

Powerful Ally

ALONG THE WAY

By Rev. Daniel A. Lord, S.J.

The morning papers are full of Hitler's calm annexation of Austria. Austria has not become a part of Germany; it has become a personal fief of Hitler as, no flatterer of the most rigid feudal days belonged to the lord of the land. The Austrian house painter has returned to paint his swastika (the ancient pagan symbol that is merely the beloved cross gone crazy and shooting off in all directions) over the once glorious Austrian Empire.

And as I read, one thing forces itself with renewed insistence on my mind: communism has no better friend and no better propagator than this very Hitler. Every time people grow to hate and fear Hitler more, the communists can smile with increased complacency. For, regrettably, the world impression is that Hitler (for his ugly counterpart, Italianism) and communism stand at the opposite sides of the battlefield. And Hitler is the civilized world certainly does, and forcing all that he stands for of race prejudice and national megalomania and war-like gone mad and fanaticism in politics and ruthlessness in diplomacy, they run to what they think the opposite camp in sheer fright and a spirit of self-preservation.

Hitler thinks he is the arch enemy of communism. The simple truth is that if Stalin had prayed to all his pagan gods to send him and his other form of brutal tyranny the best of friends and the strongest of allies, then gods would have sent him Hitler.

The parlor car, because it was Sunday morning, was almost empty. My nearest neighbor was some three seats away. So I untroubled the noiseless table and started to hang away. (Can one be said to hang on a noisemaker or is that a contradiction in terms?)

Presently the porter approached me, practically tip-toe, and certainly the soul of politeness. (And of all the polite and courteous race in the world, porters are the politest and most courteous.)

"Excuse me, sir," he whispered, "but could I move you into the drawing room. That gentleman down there in that seat wants to sleep, I think, and I've noticed he's been looking back at you when you were talking."

I nodded agreeably enough and we were moved into the drawing room. The porter set up my table and got me comfortable. Then he prepared to withdraw.

"I'm sorry to have disturbed you," he said. "Sunday mornings they often like to sleep. It off. They're making up for maybe they didn't sleep at all on Saturday night."

And on tiptoe he withdrew. That's how Catholic, who very much knew his religion, stepped off in Salt Lake City to take a look at Mormonism. The guide who showed his party around explained how the Book of Mormon was found by Smith in a New York State field. (The original of the book, by the way, no longer exists; so we have to take those tablets on the word of Mr. Smith et al. Our young friend looking very innocent.)

"And this happened in the early part of the 1800's?"

"Correct," said the guide. "So the revelation of Christ came to the world only about 1800 years after Christ."

"It came," parried the guide, "with the finding of the book of Mormon."

"Then," said my friend innocently, "you believe that for 1800 years Christ left the world completely in error about His teachings?"

"I do," replied the guide. "That," said my friend, "is all I wanted to know."

For that matter, that is all anyone needs to know about Mormonism.

Requiem for Spotty
Spotty is dead. The news had come in a letter, and though we were in the midst of the Portland Youth Conference, I felt disconsolate. For Spotty was a reception committee par excellence. Of course, the life long devotion of Spotty was given to Father Markos. Yet he had the good taste to like me, and when I arrived back from my trip and stopped at Father Markos' church, Spotty put on an exhibition of enthusiastic welcoming that made the world seem a wonderful place. And when I left, and though Father Markos will be his own cheerful, welcoming self, Spotty won't be there to throw his dramatic fits of joy and bark his happy little head off.

The world was certainly a pleasant place with Spotty in it. And I thank the good Creator who gave to us humans the devotion and adoration and tremendous loyalty of dogs.

Feast Days
Sunday, April 3—ST. RICHARD O'NEILL
Monday, April 4—ST. JUDAS
Tuesday, April 5—ST. VINCENT
Wednesday, April 6—ST. ONE
Thursday, April 7—ST. JAMES
Friday, April 8—ST. PETER
Saturday, April 9—ST. JOHN
Sunday, April 10—ST. MARY

'In Spite of Dungeon, Fire and Sword'



Godless Communism

Queries and Replies

For Discussion Clubs

CHAPTER V

(This is the fifth of a series of queries and answers which will appear in the CATHOLIC COURIER each week during the Lenten season. The series is recommended for discussion club use.)

THE COMMUNIST GLARIAN

Q. Why is the social theories of Communism so atheistic?

A. The answer is simply that atheism is the base and foundation on which their whole social and economic structure rests. It is a presupposition which serves as the starting point for this revolutionary theory. Marx was an atheist before he was a Communist.

Communists cling to atheism as the cornerstone of their whole system. For without atheism their practical conclusions would lose all necessity and value. Thus, atheism is the necessary conclusion of Communism but its starting point.

Q. Is Communism simply an economic theory, or a philosophy and a religion?

A. Communism is an atheistic religion seeking expression in the economic and social order. When dogma is disesteemed materialism it is a complete system of doctrine and of life which pretends to account for man's existence and nature and prescribes the answers to all the important questions pertaining to life.

Q. Is every type of Communism essentially anti-Christian?

A. No. St. Thomas More recently expressed a great respect for certain communist ideas. In his famous Utopia he furthered the various religious Orders and Communities of the Catholic Church as much more commendable than the patterns of any shared-the-world program.

whereas religious law upon temporal goods as a means to be used in the work of eternal salvation. Communists look upon them as their ultimate end, bestowing the beatitude which Christians seek in heaven. It is apparent that this very type of Communism need not necessarily be atheistic and anti-Christian.

Q. How can one account for Communism's bitter antagonism to Christianity?

A. From the time of the Renaissance, instead of striving for a realization of the truths of the faith in the social and economic spheres, many Christians have been content to restrict their religion to Sunday worship and to abandon the temporal order to the laws of its own development. Their attitude was that all right to be a Christian on the Sabbath but one must be a business man on the other six days of the week.

It is no wonder that Marx revolted against this type of self-interest, and argued Christianity as the religion of the anarchy. He was no doubt perfectly right in his rejection of capitalism as he knew it and as we know it today. He was terribly wrong in identifying Christianity with capitalism. Nothing can be more contrary to the spirit of Christianity than the spirit of capitalism. Thus, to the accusation that Christianity is best served in capitalism which Christianity would not deny, we can reply with Christ that Christianity has not been found wanting simply because it has not been tried.

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Corbett Crusade

'LIBRARY SIGNPOST'

If you are interested in a book which will give you the real atmosphere and "feel" of the origins of modern industrialism, Corbett, by G. K. Chesterton, is the best book I know for your purpose.

The industrial atmosphere is so much a part of us that we may find it hard to imagine a time when it came as a strange and almost outlawing. It is hard for the average layman of today to gauge what is wrong with industrialism. It is such a huge and sprawling thing that it seems to baffle analysis. But if one goes back to the days when this giant was in its small cradle, it is far easier to find what is wrong with it.

William Corbett lived back in those days. He was a resolute and flow man, full of common sense and that wisdom that is rooted in the very bones of an unspoiled people. He saw and hated this new thing which was lifting its ugly smokestacks, and hating it he wrote the fair English language. He burned with anger at the way in which it was drawing more and more of England's dispossessed poor into its grasp, and using them as always, poorly housed, poorly fed, and poorly clothed.

He is an arresting figure against the smoke-laden sky of industrial England, a survivor of the agrarian freedom which had always been England's brawn and sinew. As you read of the countless thousands, you cannot help sensing and seeing clearly with the eyes of vision the weighty dangers in this new monster which he hated so relentlessly.

You can depend on Mr. Chesterton to find this central pulse in the life of Corbett. In fact, the two men had much in common. G. K.'s Weekly is the kind of paper that Corbett would die, could he have lived on into these days and seen what a monstrous world has evolved under industrialism. Chesterton's study of Corbett goes right to the roots of the evil, and does so concretely and dramatically, by showing you a wise and zealous man deploring the evils of his country, men the evil before it is too late.

Tribute must be paid to Mr. Michael Williams who this week has taken the editorship of the COMMONWEAL. For fourteen years he has carried on a splendid job, and he has succeeded admirably in bringing the Catholic point of view on world affairs before the attention of the discriminating reader. The issue of the country need not agree with every move that Mr. Williams made to be able to say wholeheartedly that his contribution to American Catholic Action has been tremendous.

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Is the Church 'All Through'?

SURSUM CORDA

WHAT'S RIGHT WITH THE WORLD?

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

Editor, The Catholic World

They seem to be closing in on what they call the "poor old Catholic Church." The incursion of Hitler into Austria is only the last of a long series of threats to the Universal Church. The King of Spain, whose first and proudest title was "His Most Catholic Majesty," abdicated swiftly, pushing his racing car to a hundred miles an hour to make the border. He was luckier than Louis XVI, who had only a tent of horses and a lumbering chaise. Louis didn't make it. The guillotine got him and his lovely Queen Marie Antoinette.

Perhaps Alfonso's escape from the clutches of his enemies was one reason for the savagery they showed in the attack on those who had been his friends. His life and reign may or may not have been a credit to the Church, but the Church has suffered because of his friendship with him. The more than fiendish slaughter of monks and nuns may perhaps be due partly to the disappointment of those who would have liked to see the King up into small places.

Then there is France. Intermittently since 1871, she has suffered major and minor disabilities upon Catholics. And not without results. The Church in France is not flourishing. Millions of French babies are baptized a relatively small percentage of the adult population make their Easter duty, and as for Mass attendance, it is what we here in the United States would consider shockingly small.

I do not forget what I wrote in this space recently about the J. O. C. The splendor of the rebirth of the Faith in the souls of the young Catholic Workers is counterbalanced by the fact that their environment is so largely pagan.

As for Russia, she isn't ours and hasn't been ours for a thousand years, but what little foothold the Roman Catholic Church had under the Czar has been weakened almost to the vanishing point under the Lenins and the Stalins who could give the Czar cards and spades and take every trick from them.

Next Germany. The victories won with so much intelligence and moral heroism in the time of Bismarck have been lost. We are on the defensive in Hitler's Reich, and what a calamity we have and are allowed to have as a result of our failure to organize a fight, as Winthorst fought the Iron Chancellor. We are very much the underdog, and if we so much as make a little yelp of protest, we are slapped into jail on an immorality charge or some other equally flimsy pretext. Catholic papers are suppressed or censored to the annihilation point. Catholic youth organizations disbanded. Catholic

schools closed or supervised most vexatiously. Catholic people insulted, ridiculed, and victimized by unfair discrimination. It is not a comforting picture.

And how Austria! It is said to be 90 per cent Catholic, but I should not care to predict that conclusion if heads were actually counted. They say that 50,000 a year have been apostatized because of the Leo von Rohm movement, and there is too much reason to fear that the rate will now be accelerated. Oh, of course, the action against Catholics will be all very "legal." It has been horribly "legal" in Germany. But our brethren in Austria will now suffer like our brethren in Germany.

So what? Is it time to throw up the sponge? Does the Church become despondent? Does the Pope get hysterical? Do we cry "There was never a time like this. It is all over. We are undone!"

Nonsense. This is the normal condition of the Church militant. We commenced to suffer in Jerusalem as soon as our Lord was gone from Jerusalem the persecution spread to Rome and from Rome to every city and town and village on or near the Mediterranean coast and for a hundred or two hundred miles in from the coast. Taking example from the Sardinian in Jerusalem and Nero in Rome, pretty nearly every political machine and every ruler has taken a whack at the "poor old Catholic Church." Senators, parliaments, Caesars, kings, emperors, prime-ministers, chancellors, "Protectors" (have the mark!) secret societies and what-not have conspired against Christ and against his apostles.

But here we are none the less. Emersons, Einsteins and Voltaire "Blot it out." But somehow we don't blot.

So, if any one could get near enough to Adolf Hitler what should he do? Stab him? Certainly not. If any one can get the ear of Der Fuehrer, who is now for the moment riding so high, he should whisper in his ear: "Remember Gophers Remember Nero and Domitian and Caligula. Remember the Hohenstaufens and Napoleon and Bismarck. And a thousand others. Lay off that Church. It's a nuisance to people like you. Have you heard the old French saying: 'Qui nage du pape en mer?' If you don't know that much French, Adolf, we shall translate it for you. 'He that eats the pope dries.'"

But the Church does it. She goes on. When persecutions are over she shoots up stronger than ever. So cheer up, you faint-hearted Catholics. The Church will be here when Hitler is as far away as Nero.

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Diocesan Recordings

Bomb proof cellars in many nations must indicate a fear that cities will be bombed in war-time by others than General Franco.

Dearest Communism is a heading for those opposed to Communism. It is a heading for those who are not the misguided individuals who are completely disillusioned in their cause who should be detested. It is the doctrine they preach and seek to practice. "Love Thy Neighbor" comes after the commandment to love God. Saying that one group of people "detest" another is but accentuating class warfare.

On the table of many homes at this time appear "Hot Cross Buns." Too few realize as pointed out by Josephine MacDonald in Columbia that it was three hundred and fifty years ago when England was still a daughter of the Church that the good monks of Saint Alban's Abbey in Herefordshire served the first Hot Cross Buns. The origin goes back to a Good Friday at the Abbey when Father Rolfe, in charge, decided in Holy Week of 1560, which was a cold one, that something special should be served. Special spiced buns were baked and in honor of the day the monks marked them with the Sign of the Cross. The custom has continued until this day. Besides giving nourishment to the body, the buns present to all the sign of eternal salvation and an opportunity for meditation that is nourishing to the soul.

Where such organizations as the American League for Peace and Democracy stand can be gathered from a report of a recent meeting of that body in Ukrainian Hall in Rochester. That group went on record for abolition of the existing United States neutrality act and urged demands to Governor Lehman for veto of the McNabb bill, providing that any person advocating overthrow of the government by force be barred from public office. Both of these actions indicate clearly sympathy

with the Communist cause. It was but recently that Past Grand Knight James E. Cuff heading a Knights of Columbus committee watching subversive movements showed that the abolition of the neutrality Act is meant solely to provide arms for the Communist forces in Spain. Throughout the state this week Knights of Columbus joined with the American Legion in appealing to Governor Lehman to approve the McNabb bill as a deterrent to playing in public office of civil service positions those whose avowed purpose is to destroy the existing American form of government.

It must be confusing to followers of Communism to learn that Russia under Stalin has gone Fascist, as told by Eugene Lyons, former United Press man in Moscow, and a reputable reporter, in a talk here Saturday at the City Club. Stalin's followers now find themselves fighting Fascism in Spain, while the thing they so terribly abhor exists at their own headquarters.

The power of a single unit in a large organization was brought out by Supreme Director Ray T. Miller at the Knights of Columbus Communion breakfast, Sunday. Mr. Miller told of the time in France when Brind was considering breaking off relations with the Vatican. The Supreme Knight at that time, the late James Flaherty, in a meeting with Brind expressed the displeasure of the 750,000 Knights in America against such action. Brind, Miller said, acted accordingly and whether they knew it or not, members of the Catholic lay organization in America were by their membership performing an important act for Holy Mother the Church.

Men in one lay organization who meet seldom during the year, although faithful to the rules of their society, will gather Sunday for general Communion and a chance to look each other over. They are the members of the Rochester Nocturnal Adoration Society, whose record of devotion to the Blessed Sacrament cannot be fully presented for human eyes to see. With little publicity they carry out their program during the darkness of the night and set an example for all Catholic laymen to follow.

Rev. Benedict Ekmann.

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