

EVERY THURSDAY IN THIS YEAR for 8 Years

Catholic Courier 1938

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MOST REVEREND JAMES EDWARD KEARNEY, D. D.
Bishop of Rochester

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Malice To None

'ALONG THE WAY'

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

Said the young lady who was reporting in one of our Sodality Conventions:

"Among the plays we put on, was one called 'The World War.' It's the sort of play you could put on in anybody's home. It takes place between a husband and a wife."

Don't throw that dish! SERVED WITH LUNCHEON

My end of the dining car was deserted except for myself. My waiter placed my main course before me, and then stood expectantly. I lifted my eyes to see a pleasant negro, slightly graying hair, and the beautiful white, smiling teeth of his race.

"Where you from, father?" he asked.

(I've marvelled, by the way, that while other so called public servants are so often reluctant to call a priest father, and often brand him miser or the insufferable reverend, the colored porters, red caps, and waiters are exact in calling him, whatever their religion, "father." Extremely earnest or extremely courteous, or both.)

I told him. I asked him his home. It turned out to be Kansas City. Then a suspicion dawned.

"Are you a Catholic?" I asked.

He laughed joyfully. "Ain't boy for fifteen years. Never went to any but a Catholic school in my life. Wife and all my three children Catholic. Two married; youngest son finishing a civil engineer at Kansas U. Just twenty-two, year to finish a six year course, isn't it?"

We talked of New Orleans where he had been educated; of Natchez, most beautiful city he'd ever seen. He ought to come back for the festival, when everybody dresses up as they did before the War, and all the old houses are opened again. . . . of Xavier University for the colored, which I mentioned had been founded by a woman just before I visited it. "Funny," he mused, "but when people do spiteful things like that, it just seems to hurt them. Certainly didn't hurt Xavier. Certainly didn't hurt us colored."

"Twenty-nine years married," he said. "Grand wife, too. I'm twenty-one years with the Burlington. But I'd like to retire now and have a business of my own. No fun being away from our family so much. I've got a house in Chicago." He mentioned the corner, an excellent one on Chicago's west side. "Thought I might go there and open a bar-restaurant. Chicago don't know good Southern barbecue, and my wife's a great cook. I'm tired being shook up by the railroad."

"You must be near your position," I suggested.

"Don't know as I want a pension. Start to me when colored men retire on a pension, they die within three years. I think I'll just quit and keep on working for myself as the boss."

He swept away the remains of my lunch.

"Nice to talk to a priest," he said.

"God bless you and the family," I replied. "and the barbecue stand."

"Hope I'll be able to visit it some day."

NAEL POLISH

One of the subjects on which I seldom waste ink or typewriting ribbon is women's fashion. Yet at a recent convention the other day I stood and listened to a perfect diatribe by a young man on the red finger nails affected by the modern girl. And I noted that many a girl in the audience checked in fingers, but not in anger.

Every age has its oddities in style, but the fashion that makes a modern young woman's nail look like a harpy just fresh from her victim is not the most sensible.

If you have protests, let me send you the name of the young speaker; I'd hate to be clawed by those nails.

NOTE ON INCONGRUITY

The radio was turned on in the club car. Listening to it was a healthy American of the Bobbit type. He was chewing gum enthusiastically. One hand nursed on his knee an apple with an unguaranteed book. His clothes were swinging music in color, and I'm not fond of swing music. An acquaintance entered, and he greeted him with "Hiya, old ax!"

The radio went on relentlessly. It was Emily Post broadcasting the correct thing in manners and deportment.

Feast Days

Sunday, June 19—ST. JULIANA FALCONIERI.

Monday, June 20—ST. SILVERIUS, POPE AND MARTYR.

Tuesday, June 21—ST. ALOYSIUS GONZALEZ.

Wednesday, June 22—ST. PAULINUS OF NOIA.

Thursday, June 23—ST. ETHELBERG, ABBESS.

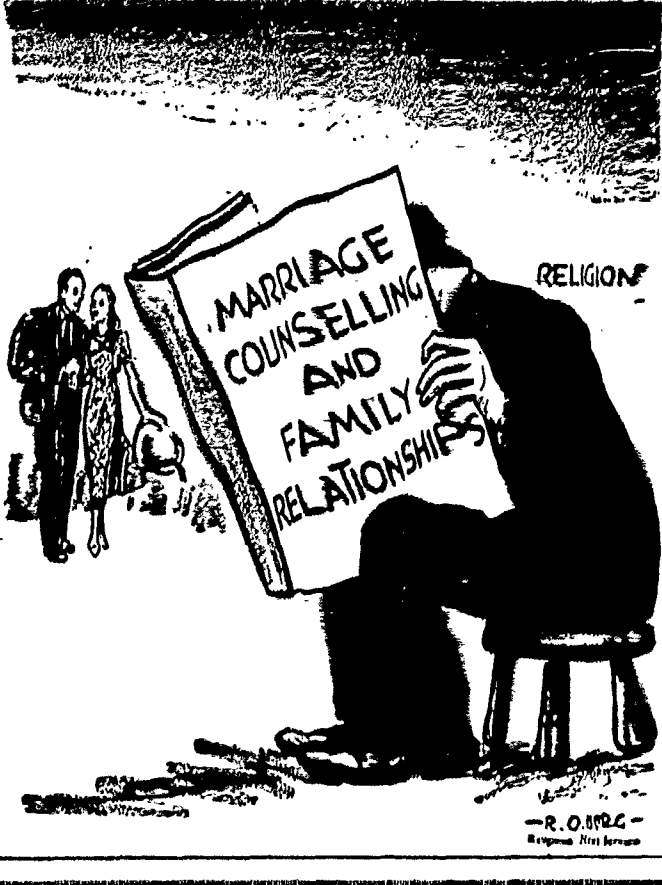
Friday, June 24—ST. JOHN THE BAPTIST.

Saturday, June 25—ST. PROSPER OF AQUITAINE.

The Rev. Peter A. Ervas, pastor of Holy Ghost Church, Coldwater, was honored by the parish at a reception marking his silver sacerdotal jubilee.

Some more are like auto trailers—always behind and being pulled. Fort Worth Star-Telegram.

A New and Important Subject



THE NEW FARM LAW

By REV. DR. EDGAR SCHMIEDER, O. S. B., DIRECTOR, N.C.W.C. Rural Life Bureau

This is an article in a series prepared by Dr. Schmieder for the purpose of explaining the Agricultural Adjustment Act and how to dispense the confusion which the N.C.W.C. Rural Life Bureau believes exists in the minds of many regarding the new farm law.

More than 10,000,000 pounds of food supplies—250 carloads—have been purchased and distributed to needy families in the cities of Chicago and Cleveland by the Food and Surplus Committee Corporation under the direction of the agricultural adjustment administration since April 1.

The food situation among the poorer families in these important centers had become so acute that federal aid was asked in the Boston milk case. 8000 quarts of surplus fluid milk are being purchased daily and distributed. Many other cities have been likewise aided.

In the last four years, through surplus removal programs, developed by AAA and carried out by the FSC, there have been purchased and turned over to state relief agencies more than 2,765,000,000 pounds of foodstuffs.

The standpoint of agricultural relief is to improve conditions for farmers by diverting surplus supplies of farm products from normal commercial outlets, and, from a broader point of view, to include distribution of these surplus supplies to areas on relief. Almost every important type of foodstuff has been distributed in this manner.

SHIPMENTS WAITING

Foodstuffs distributed in Cleveland and Chicago included potatoes, potato flour, butter, rice, beans, canned peas, oranges, prunes, cabbage and celery. Orders covering five carloads totaling 300,000 pounds of prunes for Cleveland delivery, are in California awaiting shipment and diversion to Cleveland or additional quantities of this commodity are to be made. Orders covering two carloads or 40000 cans of peas are at various vendors' plants in Ohio awaiting shipment and additional quantities can be shipped from Wisconsin.

The drought crops of 1931 and 1932 the FSCC purchased and distributed 920,000,000 pounds of fresh and canned beef, mutton and salt pork, canned and fresh wool and miscellaneous meats. Grain products including flour, cereals and rice to the value of 650,000,000 pounds have been bought and distributed and a total of 560,000,000 pounds of vegetables.

MORE POTATOES

More pounds of potatoes than any other vegetable have been handled through foodstuffs in the past. Orders covering 650,000,000 pounds of cheese, dry skim milk and evaporated milk, butter and lard, sugar and cane and sorghum syrups, eggs, totaling 9,500,000 dozens, and frozen and smoked and salted fish, citrus fruits, including fresh and canned grapes, fruit, apples and dried fruits.

Purchase of surplus products is not made until after state relief agencies have notified the FSCC the quantities needed. State systems of distribution vary little up to the point of local delivery.

In some localities trucks are sent out from the warehouses on planned routes. In some localities delivery is made through the co-operation of local grocers. Other localities distribute supplies through special stores and depots set up in convenient locations.

REGULATE DELIVERIES

Surplus commodities are delivered only to persons certified by the public welfare department of a state as being eligible for public assistance in the form of general relief, old-age assistance, aid for the blind, or Farm Security administration grants. Limiting deliveries in this way to families of abnormal buying power assures that the surplus distribution will not interfere with the regular movement of the commodities in commercial channels.

AAA officials believe that far-reaching and enduring benefits to farmers will result ultimately from the purchase and distribution programs. People who had never used many of the products distributed have become additional customers from having acquired a taste for the products. In the case of grapefruit, for instance, in areas where the fruit was practically unknown, it has become a popular article of diet.

Many distributors have written the AAA emphasizing the need for distribution of grapefruit. This has been helpful in creating consumer demand. Dry skim milk, unknown in many areas, has also become popular.

The area of distribution of surplus products has been widened so that now it covers most of the states.

The fact that AAA is responsible for the purchase and distribution of food to the needy is known by comparatively few persons. AAA has been to its efforts to adjust the huge surpluses which prevailed in 1932.

Postponed because of the death of the Most Rev. John Francis O'Hara the state convention of the Knights of Columbus was held in Rochester June 16 and 17, 1938. Tribute to the memory of Bishop O'Hara was voiced at the convention by the Most Rev. John J. Conroy, O. S. B., Superior of the Holy Name Society and the Rev. Thomas F. O'Hara, O. S. B., Superior of the Holy Name Society.

His Excellency the Most Rev. Archbishop Thomas F. Healy officiated at the solemn benediction of the Most Blessed Sacrament in the cathedral of the Holy Name Society of the Holy Name Society.

The Rev. William H. McFadden, pastor of St. Stephen's Church, Geneva, celebrated the 25th anniversary of his ordination to the Holy Priesthood. The jubilee services were presided by the Rt. Rev. Mgr. Walter Lee V.F. A cablegram of congratulations received from His Holiness, Pope Pius XI was read. Civilians joined in paying tribute to Father McFadden.

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A Brave Venture

'LIBRARY SIGNPOST'

Sheed and Ward in England have started a venture that is revolutionary in the Catholic publishing business. It represents the kind of self-sacrifice and disinterestedness which alone can bring us out of our dark disorder.

It is a brave new venture for that brave new world which is now ready for birth in the womb of the present.

It will mean a risk that may wreck their publishing business. But they are taking it with commendable abandon.

This is the logic of it. Here are thousands of people looking for the reasons why and the answer to the world's question, So What? when God is being discussed. These answers are not lying around loose, and most people are no readers of the great mass. And that means little or no mental preparation for the great battle of ideas which is the prelude to revolution.

Books are the only practical solution; but books are so expensive. They have to be, if publishers are to realize any livelihood out of their limited school of readers. But there you have a vicious circle—books are expensive because readers are few; readers are few because books are expensive. That means little or no reading of the great mass. And that means little or no mental preparation for the great battle of ideas which is the prelude to revolution.

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Sheed and Ward have decided to throw prudence out the window, and to reprint their most valuable books in shilling editions (a quarter, in our money). Among the first titles will be 'Survivals and New Arrivals,' by Hilaire Belloc, 'The Trinity,' by G. K. Chesterton, 'The Unknown God,' by Alfred Noyes, 'The Bellef of Catholics,' by Mgr. Ronald Knox, and 'The Spirit of Catholicism,' by Karl Adam.

Where you have some Catholic masterworks of the last ten years being made ready in pocketbook editions for a mere quarter. As far as I know, Sheed and Ward are the first Catholic publishers to do this. In England, they have been doing it for a few years. They are reprinting a few of the rank of mere business into self-sacrificing Catholic Action. It is heroic. We can hardly challenge our other Catholic publishers to do the same; but we can ask them to try.

Now what started all this? Well, here again the push came from our Communist friends on the outside. Over in England they have a Left Book Club which has bought a few books with low priced anti-God and anti-religious books. Mr. Gollancz, who is responsible for this was slated to come over to New York and launch a similar work before the Communist Congress in New York last year. Now he has a movement as lightly geared as this, with books as expensive as the usual run of Catholic books is like asking David to fight Goliath in the armor of Saul. Sheed and Ward are bravely meeting the challenge; but they are gearless themselves just as lightly.

We can hold our breaths now to see whether this indispensable firm will go under, or whether the Catholics are really at a corner enough in their challenge; for cheaper books are really round and make up in numbers for what the books lack in price.

It really does seem like a dramatic challenge for a shilling. (One of his early collections is entitled, 'A Shilling for Your Thoughts; we can now say 'The same to you Mr. Chesterton.' And I think he will clap hands in his celestial place that it is so.)

Consider the following appraisal of the appeal of Communism. I think it goes right to the heart of the matter. It is by Michael J. Bergin in a review of the book 'The Communist Manifesto' and 'Man, in the Catholic Herald' (London) of June 3, 1938.

"Where does Communism's main force lie? Is it in Marx's philosophy? In his economics? In his materialism? In his simple assertion that Communism will turn the social system upside-down, reversing the respective position of the 'haves' and the 'have-nots' in its Athenian materialism? Or is it in the other factors enter into the complete picture, but in my view, lies in the fact that it has created a myth of extraordinary effectiveness of which the main feature are ACTION, a NEW START for a tired, chaotic and unjust world, and HOPE for the underdog and cog in the mechanized industrial world. It is palpitantly necessary to grow up anything it feeds upon like an anemone, and it is utterly hopeless trying to explain or hedge it."

One of the main purposes of the book is to show the new line of Catholic novels, by Margaret Sothel, is to show precisely this point, how Communism powerfully appeals to so many sensitive and otherwise intelligent people. From a reading of it you get the thought: If I were not a Catholic, an ardent Catholic, I would almost certainly become just such a Communist as Sophia von Koulitzka (who is the German girl in the story).

It is palpitantly necessary to know this power of our enemy. Otherwise we cannot help them in the only way they can be helped. They are not being helped by such tactics as those of Catholic Mayor Hague of Jersey City, or by such reforming as the Knights of Columbus are doing, or by the brow-beating of the American Catholic Press.

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So, Morals Must Wait? Sursum Corda

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

How long since was it that some one suggested a moratorium in science? That science should slow down or perhaps stop still, and give morality a chance to catch up?

Perhaps it was a year, perhaps two, perhaps three. And with time, science keeps pace. They tell us that there have been more mechanical inventions in the last 5000 years than in the preceding 5000. Inventions for transportation on land, under water and in the sky, for illumination, for entertainment, for manufacture, for "efficiency" in a thousand different lines.

But while time and science have gone plunging along with almost the speed of the stars, morality has made progress at the pace of a sloth. Some say morality makes progress like a crab backwards. On second thought, let us make use of an excellent simile. The old definition of a crab is a red fish that walks backward. It is of course wrong on all three counts. But I once saw a little dog (no bigger than the infinitesimal Childs which could walk no way but backward) One day he backed himself off a high porch. So perhaps the foolish little canine suicide will serve better than the crab as a symbol of modern morality. If it keeps backing up it will one day back itself off the earth altogether.

Well, if science is tearing along and morals are slipping back, why not a moratorium? The answer of course is that the man who made the suggestion must have been spoofing. Science is like the express train in relation to the "hick" town.

Does the express stop at your station? said the city slicker to the resident of Squeeduck "Stop?" was the answer. "It doesn't even hesitate!"

Science doesn't stop and doesn't hesitate. If it gets so far ahead of morals that morals are left out of sight, well, as men say, "It's just too bad" for morals.

Meanwhile, in face of the ever-widening gap between science and morals I mean "modern" morals are, as philosophers who say that the year 1938 is too early in the history of the human race to present a workable system of morality.

Some time ago in a "liberal" journal (too liberal, if you please) I stumbled upon a review of a book called 'The Concept of Morals.'

The writer claimed to be a modern. "The reviewer claimed to be even more modern." They were, in fact, philosophers. "Morality is a human device, relative to the needs that created it." Scientific instruments and inventions are a human device. Inventions are a human device. But inventions are not philosophy. The modern human device whereas morals are an antiquated human device.

HANK IMMORALISM

I once met a man—a clergyman, if you can credit the fact—who was bragging of the fact that truth varied from age to age, that what was true in the 16th century of the 13th need not be true today. As of truth, so of

virtue. What was moral 100 years ago or 500 is not necessarily moral today. A clergyman preaches that from his pulpit and presently we hear "Christians" explaining solemnly that "adultery" as it used to be called and other so-called sins—the inverted commas on the obsolete word "sin"—though they were sins in the days of our grandfathers, are not sins any longer! And on such rank immorality philosophers venture to build our ethics, that is to say, a philosophy of morals.

To what depths has philosophy fallen! Plato called philosophy "Divine." St. Thomas called it "the handmaid of theology." In our day it would seem to have come a progress, leading men to sin and assuring them that after all, sin is no harm, and indeed that sin is not sin.

AMAZING OPINIONS

To return to the book, and the reviewer. He expresses some amazing opinions—for example, that there can be no hope and no expectation of a valid ethics until we arrive at a "correct" judgment of right and wrong. Two thousand years have passed since Christ; three thousand since Moses; and the Lord Himself only knows how many since Adam and Eve, and we don't yet know what is right and what is wrong! He says that the only ethics arrive at a worth-while ethics until we find "human equivalents for all human impulses, those that have been traditionally repressed no less than those that have been traditionally fostered. Make what you can out of that. To me it seems to mean that we must find a "moral equivalent" for lust and theft and murder. If we have to wait for that, we shall wait a long time.

WHAT WONDER IS IT?

Also, says this ultra-liberal more than modern reviewer, we are seeking a theory of morals "truly empirical or scientific," but that "such a theory will have to wait until we actually begin to build a society which is capable of meeting the human demands of its members." That means another long wait. If it has taken us 3000 years or 5000 years or 500,000 years to find out what is right and what is wrong, what a good and what is bad, and still we don't know, what wonder is it that science has got such a "head start" on morals, or that the distance between them has grown so great that there can be no hope of ever bridging it?

But of course all this "scientific" and "philosophical" tripe need not affect us Christians. We see it for what it is, a lot of hifalutin verbiage that makes men comfortable in sin.

It won't work. The human conscience is against it. Also the Greatest Moralist Who ever lived is against it. He said, "Heaven and earth shall pass away but My word shall pass away." And again, "Whoever shall violate the least of these commandments and teach men so to do" is a scandal-giver and it were better for him that he had never been born. The "modern" and "scientific" philosophers are after all only panders.

Quotations

"Unregulated competition among workers for jobs, forced upon them by the opposition of employers and bankers to unions and labor legislation, has over the course of years made a few hundred men in the country immensely wealthy and placed in their hands a dangerous power over the lives of the rest of the population." *Wages and Hours of American Labor* (N. C. W. C., Washington, D. C.)

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"The interlocutor was a Squire."

"The chorus was composed of Squires."

"The end men were Squires."

"The attendance was 1750 (this broke a record for local amateur productions)."

"Are they proud? Of course they are and they should be. Congratulations to the Squires and Co-sponsors."

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Diocesan Recordings

Browder, the Communist "big-er," would like to make all Catholics "Charlie McCarthys" to his "Mr. Bergin."

One of our operatives reports this as being in the cockpit of a racing automobile both a Mason emblem and a St. Christopher medal. We would like to believe that the car's driver has faith in St. Christopher's powers of intercession and that the medal is not just placed in the car as a lucky charm. Unfortunately this is the use made by many of St. Christopher medals.

An exalted reader called this week about witnessing children's reaction to a motion picture, Sunday, in which the gangster motif was again brought out. The youngsters, she said, became greatly excited and talked loudly of the figures on the screen whose actions they would like to emulate. The picture was classified as Class A-2, which means that it is considered unobjectionable for adults. The incident proves that parents must watch the Legion of Decency ratings and keep their children from seeing pictures which are declared objectionable for young minds. That is why the Legion of Decency list is compiled and printed. It's up to the parents to check on the kind of entertainment their children are enjoying.

A nod to Columbian Squires of Auburn is given in the June issue of the Columbian Squires Herald. The national organization's paper commenting on the Squires' minstrel show, states: "It ran three nights."

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GRATEFUL MEMORY

Direct successors to the Apostles, the Holy Bishops in following in their footsteps, have brought down to us the Church as Christ founded it.

They fulfill the obligations imposed upon them as the leaders of the Church, teaching, as did their predecessors, the doctrine of the One, Holy, Catholic and Apostolic Church.

In the conditions of their times, they labor zealously to see that the Church may continue on growing as was the command of Christ when He commissioned His Apostles over 2000 years ago.

These Bishops are called to their eternal rewards in that they have achieved in their lives what should be kept fresh in the minds of the people.

This diocese the opportunity to recall the deeds of the founder of the Diocese, Bishop McQuaid, and the Bishop O'Hern, whose influence extended to all with he came in contact, has been made possible by the work of the new and permanent tomb into which the remains of the two well-remembered Churchmen have been placed.

Sunday the annual Field Mass of Rochester Regiment, at St. John and Ladies' Auxiliary will take on significance. The occasion will mark the blessing of a beautiful burial place for Bishops of the diocese in Holy Sepulchre Cemetery.

Who can will visit the tomb and breathe a prayer for those Bishops whose zealous deeds have left much for the people of this diocese can be truly grateful.

THE TRUTH COMES OUT

Varied reactions have followed the contest conducted recently by America, the widely-read secular weekly, which brought out so well the extent of anti-Catholic bias in the press of this country.

The contest has revealed the subtle manner in which this material, describing the Church, has been eased by the editors to appear on the printed pages of newspapers, magazines and books.

Such an exposure of unfairness met with the acclaim of many loyal Catholics and other fair-minded persons who would have the Catholic Church presented in her true light.

Some of the non-Catholic publications did not react so favorably. At least, those quoted in Time Magazine of June 13, 1938, would not so indicate.

Reported Time, this past week: "When America, able weekly, announced a contest to discover anti-Catholic bias in the U. S. press (Time, March 7), the Christian Register (Unitarian) snarled: 'The Roman Catholic Church represents the most powerful organization of bias anywhere in the world.'"

"There is something very dangerous about the doctrine that only the truth has a right to be heard." Said the Christian Register. "A large section of the American press is having a bad case of jitters over the attitude of the Roman Church. It is a pitiful exhibition . . ."

These quotations lead to queries:

Is it wrong to be biased in favor of the right? Does not every publication pretend to present only the truth in its pages? Shouldn't only the right be heard? Shouldn't editors and their editors jitters when they have pointed out to them the difference between the false and the true?

Why should the editors of non-Catholic publications become so disturbed over the fact that the Catholic Church is seeking only to be presented as she is, not as others would have her appear?

Should the editors of those papers should be as disturbed over the fact that the Catholic Church is seeking only to be presented as she is, not as others would have her appear?

THE NEW BROWDER METHOD

Shouldn't the followers of Browder to begin with be the locality?

Mr. L. Browder, leader of the Communists at the recent convention in New York issued orders to his satellites throughout the country to offer the hand of "brotherly cooperation" to Catholics and other religious and social groups. Catholics can have no part of it.

They are distributing their "poison-pamphlets" to the unsuspecting Catholic to believe that Catholics can work together.

It was pointed out in the Holy Father's magazine, "Communism." There can be no work together between Catholics and Communism. The aim is for an atheistic state. He would like to see in his social program, only later Communism would come into control.

Communism would come into control. It would be the aim to check the spread of Catholicism in a clever and subtle manner. Communism would come into control. It would be the aim to check the spread of Catholicism in a clever and subtle manner.

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