PARAMON EVERY THURSDAY IN THE YEAR for 40 Years

Courier 1988 Calloli

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EEMBER CATILOLIC PRESS ASSOCIATION OF UNITED STATES ETHEREBURATO NOTE & NEWS SERVIOR (WASHINGTON, D.C.) REV. JEO O. MOONEY. Managing Easter BOWARDIW KEPIBET Managor News Editor MEMBER OF THE ROOMESTER CHAMBER OF COMMERCE

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Rochester, N. Y.

COTHER'S DAY' SEGNIFICANCE

noble human sentiment was rightfully emphasized the practice of Sherving "Mother's Day" was begun but this country.

de div howevers will far greater significance.

(in significance in significance in that the same lime honor the Mother of God, and

the day like the spiritual realism where it belongs.

It fitting also, in this present age, when the sanctity while life is the sanctity with the place mother age in a party life is the place mother age. It is a sanctity life in the place mother age.

The true mother whose here have religiously fol-ristian teiching

there have one man everything or nothing, states

this has of St. Alphonaus Church Bulletin of Au
time that have purchased in the same drug

thank it possible for women to escape Mother-

the appritual similation of the day, there are all will a Front the Eucharistic Lord in Holy Comevelor and macrice expended by our mothers.

Without an all to same times be taken to expended by our mothers.

Without an all to same times be taken to expend in the policy throughout the year, appreciation of macrice there is in a good mother and

DI TO SWIENG IT

it dance hand leader and noted authority on less will receive no invitation to play for any invitation to play for any invitation to play for any invitation one of the relations. Bulletins received this week.

his at time Unclybrolty have also a polynarit-rominbuy the cigarolles produced by sponsors of this

He played for a desire in Washington recently to raise the Loy list called in Spain.

A setty for a swing at us Catholics, is what the Bul-

the Litention is directed to the fact that his efforts to The dying Reci Flame of religious persoccition in have sembar raund fair-mired lews, especially the of the Jewish All vocate in Boaton

1) was only last week that that newspaper made an ursupposed to the Holy Father to ask Catholics to stand from

The Bulletin plits the matter up to the Professor of the for him to the Communist Party ! That would be

ter on him new note to play on his claring.

BOWANNIY NEED

where any school jums down, diares arding the glee ryoungators are supplied to have over the event and like willian's Toke about that being the way to get some particular number of solool, it is a lamentable thing in companinty,

Greece citizens seeming the problem presented by the harming of St. Charles Borromeo School have ralled regardas of denomination to hee to it that the school is rebuilt. It is a happy condition, despite the sorrow over the achools loss to see a grown of citizens working together to magnitum the Catholic School.

It is a demorratration of the true American apirit. If there should be such a thing as all Catholic schools the put of commission by a fire or similar calamity, the to the nation would be forcibly brought home. The mixtion would have to be absorbed by the public schools

There would be that many more youngsters deprived The religious training which even many non-Catholic edu-The like has important today.

The inercontinuous control of the people in Greece is to commended. Full conferation about the given them in formato provide junds for rebuilding St. Charles - 00|

ESONAL SANCTIFICATION FIRST

essimen perfect themselves in sanctification they can owners trying to Early about a reform in others.

m this basis that the Hierarchy is continuously have Society in each parish. Aurose of the occiet as Bishop Kearney said at the saccious survey of a convention Sunday in Auburn, the saccious down in Lis knees to glorify God."

The purpose of such commendable organization from the Advanton Society and Laymen's Re-

the place of Catholic Action

uncon enfor sycaled the term of Name Action and Control of the Con Catholic action

(Atholic cate in the colours of mentions) L Catholica A

Again, The Nuns

ALONG THE WAY By Rev. Daniel &. Lord, 8.).

Sometime back I sepent some levy days in the Cathedral Rectory of Portland, Maine. And around me I felt the stient and usually unseen influence of the Sixters of Joan of Arc. They were established, I'm told, by a French Caradian priest what from teachers and the street of adian priest abot fifteen years ago, and their work is the care of bishops' houses. These particular numm also care for priests' recotories, if the rectories are large enough to need a minimum of three nuns; and they have the distinguished honor of being cus-

in which Joan of Arc was held captive before her execution. Editor's note. The Sistors of St. Joan of Arc are in charge of the Domestic Department at St. Barnard's Seminary hore.)

odians of the prison in France

Except the Sister who walts upon table (and she is, I'm told. the superior of the community hero, one simply never sees them. But one does see a knouse as spotless as only sisters can keep it. One arrives in one's room to find the med made with expert hands and the room set to wights not to rights as a man likes it: Things in order except those things which man likes left in disorder, his oks and papers and masculine odds and ends.

There is a commercially of six nuns living in their owen separated wing there, but they are almost as invisible as the Good People of Ireland. Only their affects be-tray their presence. They have their own complete entitinal life. Rash Thursday night from eleven to twelve, for example, they spend the hour before the BEessed Sacrament praying for spriests. (It house in which six name offer up a weekly hour for ome's soul and rk. They consecrante each day the week to one me the order the priesthood, starting with the Fiely Father.

But even Manaigner Johnson, rector of the Catherinal seldem sees report of thems. En fact, they are amplemed to new posts and their community without a word to anyone. Wisen the cenhad to be consulted to find out the names of the nume who then made up the community. I lived in the rectory for three days and never new anyone of them except

the Busperior. How marvellously than genius of religious founders meets various needs? It's a bot of comitrast from the days when an order was founded to ransom camplives held prisoners by the Mohammedan pl-rates to the days where a religious community turns houseokespers to priests and bishops. But when ong them lived nder the spotless. peaceful, blessed rescine of a group of consoorated housekeepors, are feels inspired to think God for the varieties of human unselfishness which is ave moved the hearts of religious men and

REMEMBERED GRATITUDE Father Esterman is dead. He led a quiet, unobtrusivo life, first as treasurer of Loyola in Chicago and then as procurator of Jesuit Province. Yet E am thinking of him as a man my Mother

nover forget. As a youngster, I berought the money which paid my Tultion bills to him. He receipted the bill in correct form and then, term after term, added above him signature words, "Thank yozu."

There was no reason why he should have said "Thank you" for the payment of a just debt. Yet I remember my Motizer looking each time at the receipted bill, smiling her approval of that little phrase, and holding is up to me for imitation.

"I like that," she said "It's never a difficult thisng to say Thank you.' But it's such a delightful thing to hear or read thor Esterman must be a genlloman. He was. His little gesture of

courtesy was merely one sign of that pleasant fact.

THE RECURRING MERACLE The priest looked after the girl who walked out of his office and then turned to his priess friend. closed behind the girl. "goes one of the distribution of the strongest proofs of the distribution of the d "There," he said, as the door vinity of the Catholic Church. Though his priest friend nodded without the slightest sign of dis-

agreement, he continued emphat-"Yea, that's the maracle. think that a beautifuel girl like that, with the world at her young feet, cultured, travellect educated the fascinating world calling, men flattering her should go away and give herself to God . . . and to think that she as just one of the thousands who do it every . do it with open eyes though they may have tears in thom) and glad hearts (even when they are breaking at the separations religious life involves) that's the miracle that only

the Charch has been mible to pro-And, thank God, theat miracle goes on endlessly.

"Quotations"

Vantage in the desire all have to wing for nothing

Vanity is the ill wind that blows good to all the imperfect, O'Mai-

STREET MAN has just as much suly by make understanding Pope

Religion's Indictment Against Him



Collapse of Conscience

Condensed by Readira Digest from the Atlantic Monthly

By J. DONALD ADAMS Editor of the New York Times Book Review

The word "erlais" has become a commonplace. It confronts us in every morning's newspaper, magazine articles, on the title pages of books. Every week we are told that the world frembles on the brink of war, that he cap-italist system verges on collapse, that civilization stands at the

Yet underneath all these crises, little and big. lies one larger and deeper, that cuts across all the rest. It is not the kind of crisis that finds its way easily into the newspaper headlines, yet it is ome that every living man and women has had to meet. It is the crimis created by personal conscience. I contend that personal con-science in the United States has fallen to a new bow in our history. It has been largely lost to our sight in all the din raised about that other moral concept the social conscience, which we are constantly reminded, has a nobter and more widely embracing func-

SCORES AD ENDORSING There is a distince flavor of cant about much of the talk comcorning social conscience. phrase slips readly from the tongue; it offers a large and easy generalization, and substitutes ague beneficionee for definite individual responsibility. The true is aimply the sam of individual conscionces.

One revealing manifestation of the crumbling of character is spread before us daily in the advertising testimonials endersing a product nover used by the endorsor. This fundamentally distancest otice has received the rachet of the socially elect And we ob-serve a steadily mounting dishoraonly in advertasing copy that claims qualities for a product which oven the chicken-brained must sometimes realize have not the alightest basis in fact

Agnin, who as certain today that a public man speaks his own words, thoughts, and convitions which he has himself arrived at The ghost-written speech the ghost-written article the ghostwritten book, all fundamentally dishonest practices, are taken as a matter of course in the 11lous acceptance of such decourans a measure of the decline of our integrity.

CITES BLACK CASE Many Americans awoke to a shocked realization of that decline in the case of Mr. Justic Hugo Black. That a man named for oreo of the highest offices in the American system of government could sit silent in the Senate while his colleagues gave his nomina-, tion an approval which they must have withheld had he admitted facts they were entitled to know, was behavior no subsequent comduct can condone. But the apologists for Mr. Justice Black ask us to believe that because no has shown evidence of passessing a social conscience we can afford to overlook this passing derelic-tion from tra-ditional thiesal standards. If ever there was sophistry, it lies in this conten-

A people takes its moral tone from the leadership it need pts. However desirable its objective. that leadership which subordinates means to orads, which is repoatedly disingerauous in its appeals for continued support must in the end defeat itself. With many of the social objectives of the finesevelt Administration most public-minded Americans are in sympathy. But they are growing uneasy about the means employed to attain them. The bill for the reorganization of the judiciary was pat-boiled with deceptions; the government reorganization bill strikes indirectly at the independence of the great Federal Commissions. These are not hon-est measures, honestly put forward; they may in general have been fathered by a social consolnes, but personal consiences was thrown into the disease The Administration has in many maktogrity, but this does not excuse such lapses.

I think a further indication of weakness in the American character is to be found in the nature of our reactions to conduct which we know to be wrong. Our indignation has too short a lease, our anger is too often stillborn. We are curaed with a readiness to laugh things off We have lost capacity to got mad and stay mad until we have smarked the thing that angered us. We will even put up with a Mayor Walker if he is funny enough. The Black case had scarcely gripped the na-tional consciousness when we began to hear the wish expressed that talk about it would cease. Just as anger against Samuel Insull, a few years back, burned fiercely for a moment and then uttored out, washed over by a wave of sentimeratality.

A truly humorous people, which we once were, can be capable of a slow and steady anger (witness the Chineses; but our humor has become a brittle wit Humor rests upon a solid base a reasoned and confident attitude toward life but the wisecrack is sufficient to the hour thereof All our omotions are a flash in the pan.

I am not attempting to point to the United States as a horrible example We hald no corner in yet, at least, endeavoring to bring up an entire generation of miserable little spies and snoopers we can still raise our voices in honest argument without the fear that our neighbor in the next apartment will be tray us to the secret police. REVERTS TO MARX

Beyond a doubt, part of the reide moral slackness goes bac-

to Karl Mark, and the completely materialistic philosophy that his followers deem sufficient to food soul of man. Personal conscience, where it does not conjoin with duty to the state, holds no meaning for the Marxista or for the Nasi whose blood brother he is The Communist dectrine has produced an experiment in which as never before in the world a history the subordination of means to ends has been glorified. The personal conscience shrivels to death in the totali-tarian state. Of what use is conscience to a slave?

If Communist dogma has been factor in breaking down moral concepts, so too, of course, have een the decline of faith and the failure of the churches. The personal conscience is nourished and sustained by faith, and organized religion, when effective, is a further guide:

There is, it would seem, no means of once more stiffening our moral fiber except by again assuming individual moral responsifor individual acts. If we would truly have the social conscience, we must first hold fast to the personal conscience.

That a keen spiritual bunger stirs in the world, no man who reads thoughtfully in the literature of our time can for a moment question. To be sure, in several countries some are finding faith, or professing to find it in the distators' call to discipline and in complete subservience to the state. We must find a different faith, if we would not per-ish as free men; for where personal conscience dies there is no

Capyright, 1937, The Atlantic Monthly Co., 8 Arlinton St., Bea-ton, Mass. (The Atlantic Monthly, Junuary, 1938).

Carl Hallance, a guest of honor at the Policemen's Holy Name Communion Breakfast had an "Inter-faith Dav" on Sunday, be said, where he attended the Cathollo affair in the morning, his Bantist church services at noon and had dinner with Sot Heu-mann, prominent and highly es-termed Jewish citizen is the sva-

Catholic Workers

'LIBRARY SIGNIPOST

RADICAD CHRISTIANS Dorothy Day is in town today (Friday the 6th) She is going to speak to the Catholic Workers and their friends at the St Peter Claver House at 13 Rome St. I am sure that any interested per-

sons will be welcome.

I have little sympathy for the people who are wary of the Catholic Worker movement, at least not for those who call themselves Christians. Those who have eyes to see and ears to hear and hearts to hold the living Christ ought to be the first to say Deo Gratias for the Catholic Workers and to hold fast to them in prayer and char-

Here is a movement that thrusts right down to the heart of the Christian life, and from there draws its energy and its spirit Here is a movement which makes you feel the dynamic strength of our Faith as the pagans of Tortuillan's day felt it when they said, "See how these Christians love one another" Here is one form of Catholic Action in America worthy of the name. And what do we find?
BEATEN BY REDS

We find people saying, "Watch out for them!" Comfortable Catholics saying, "Look out for them, they're troublemakers!" (And down in the Bowery there are a sand men who get hot coffee and bread with peanut butter every morning from them.) 'Look out for them; you can't be too careful!" (That's the thought that ran through my head when parked pay coat in their quarters where the bedbugs might get it. They're a craxy lot!" (They
must be, to put up with the inoscapable bedbugs and rats for
the lave of Christ and His poor Peter Maurin has a theory that we're all of us more or less chasy, aping someone else's crasy ident and crazzy fashions; but he prefers to be crasy in his own way They're Communists boring from within!" (May-day bulletin: Catholic Workers bullied and beaten

by Communists in Union Square "Workers of the world, units in Christ our Brother We are all of us brothers in Christ. Let there be peace and love one to-ward another in Christ. . . Cath-olic Worker's diary: Mass and Communion, chores for the breadline, holp pack the papers, fetch the bread for tomorrow's line, spiritual reading during meals, discussions on the labor Encyclicals in the evening far into the night, get the coffee pots filled with water and ready on the stove for "God's ambassadors" in the line, night prayers (sometimes (ompline), and then sleep, maybe.

If this be Communism, make the most of it. I'm all for it. HAVE EYES BUT—

How pathetic for complacent comfortable Calicalies to point a finger at the Catholic Worker! Modern Pharisees who say, "We and they are as blind as bats. If they ever knew, when did they begin to forget what Christ's teachings really mean? They have taken the elequent sie of His Gospel and toned i down to the compass of a mouth organ for their own comfort and of a police-whiatle for their own What have their lives to show that the Son of God died tilm a criminal on Calvary, All that harror and amguish. O Christ. for this cheap commonplace!

One feels that something must fall like a thunderbolt to shatter the illusions and spurious comfort in which so many Catholics tles in Christ's Gethsemane. This half-in and half-out attitude at Holy Mass, these hasty thanks. givings, these muchalant confessions this halfhearted prayer this slipshod knowledge of Christian doctrine all this is due for a harsh awakening We Catholies need very badly to know how much more our Faith is than Rotary (Bub friendliness how if is as word in the hand to sever father from son and mother from daughter, yes, and self from self how it is a fire that burns through and through and leaves no peace for idling along the

Canon de Torey says in The Diary of a Country Pricat": "Comforting truths, they call it! Truth is recent to save you first and the comfort comes after wards, Besides, you've no right to call that sert of thing comfort Might as well talk about candidenced. The Word of God is a red-mot iron. And you who preach it and go picking it up with pair of tongs, for fear of burn ing yourself, you diaren't get hold of it with both hands. Why, the priest who descends from the pulpit of Truth . . . s little hot but pleased with himself, he's not liver preaching; at best he's been purr-ing like a tabby-cat. Mind you that can happen to us all, we're all half asleep, it's the devil to wake us up, sometimes—the apostion slept all right at Gethac-

And here right at our own door stop we have a group of people who pick up the burning coal of the Word of God with both hands while careful people, with tongs in their hands and all the latest appliances for handling burning coals without getting burnt, laugh politely or crudely (as the case may be), or claim that they are not interested or bring out a score of devious arguments to explain it away. I have tried to reason with these people; it's like talking through a glass wall There is only one way to break down this mysterious resistance. and that is by prayer and auffering. And if we will not take on this suffering ourselves, it must come from outside; and that means persecution. Perhaps in

Getting It Straight?

Sursum Corda

By REV. JAMES M. GILLIS, C.S.P., Editor, The Casholic World

According to one school of epistemologish (no extra charge for the 15 word) we cannot know the world as it really is. We look at a mazz, or a bookshelf or a chair or a swall or a mountain or what-have-you. An image of the object a ppears on the retina, a kind of living photographic film in the eye. A titiliation is set up in the auditory nerve which tingles, so to speak in the brain. What comes to the brain, therefore, is not the man or the bookshelf, not even an image of the man or the bookshelf, but merely the excita-tion of a nerve And how can the tingling of a nerve have any likeness to a man or a mountain or whatraot?

Besides, they tell us that once we have got the impression in the brain, we work upon it, and make it over according to our own pecultarities. All this happens without any purpose on our part

can't help it But one thing an honest man can do He can refrain from deliberately tampering with what comes to his brain. A good many men and women seem never sat isfied with the sights and sounds that come through the eve and the ear to the brain. They take what they have seen or heard, and purposely twist it out of shape They misrepresent things even to them-

FAULTY MEMORIES As with the world and things in the world, so with conversations Some people have a constitutional incapacity for reporting incidents as they actually happen. Like painters of some ultra-modernia tic school, they simply will not picture things as they are Nothing seems to them beautiful or true uriless it is tortured out of shape and made over into something that no one can recognize. When painters do this, we attribute it to their peculiar training. When writers or speakers do it, we just put them down as prevari-cators. (You may substitute the shorter and uglier word

if you wish)
Recertify on one day there were in the papers a couple of interesting examples of this curious mania for misrepresentation. One was a report of a Cabinet meet-ing at Washington in which the President and the Vice-President were alleged to have had a dis-agreement. The disagreement was worked up into a quarrel, the Jack Carner was said to have thumped the table. stamped and all but struck the President. The next day Mr. Roosevelt asserted that he knew nothing about the tiff except what he had read in the newspapers He flat by dealed that he and the Vice-President had disagreed and even appoiled a good story about "the chattle being turned out to grass" by declaring it to be made out of whole cloth." And to make the correction complete. he quoted Mr Garner as saying that he had made no such remark to any, one, let alone the Presi-

On the same day, a woman corpaper played up the story baout mbassador Kennedy's refusal to pick and choose American women to be presented at the Court of St James By the time she got through with the story, she had the Boston Irishman putting the blue-blood Yankee Henry Ca-

bot Lodge in his place, by turning down the Sensator's request to have a personal friend presented to the King and Queez. The fact was that the Seznator and the Ambasador, good friends, had agreed that the observations custom nust come to an end and had cooperacted for that purpose

So it goes. Sometimes it would seem that report. Is and newspaper correspondents can get nothing straight even though they are supposed to be professionals at the business of collecting and reporting fact. They knock the fact out of shape, twist it round and round and make it unrecognizable, grotosque. Like a surrealist

I had a little experience myself with one of these Lalsifiers at just about the same tirme. The pastor of the Church where I happened to be preaching a Lenten course, invited a Spanard named Bergamin to present the Loyalist point of view to me to half a dozen editors ance a group of priests, twelve in all. We asked him questions and received what I comsidered to be utterly unsatisfactory replies He said. For example, that there were 4,000 priests going about freely in Catalonia. I didn't believe it. I had reliable information to the contrary. He said he had just come from Barcelona, but I had been in touch with a Carmelite Father, one of four survivors of a monastery of 24 in Barcelona (all the others having been shot, and I had learned that no priest was safe in all "Loyalist" Spain. HE FORGOT

Also, Mr Bergarrain said he had attended Mass in Barcelona only two weeks earlier. Being asked the name of the chaurch for chaphe didn't remember. Asked the name of the officiating priest. he dictn't remember. And so on, Is? wearted of that sout of information and was glad to take my leave to go about may work. I never saws the gentlerman again.

But in a few days my name was used, with these of others, to advertise the orthodoxy and the reliability of the Loyalist "Cath-

My office was beambarded with telephone calls from those who seemed to imagine that I had gone over body and bones, heart and soul, to the at Doists and anarchists. Their log ic. I suppose. was treat of the angient jest, "He who drives fat exers must himself be fat." He who make questions of a communist meast himself be a communist By the same logic. I suppose, Monsigraor Sheen became a plotter agai must the United States when he invited Earl Browder to lunch And our Saviour became a singuer because He ate and drank with sinners' At

least the Pharmes said so. So, sas we go alosang we become more and more ske pucal of newspaper stuff, more send more suspicious of the arts and the wiles

of the propagandist. Of course I don't hold that any opisterraological theory accounts for all this inaccuracy The difficulty is not spist emological or psychological, but maorai. The distortion is due not to a weakness of nature but to destiberate fals: fication So beware the liar and the propagandist By and by you will be-come so exert that you can sexuell propagazada. The atmosphere is suche aged with it (Copyriht, 1938, NC WC)

The Pulitzer Prize

Diocesan Recordings

Those who take that "Cure" be ing pecadled by Jehovah's Witnesses should shove it in the fire

Renders of the CATHOLIC COUR IER who followed the "Sprigle Black and Klan series" of articles which began in the September 23 1980 of this newspaper last year were reading a Pulitzer Prize Winner Amnouncement was made Tuesday that Raymoned Sprigle of the Pittsburgh Post-Gazette, author of the series, toad won the \$1,000 prize for the best reporting or the year The award was made for "his series of articles, supported photostats of the essential documents, exposing the one-time member-ship of Mr Justice Hugo Black in the Ku Klick Klan The articles were run in the CATHOLIC COURTER with the permission of the Post-Gazette and to our knowledge, this is the only Catholic newspaper in the country carrying the articles A nod to William A Lang, former associate editor of this newspaper who handled the articles and who in a CATHOLIC COURIER n. wscast over Station WHAM at the time predicted that the Sprigle articles would be a Pulitzer Prize winner Authoriticity of the articles is thus confirmed in the award made by trustees of Colum-

Yes, Don, to be pro-National is to be for Franco in the Spanish

bia University.

that day we shall understand the warmity mund hopelessness of all things mpan from that spirit the Cathaolic Workers like a liv-

For I am convinced that the Worker is the most Catholic heroic flowering of the Holy Chost and that four generation has witnessed here in America. Its blumders of judgment are no excuse for its exities to stand aloof. "He that is without sin let nim cast the first stone." Many errors will be forgiven the Catholic Worker

Rev. Benedict Ehrmann

civil war and not for Cabellero

Thanks for calling Knights of St. John hall His Excellency, Bishop Kearney as "Volks bischof" theat is the Rev Joseph H Gefell regimental chaplain introduced the Flishop in that manner at the Bishe p's dinner last Thursday and sid That it means "Bishop of the People"

They went up in an airplane to get married, did a young couple here in Rochester thais week, but we thirak that the sacredness of the marriage state is held pretty by when it become the occasion for a high-flying sturet

Maybe we am all so close to what is happening ire our own diocose that we do not get the picture of it that motimer from outside the diocese does. The Rev James A. Murray of Jordan, N Y in the Diocese of Syracuse sincerely paid tribute to the Holy men of this disocese in their annual convention, Sanday in Au-When well-in formed Catholic lay men can get on their feet exerces themselves clearly and cam report the Catholic lay activities the various deanery rep resentatives did at the conon, it shows that our laity are becoming atticu Eate

Feast Days

inday, Vay !-TETE APPARI- . TION OF ST. MICHAEL THE ARCHANGEL

Monday, May 1-8 E. GREGORY NAZIANZEN. Tuesday, May 10-ST. ANTO-NINUS. ARCHBISHOP OF FLORENCE.

Wednesday, May 12-ST. MAM-MERTUS ARCHBISCHOP. Thursday, May 13-ST. EPIPH-ANIUS, ARCHBISHEDP.

Friday, May 13—ST. JOHN THE SELENT. Saturday, May 14_ST. PACHO-