January-26, 1939

Love? or Hate? LIBRARY SIGN POST

The Centurion who came to Christ was a pagen, but Christ sid of him, "I have not found so mant Taith in Israel."

Our Bleund Lord knew how to fact good wherewer it hay, He shows His Christians that they must use love and sympathy to help save their fellow-men for

He "consorted with publicant rice "constructed with publicants and sinners," silling to undergo the reproach of the name "wing-bibble." "eating and drinking with sinners," that He might "isve the lost sheep of the house of "servel." of Israel."

of Laraci." "The pearl of great price" was buried underneath their ain and imorance, and He was willing to sell all that He had, that He might purchase that field and gain the pearl. Do we disdain any of our fel-low-imen? Do we tack labels on them to juilify ourselyes? Do we

therm to justify ourselves? Do we ine them up as "Communists," "Naxis," Fasciats," "wops," "da-focs," "chinks," "niggers," "lesser breeds without the hw"? How dare we be so confident? Are We so sure that Christ will not have to say to some of us what He had to say to the Pharisees, that "the publicans and the harinst the publicants and the mar-lots will go into the kingdom of heaven before your"? Injustice and harlotry are grievous sins, but there in one, more grievous silit. and it stands at the head of the capital sing.

If we are going to bring our enemies to Christ, we must keep our eyes open to see the good that lies hidden in them. Where, until Christ came, were there eyes to see the good in a pagan centurion, in a Chanaanite woman whom even the spostles wanted to chase away. in a heathen woman troubled with an issue of blood and, wishing not to bother Him, touching only the hem of His garmant in great faith; in a Garattney demoniac, allowed to rest at the Master's feet.1

How was it that the pagan Magi were going to such pains to find the Enviour at His birth, and the chosern leaders at Jerusalem did not move a finger to meet Hin? How was it that Christ pro-claimed a seven-fold "wos" spainst the leaders of His people, but had only words of mercy for the Samaritan Movement for Samaritan woman, for the Hagcialon, for the adultaress, for he penitent thief on theo rou! What did it means that Christ hould ironically making the role of mercy in the parable to a Sa-maritan flow half-breeds to the Jew). after a Jewimh priest and a lewite had passed it by?

Oh. yes, there is much good amoung our enemies, and we will the worse Pharisses in our own day 12 wa krep over eyes closed

to it. But we are one this good unless we try but chesiles. The great visiting of our time will be only a visiting of Sove Not in

tomes of theology, mor in disputes tomes of theology, mor in disputes that are and the living actions of the cor-poral and spiritual works of the paper's Golden Jubiles.



NOT IN OUR HAT!

Washington Daily News

Yet our home-grown "diplo-

Russian war. The impetuous and

who are not to the manner

Sursum Corda

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

INNOCENTS ARROAD

There has just come off the press a book which strengthens the suspicion that our American born, still less to the manner trained, but who have been diplomats are "Babes-in-theanatched out of a law office. Woods" compared with European from an editorial desk, or off the and Asiatio practitionsen of the popular lecture platform, have fancied themselves in the role of tricky art of international nego-Cyrano de Bergerac or D'Artag-nan in diplomatic sword play. tistion. In the 030 pages of The Far Eastern Polley of the Unified Over His Depth Take Theodors Roosevelt, for Binies by A. Whitneys Griswold there is abundance of evidence example. Cecil Spring-Rice, am-basador to the United States that George Washington's advice about "entanging foreign alli-ances" still holds good. Some of our political leaders seem to have from England, estimated Teddy's mental age at 6 in the matter of diplomacy. Allan Nevins, raview-ing Griswold's book in the New imagimed that we could still all the troubles in the world with York Times, after saying that the earlier President Roosevelt what the sophisticated Europeans call our American naiwete. "plunged into deep waters and splashed back by blind luck" adds

In the course of centuries the that sometimes, as in the Alge-ciras case, poor Teddy didn't have diplomats of the old world have produced a bewilderingly complex the luck to splash back. He got out of his depth and never reached dry land again. So too, political situation. In diplomacy there are wheels within wheels. maxes within makes, and puszles in the settlement of the Japanesethat would make Houdini squirm in his grave. Squirm but not get out!



or-to play the part of the merci-ful referce, and stop the bloody bout What he didn't know was that England backed him so that she

words of the First Command-ment; viz., "Thou shalt not adore them nor serve them." Protest-ants, on the other hand, contend that the making of statues and pictures is forbidden by the First Commandment and that the words, "Thou shalt not adore them nor serve them" constitute the second Commandment. What Should Ose Think About Eve-

By Talbart

Concerning evolution as applied to man, it is the teaching of the Church that the soul of man is

not a product of evolution but a direct creation of God. The doctrine that the body of man was evolved from the animal world has never been officially con-demned by the Church, but it is so contrary to the mind of the Church that practically no theologian of repute holds to it. Man's dignity as man would seem to forbid such an assumption. Let those who claim kinship with the ape glory in that hypothesis if they will. We fail to see any sense or science or semblance of glory in it. "Thou hast made him," said the Psalmist, "a little less than the Angels; Thou has compared him with scient and he crowned him with glory and honor" Ps. 8).

The Catholic Church does not

The Catholic Church does bt omit the skond or any other Commandment from the, deca-logue. The Old Testament tells us that there are ten command-ments Expod 20, 1; Deut 5, 6; but give no indication whatsoever as to how they are to or divided. Catholics and Protestants differ in determining what concludes the First Commandment.

the First Commandmant. Following the example of St.

Following the example of al-Augustine, Catholice argue that God forbids the making of graven things as statues and the lifenese of such things for the purpose of worship and that this is implied by what we regard as the loang

CATHOLIC COURIER '

What Do Catholics Think of the Biblet The Bible is the history of our Lord and Saviour Jesus Christ. The sacred story is recorded in seventy-two separate books which make up the Bible. These books were written over a period of aix teen hundred years beginning with Moses and closing with St. John. These books are the work of some fifty different authors; they vary in style, in purpose, and in content as widely as legislation differs from poetry and history from preaching. Yet they com-pose one book because in it many books become one; all having one primary author, God the Holy Ghost; all having one common theme, Jesus Christ, the Saviour of Mankind. Through them all there runs a golden thread which links together every incident and makes the whole to be one.

The New Testament in the Old is latent: the Old Testament in the New is patent; the golden thread which binds all together is the Laspiring hope of Patri-arch and Proyhet, the hope fulfilled by Apostle and Disciple, the Divine Life on earth of Jesus

Carlst

GOLDEN JUBILEE YEAR

... the fiftieth anniversary of the original local beginnings will make 1939 outstanding in the bistory of the Catholic Press in Rochester. A holicentury spon will be climated with new growth in willingness and ability to serve the Diocess of Rochester and its people.



1939

1889

First, and even foremost, in the events of the Golden Jubilee Year is the Fourth Annual Press Crusade 1939 appropriately called the

GOLDEN JUBILEE CRUSADE



world of ours for Christ.

What good does it do to open our mouths, when their ears are ahut 🔊 We will be far more potent if we spin our eyes in sym-pathy and our handle and hearts in charity.

Charity of judgment demasks that I try to understand the Com-munism the the stand the Communist, the Nati, the Fascist. When I try to understand a man. il does not follow that I agree with him, or that I wrant to agree with him, or that I wrant to agree with him. I can still hold fat to my own convictions will have Catholic Press Month understand hais. But if I The Knights' Crusse for Chris-o help him, I must under- tian Justice as carried on by the want to help him, I must under-stand him. Very few men are fools all the way through. In most men it isn't all cockis. As a good Christian I must try to have a sharp eye for the wheat If I show a Communist that I admire his seal and respect his

championship of "lost causes," and above all if I show him in action that I have as much seal and sympathy for the power, it may be that he will pay me some attention and give some regard to I say. But I must be conwhat cemed to win him, not to beat him. May I respectfully suggest that technique to mome of our speakers and editors?

I do not at all mean that we Catholics must give up the apostolate of the word. But for every minute that we speak, and for every paragraph that we write to uphold the truth, there should be an hour of action-prayer, per sent to Spain.

If that be the case, then our words will never be hard or conwords will never be main of con-tentions. We will not be "finying" the Communications or pitting our-selves against them. We will see them as "erring brothers," and we will strive to braild upon the good that our sealions love has discovered in them. discovered in them. We may find that that good is some value of own Christian faith which we had forgotten and which had taken a wild and strazzge shelter in their restless souls.

this sounds, like misguided love, I ask you to read again what Christ did and said about publicans and sinners. Let us not tearful, where He was strong: not timid, where He was courancours. He was the Light, and that Light was not darkened as it moved in the darkeness of miserv and sin. We bear that Light within us, for we are bearers of

Christ every instant we are in the siste of grace. We may not hide It under a bushel; we must set It more a condenticit that It may shine for all who are in the house, that all most new are It and glori-

for our before who is in heaven. The following beside on the molern sposiolate of charity and light are in the Catizolic Evidence THE WORK-

THE BY MULTER FORMARE TO RAUTE By Desting Day. By

Pad Manly Parfey.

Quetations from the CAHOLIC COURTER editorials on keeping the Spanish embargo have been picked up on three occasions by the N.C.W.C. News Service in reports on what the CatInolic news-

. . . China_ exhibits in their Coursell rooms. two councils will be more effective. Laymen in those two units of the order will become better informed by going to the right sources.

The Caholie Activity Committee of Rochester Couracil, K. of not content with conducting special mestings at which Chris-topnar Dawson's book, "Religion and the New State," is being in-telligently discussed, has installed a Catholic pumphit and newspa-per rack in the circl rooms. Younger members are being encouraged to get on their feet at regular council meetings and spe-cial meetings to give their views on current problem. Azimunition is being provided from the new rack. It is not the kind of ammunition, however, which Amer-icans in this country do not want

Encouraged by their pastor, the Rev. John F. Muckle, purthioners to the sumber of 770 signed their names to positions requesting Congress to keep the Exnbargo on arms to either side in the Spanish War.

. . . "My Sather has taken the Courler for several yett, and we find it indispensable in our home,"---recently wrote Miss Charlotte Kesting of Mount Morris.

The Columbian Sentres Circle recently formed in Newark has won wide acclaim for furnishing blood dionors in Al SigT's Legion Service to the community on the part of a Catholle lay organiza-tion is always commerciable.

Reports owne from Hollywood that Americans will be stressed in future productions. Protests against "Blockade," the un-American propaganda fim, snust have had their effect.

Your discense newspaper serving two purposes. One in giving the Catholic view on cur-One in rent questions. the other in serving as a reference which the views are sent to sectriar publi-cations in letters from the read-

RESTORING ALL THINGS. By John Fitzaines and Paul ins ... Rev. Benefict Manuality a Back

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lent to Japan. Japan had won every big battle but had come close to bankruptoy. Too close for the comfort of the Bank of England. So in steps that philanthropic American and peranthropic American and per-suades the combatants to accept peace. We served the purpose England but incurred the hard of Japan and—into the bar Now look at Japan! When

t not lose the money she had

Commander Perry "butted in" to the Orient and shook up Japan from her centuries-old size, our diplomats did not dream that what we were really doing was to turn the little yellow man's strention away from his parasol, his chrysarthemums, his symbolic rock gardens and fish ponds. to

interest him in battleships, huge armies and world conquest But now, if you please, a Japanese newspaper informs us that if we fortify the Island of Guam, which is ours, "the Japanese people will blow the American navy to bits!" A PROMISE UNKEPT Then there is that perilous pledge we gave under Wilson to marantee the territorial intes-

rity of all signatories to this covemant." One of the signatories was China, Poor Chinal As Japan is cutting into her integrity, what are we doing to make good our promise? Why did we make the promise? Didn't we ste the dif-

ficulty - the impossibility - of keeping it? And those peaky Philippines. Mr. Griswold recalls the esgeness

of Captain Mahan, Theodore Roosevert, Henry Cibot Lodge and other American imperialists to involve us in the Far Pacific. What business have we there? "Business" is the answer? Well, then, what call have we, a repub-lic, to take on foreign colonies,

like ancient Rome of modern Eng-land? It isn't in our line. We shouldn't have gond in for it Now that we have the Philippines, must wandefend them? Who says so? The people? Do the people want these remote islands badly

enough to gfiht for them? Did the people ever want them? ' We used to think that if ever we did have a diplomat worthy of the name it was John Hay, Bust

or the name it was John Hay, is it under the scrutify of Mr. Gris-wold even Mr. Hay turns out to have been-to borrow Mr. New-irs' phrase-"a child wandering in political and diplomatic mases of which it understood too little." Truth is, the Europeans laugh at us and the Asiatics smile their bland incrutable smile when we only a dip little diplomary Behave

take a dip into diplomacy. Babes in the Woods? Perhaps the more in ine woods: Fernaps ine more appropriate phrase would be "In-riocents Anoned." So let's stick to our knitting here at home. We have a fairly

here at nome. We have a fairing sizable job to take care of our own political and social problems. If we attend to them, we shall not have time to go 2,000 miles across the Atlantic or 10,000 miles across the Atlantic or 10,000 miles across the Atlantic or for trachs.

Corright, 1934 N.C.W.C.I.

you think of the Bible?" we have here the answer of the Catholic From start to finish i Church. is the Biography of our Lord and Saviour Jesus Christ; Christ in vision and in prophety in the Old Testament, in fish and blood in the New; the brightening dawn, the brilliant sunrist, the clouded noonday, the glotlous sunset of the Son of God; the complete history of the Saviour of the human Such is the Book of Books;

such is the Bible. TLUIS CONTRACTOR

Five Years Ago -in the files of the CATHOLIC COURIER

From the Jan. 25, 1834, Issue The Rev. William F. Bergan Catholic Chaplain at Auburn prisor, was guest of honor and principal speaker at the banquet of the Young Ladies Sodality of Geneva.

Sister Mary Joseph Connor died at the Motherhouse of the Sisters of St. Joseph in Pittsford on Jan. 21 in the 53rd year of her religious life.

At the regular meeting of the Young Ladies Sodality of Nazar-eth Academy, the Rev. John Lynch spoks on "Help For the Missions.

Antonius De Surts of Warren Street, finished a reproduction in wood of the Baldschin altar of St. Andrew's Church, Pasadena, Cal. It stands three feet high and was copied from a magazine picture of the original.

Min Julia Sherman was elected Federation of Nurses. She succeeds Mrs. John F. Rurnett.

An anniversary mass was cele-braned in 30. Stanisland Church, Cloopers Mass, in honor of the soth welding anniversary of Mr. and Mr. Jaseph Koskowski, four some, all priests, officiated, smoong there, the Rev. Julius Koskowski of Auburn.

Clips

The editors of the leading Com-minute newspaper in the United States were thrown inte a united moil a few days before election by a typographical error which appeared in an article boasting about Communist political activ-files in Masschusetts. The last paragraph of the story, read, in part: The Communist Party is waging a victous campaign for an Want day the paper came out with a correction. It seems the size-tence should have read a vigor-eus campaign. The Catholic News, New York.

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Catholic

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