it must have been two other fellers. For candid cameras are evidently synchronized to catch you with your nouth wide open, or your eyes tight sheat Your hand is close to the camera, enlarged into the proportions of one of Armour's Star ducts, or a bunch of banamas that have unexpectedly developed nails And you either look like a man who is slightly smaller than the war of a Mack truck or like an ancient crony just about to fall ato a sear and yellow lenf

grace is that of a semaphore gone Well, all you can do is shut your ears and eyes and go on with your speech It's hard and pertious. But then, I suppose most of public speakers deserve to be

shot-at least with cameras Those Old Family Photographs "The New Yorker," often shrewd in its analysis of human nature, puzzies recently over why all our less remote ancestors look s grim in the old family photographs. Was it a sense of the nestness of original sin and hell? Or was it just because the photagrapher never suggested thint

they smale? Oh, there is another explanation Even in the days of my not to remote youth, the customary bromide was: "I'd as soon go to a dentist as to a photographer." and really the process was a lit-tle the same. First of all, you had to pick out a bright sunshing day. On darke days no light filtered in through the photographer's skylight, and you would have looked like an Ethlopian hiding in a mountain cave from an Italian mb. Then as you stood before the photographer he dragged out a paid of Forcess fastened to the end of a sliding stand, and gelphed your head with them. Expension were long "in them there we will be a from jiggling back and forth.

Then when he was ready to been the hulb, he said, "Now held whale I pount..." and the depending upon the amount of sunstine strangling through the skylight might be anything between one and ten.
I'm tale that some of the really
santy passessorrapes had an expestate of minutes. Just imagine a color application fool as to the year of keep smiling for the management of ten minutes Your will see the minutes to the constituting courses Got of nice fresh oak.

"He half opened a pit and dug it, and he is fallen into the hole he made."—Psalms 7:16.



Godless Communism

Queries and Replies For Discussion Clarks

CHAPTER III

(This is the third of a series of gravitions and authors which will appear in the CETHOLIC COURTIER each tigh Sorting the Lentern Diresestion Chib meries. Il is recommended that the ecolumn clipped and served for reference.)

ATTACK ON THE ORIUNOH "Am for the Online Church, We know that it has nuffered manage things unto this day, and We forces that I well mafter much also be the thirty. Not only did the Founder to their thin and leaves to it am a hellages the primacy of bearing both persecution and suffering from the ensemble of God and Eruth and probity, but He contablished it for the perpetual mad glorious combat which it must wage against the meawers of HeII and thre errors of diarkmess." Canaistorial Allecution, Pepe

Plus XI-March 13, 1933) Q. Has Communisms hatred for Christiamity? A. "We hate Christianity and Christians, even the best of them must be looked upon as our worst enermies." (Lunacharaky)

Q. Does Communation hate Catholic Church! Yes: Organized Cormmunism hates the Catholic Church, because, as Yaroslavsky states, "The most powerful religious organiza-

Rome at its head' 4). How does ('ossamestism attack the Church!

A. "As the propagandists of the Protestant Reformation aroused millions to look upon the Popo as a blood-thirsty tyrant, so Communism succeeds in orecting a caricature of Christianity for the multitudes to gaze upon, which any decent person would maturally detest, were the enricuture but one per cent true" (l'ommunism the Catholic Answer - La-FRIEN

4. C. Cara the Christian Faith nurs from these attacks of Communication

tam ? The Christian Faith will always survive in Christ's Charch, because He has promised to abide if he hasn't, according to the carnera, air-ady so fallen And your with His Church till the end of Only with great difficulty can if survive in the south of men under Communistic dormination. how can men and women have any religiouss sentirver

"Onotations

His Helimens, Pope : Plum XI speaking to Carlos Aldumate, new Affiliamasalar of Chile to the Holy

"No one can repronch Us with the charge that We failed to specie to mankind where it was necessary to save that whalch must and andividual order We have always been firm in this propos and We will spend what remains of life in indicating evils and suggesting remedies, which are always to be found in the Catholic Church where Christ comminues to

Urrited States Senster Joseph C. O'Manhoney of Wyening In am address to stuctent body of Georgetowns College:

Trae principles of the Constitution saturd in greater raced of a sustaning hand today them is any time in our history.

His Bulnessee Michael Carellani Faulinabet, Archbithop of Mussich: "Woe to the nation which disregards the word of God and tol-John Boyd Thacker, Mayor of

Albamy, writing from Florida on Albamy Dioces's Crissade to Cleans to Fifth-in-Print: Thats Crumade conterms not the Catherlie Church niese, Eta chergy and Emity, but all our recepte wehatever may be their falths, sand a concessfol drive to end their exports menuty to the wildres of our routes must be conducted out all frombat until this shockings memore.

to society in destroyed."

ments, when all during childhood and youth Christian belief and practice are held up to ridicule and derision, and when they can never learn religious truth to offset such error and implety, because of the destruction by Cornmunistic dictators of every ordinary means of teaching and practicing that Faith

5. Q. Has Communism say other object of mitack? A. Yes, the morals of the young. No one can kope that a generation will have any desire for re-ligion that has been brought up without love or respect for jus tice, charity or purity

4. Q. How deen Communicated work in practice?

A. "We have seen both human and divine rights overthrown in these countries, churches destroyed to their very foundations. religious and consecrated virgins ven from their homes, thrown into prison, made to go hungry, treated with unspeakable savagery We have seen troups of boys and girls torm from the bosom of Holy Mother Church made to dony and blaspheme Christ, and arged to commit the worst sins of Impurity." (Pope Plus XI, May 8.,

7. Q. How does Communism attack the Church though the

werking man ?
A. "There are those who wish everywhere, but particularly from the factory and from the midst of labor, just where the presence of Christ and the benefits of the Church are most necessary and urgent" (Reconstructing the Social Order, May 15, 1931;

The Question Box

.--Why describe priest make the Sign of the Cross with the Secred Host before he gives each one Hely Coramunion? remistd the one about to receive that it is the emcified Christ who is given to him in Holy Communion

Q.-Why is the Holy Eucharist or Hely Communion called the "Bread of Amgels!" The angels do noi receive.

A. The term "Panis angelicus."
"Angelic Bressel," or "Bread of the angels," is used by the Church to express the dignity of the Hoty Eucharist and also the great pur ity of heart with which it ought

Q.-What are the sins that cry to heaven for rengeance and the sins synims; the Holy Chest? A. The sizes that cry to heaven for vengeance are: Wilful murder (Gen. iv, 10), the sin of Sodom (Gen. xvii, 20-21), oppression of the poor (Exod. ii, 23) and defrauding laborers of their just wages (Les. v. 4). Sins against the Holy Ghost are the six sins of despair, presumption envy, obstinacy in sim, final impenitence, and in particular deliberate re-sistance to the known truth. Generally, these sins so harden the soul to the imspirations of grace that repentance is unlikely.

Calendar Of Feasts

Sunday, Minarch 10—ST, WULLF-RAN, ARCHEBISHOP. Menday, March 21-ST. BEN-EDICT. ABBOT. Tuesday, March 22-ST, CATH-ERINE OF SWEDEN, Wednesday, March 14-ST, VIC-TORIAN AND OTHER MAR-

TYRE Thursday, March H.-97, 81. MON, INFART MARTYR. Friday, March 25-THE AN-UNCATION OF THE BLESS-MD VIRGIN MARY.

Library Signpost

I did it last year for St. Putrick's Day: I must do it this year again; perhaps I will do it each year. A column of eulogy on the genuine faith and genius of the rish is but a small tribute of af-

Right now there is a play about lrish people running en Broadway with tremendous success. It is called "Shadow and Substance and has for one of its central characters a young serving-maid whose lovely faithful soul is quite biviously meant by the author to typify the real spirit of Ireland against all intruding and undesirable characteristics.

So many people fail to understand the essential heart of the Irish race, Some call them the fighting Irish; some think of all irishmen sa Pat and Mike, some have an idea that Ireland is merely the country around the blar-ney-stone. Ireland and its exce are all these and much more. Its essence is hard to define; but it may be found distilled in the hearts of its genuine types and in the pages of its poets and saints.
I have met a few of these typical lrishmen: they are God's noble-men, the princes of the earth in poverty and obscurity: my mem ory of them will help me, humanwise, to get very close to St. Patrick on his feast. And I have read from Irish poets and mystles, and their pages are among the love-liest in the world.

St. Brendan's cry as he sailed on his little coracle from Ireland best expresses the humility and mysticism of the Gaelic heart: "O my God! help me, for my boat is so little and Thy sea is so great."

Of blessed Patrick, it is said in their books:

There were many great saints among the Gael, but Patrick was the bush among them all. It was beyond the asa he was born, and his mether was a sister of Saint Martin of Tours: and he dreamed in Rome, and walked all Ireland barefoot. It was in his young youth he was brought from France to Ireland as a slave, and he was set to serve four households, and he did his work so well that every one of the households thought him to be servant to itself alone; and it was by an angel the ashes used to be cleared away from the bearth for him." the put down by Lady Gregory

And here is a sermon of Saint Patrick to the daughters of King Laoghaire:

"Our God is the God of all men, the God of heaven and earth. of seas and rivers, of sun and moon and stars, of the lofty mountains and the lowly valleys. the God above Heaven and under Heaven He has His dwelling around Heaven and earth and sea and all that in them is He inspires all, He quickens all, He He lights the light of the sun. He furnishes the light of the night He has made springs in the dry ter to the greater lights. He has and like unto Himself The Son not younger than the Father nor the Father older than the And the Holy Spirit breather in them. The Father, the Son and the Spirit are not divided I wish to units you with the Henvenly King, as ye are the daughters of an earthly King"

(Translated by J. B. Bury)

The modern resurgence of the Irish nation after its centuries of humiliation and persecution (some of the people who are now talk-ing bitterly about Hitler and Austria have conveniently weak memories) is one of the fine chapters history It drew the admiration of Chesterton, who made no attempt to conceal his English affection for the Irish This heroic resistance in the face of hopeless odds made him laugh isterously at the charge that Catholic people, like the Irish, have been weakened or made stagnant by superstition. Of it he says: "The Irish peasants are the only poor men in these islands who have forced their masters to diagorge. These people, whom we call priest-ridden, are the only Britons who will not be squire-

Hand in hand with this great revival of national status has gone a great resurrection of Irish etters. Poets and nevelists and dramatists have arisen to give voice to the soul of the new Ireland. And there is kinship between them and the Gaelic minstrels of the old days. Among the chief names are Canon Shoehan, Daniel Corkery, Seumas MacManus, Padraic Colum, and the slain heroes of the 1916 Easter Week uprising of the poets, Padraic Pearse, Thomas MacDonagh, and Joseph Plunkett, companions the man who has since lifted his country to the status of freedom, Namon de Valera.

You can read all about this Irish revival of art and lefters in Calvert Alexander's Cathelic Literary Revival," part 2, chapter 6: "The Celtic Dawn," beautifully written, and abounding in dramatic interest.

Another Esscinating book on Irish life and ways is "Gentle Ireans" by Hugh de Blacam. For the painstaking reader in-terested in Christian Gaelic antiquity, we recommend Googaud's "Christianity in Cettle Lamb." These books are in the C. E. Li-

MATY.

Rev. Benedict Ehmean

Dodging the Issue

SURSUM CORDA

WHAT'S RIGHT WITH THE WORLD?

By REV. JAMES M. GILLIS, C.S.P.

Editor, The Catholic World

I hope to be permitted to say without seeming to be arrogant that I have a passion for clear thizzicing.

Not that I imagine myself a clearer thinker than other men But I do admire straight, hard, clears, honest thinking I look for R in speeches, newspapers, mag-ssines, books everywhere and when I find it, I emit a whoop of delignt. When I find it not, especially if some speaker or writor promises it and does not make good, I groan in spirit.

Now, Harold Loomis at a convention of the American Association of School Administrators, intraducing the subject of the use of Federal funds for parochial ind other non-public schools, declared "We should not dodge the lasue, otherwise we lapse into an ineffectual feeble organization. "Good for you," says I to myself. "That's what we want. Stand by, Mr. Loomis, and if the speakers don't face the real issue, jack them up on it. Don't mind if they think you are hackling them. If they dodge the issue, throw it squarely in their face."

But I am afraid he didn't. At least there is no evidence in the New York Times that Mr. Loomis compelled the speakers for look the question full in the eye.

One of thom, a Mr Redefer said "the proposal to external Fedstal aid to mon-public schools sounds like political compromising. It is not proper to have pub-lle funds expended for schools which cannot be publicly con-

What did you mean, Mr. Redefer, by "publicly controlled Wouldn't you say that the paroby "publicly controlled?" chini schools are publicly controlled to a sufficient degree? Do they not measure up to the standard in scholarship, in equipment, in samitation, the teaching of hytiene, in the inculcation of pa-trictism? In which of these matlers, or any other matter reasonably subject to public control, are the parochial whools found wanting? In what matters pertaining to the welfare of the State are they behind-hand, reactionary, recalcitrant? Do they object to pub-lic control? How? When? Do rebel against the Regents? What more public control would you have, Mr Redefer? And if parochini schools submit to the control you think desir-

their receiving public funds?
Clear it up Face the issue. Just what is meant-by-public-confeel?
Another learned gentleman, Ned (why Ned and not Edward, I don't know) Deschoos progress. don't know! Dearborn, professo il New York University, made the familiar statement, "It is a fundamental American principie that religious issues be kept out of the public schools." "Issues" or "Teachings" Surely not "Essues" If you say that religion r no place in the public schools, that raises an "issue" If you say religion may or must or should religion may or must or have a place in the public schools that also raises an "issue" You

can't escape the 'issue," Profes-

But perhaps he means that what is unAmerican is not the issue of eligion but the teaching of religion in the public schools And when did that become unAmerican? As it happens, the writer of this column attended a public school that was founded in 1635. At least until 1895 the Bible was read every day in every room in that school, and once a week the headmaster, formerly a Protestant minister, preached in effect a sermon from the Bible to the whole school. Was that unAmerican? Don't say so to a Boston Latin School graduate, Professor, or if you do say it, run for cover We are proud of that old school and we know that if it was any-

thing at all it was American And would you say, Professor, that it is more American not to have religion than to have it in the public schools? Let's have that point perfectly clear Don't dodge the issue. Don't dodge the real question.

A still stranger utterance of Professor Dearborn's was that "the issue raised by the proposal might cause the Ku Klux Klan to ride agmin.'

· 30 you would dodge an issue because you fear the Klan? And would you insinuate or even leave it to be inferred that the Klan would be justified in riding again if anyone so much as rought up the issue "Shall we or shall we not help non public schools with federal funds?" You must know. Professor, that several hundred of the best and wisest educators in the United States have gone on record as deploring the absence of religious teaching in the public schools. Indeed the Advisory Board of the President of the United States had come out not only in favor of raising the issue but of settling the issue by permitting the use of Federal funds in parochial and other non-public schools.

If those educators and that Advisory Board are in favor of something and the Ku Klux Klan is against it, whom would choose to follow, Professor? So, after all, the speakers at the convention didn't really follow the advice of Mr. Loomia. They

did dodge the issue Not only the immediate issue, but the more important ultimate issue. Now the ultimate issue is this what shall we do to check immorality and crime in the United States? Good authorities have told us that with all the billions we spend on pub-lic education we are the most lawless people in the world.

What about it, Mr. Redefer" What about it, Professor Dearborn' Shall we stand pat on the religionless school' Or shall we not only encourage the schools that do teach religion, but put religion back in the good old American schools from which it should never have been removed? Answer these questions one way or other, as you please, but what (Copyright, 1938, NCWC)

Diocesan Recordings

Twenty years ago in Germany it was "Me and Gott" today it is only "Me"

. . . Many ways are available for disserminating Catholic thought One of these is in the writing of poitry To encourage those who have talent for writing "iambic pentameter as advocated by Clarence Stroud on the "Charlie McCartly hour" Sunday night or other forms of verse, the Rochester Poetry Society is conducting a poetry contest. Members of the Poetry Group of the Catho-Women's Club and other groups interested in writing peems should get into the contest. It is another form of worthwhile Catholic activity.

The Recorder thinks it is time

to start a flood. Not the kind that caused have in California and created consternation among the Chambers of Commerce there but a flood of letters to secular sublications in which Catholic thought will be thoroughly impressed and the Catholic view will be emphasized. Frequently you from a reacter of those pul cations decrying some item in the papers or magazines and saying something should be done about it. There should. Those who find errors, implications that put the Church in an unfavorable light, or downright propagands. harm-ful to the Church should write to the editors or publishers. This is being effectively done by Edward J. Heffron, executive secretary of the National Coursell of Catholic Men. To cite one instance of many: The N.C.C.M. Secretary recently wrete to the editor of the Washington Post calling his attention to am objections ble movie advertisens ent in his column, pointing out the movin picture house in question was constantly offending in such mattern. Whereupon the editor not only discontinued the instant advertisement but threw court the account in total. The Spain situntion offers plenty of opportun ities to set the editors right. If those who offend are devulged with carefully worded letters, pleasent in tone, but firmly phrased, the results will be amaz-

Encouragement given organitations in their activities is stimulating to our lay rougs. The Rev. John M. Duffy, director of the Confraternity of Christian Doc-trine believes in such encouragement In a letter to Grand Knight Leo F Rombaut of the K of C. Father Duffy wrote this

"I wish to thank you personally and also the Rochester Council Knights of Columbus for sponsoring the Essay Contest in our Catholic high schools on Godless Communism The project was indeed very successful and His Excellency, Bishop Kearney, was much pleased over the results. I personally feel that it did much to stimulate interest in this subject now under study by hundreds of Discussion Clubs throughout

"I ask your continued interest in the work of the Confraternity of Christian Doctrine and of our Catholic schools.

"Assuring you of our deep gratitude and beggging God's blessings on your efforts, I am Very gratefully yours in Christ. John M. Duffy, Director

Communion Breakfasts held during the Lenten period are excellent if they result in making of the Baster duty by any who nay have neglected that import-

Spiritual Thoughts

ant obligation

Men who have done great and memorable feats may be made miserable by failure in trifles -Bishop J. L. Spalding.

"All men desire peace, but verv few desire those things which make for peace."-aKempia. Be not surprised if so many peo-

ple are easer to publish the great-

ness of Mary; since God Himself pronounced her enlogy at the be-The effect of patience is to possess one's soul, and in proportion our patience do we acquire

complete and perfect possession of our souls.

If thou canst not make thyself what their wouldst be, how canst these expect to have another so exactly to the mind?