May Ros Mary

From ahrine and alters in every part of the world arise the prayers and hymns of those who would honor Mary in her Month of May.

Great is the spirit of devotion to the Mother of God! It is found in the public services in parish churches, it is found in the devotional shrines in our school rooms and in our homes: it is found in the hearts of all that vast my of men and women, young and old, who revere Mary as the Mother of God and as their Mother.

In this lies the only hope for the world. Destructive philosophies are abroad in every land, pagan isms seek harm for all mankind. Morals are attacked, virtue is assailed. Men band together to do the devil's work. So great is the stir made by our modern Communists that one forgets how small a group they are in most of our communities. They want the world for their own!

But against all their pagan practices, against all their pagan ambitions, against all their pagan inhumanities, tands the devotion of our millions who are dedicated to the Mother of God, and to all that She stands for. Faith in her Son and in all that He teaches; hope for those graces that alone can make life understandable and worth while; ove for God and for Himself and for man as a child of God; all these are fundamental in our love for Mary.

Our hearts pour forth their protestations of love for Our Blessed Mother, our lips sing her praises in song and canticle, our souls are raised up in prayer to Her. May for Mary! May as the month when we give special attention to our duty of praising Her, in fulfilment of the prophecy She spoke in the Magnificat - "All nations shall call me

Lat such one of us do something worthwhile for a world threatened by Communism, menaced by impending war, let us give May to Mary!

A Monroe County Peace Memorial

America has waged war only as a means of bringing peace to the world. Our boys have labored and sacrificed and fought and bled, not for love of the conflict, but for love of peace. They have died, many thousands of them, in proturing peace for their country and for the world. Brave men, dedicated souls, they deserve the best their countrymen can give them. When Monroe County sets out to give them a dignified and lasting memorial, it makes it a Peace Memorial!

A Peace Memorial! One that shall serve the cause of while it acclaims the bravery of those who for peace have made the supreme sacrifice. A Memorial that shall selebrate the cause of peace while it serves in ways that are approved and effective the better things that peace makes possible. Community service to our men and women, character building equipment for our young sople, cultural and athletic advantages for our boys and rirls, -all are provided for on the plans prepared for Monros County's Peace Memorial by the Committee in Charge.

For the better things that peace makes possible! Conventions from state and nation will find the memorial a standing pledge of welcome, providing for hospitable attenion to all the needs of the many thousands attending. Athletic events on the highest scale will find in the Memoral renerous provision for crowds our community cannot now accommodate, Musical events, colorful pageants, educational meetings, boxing eventus, local gatherings of our legion men and of other organizations, will find a worthy home in the proposed Memorial.

Officers for the various veteran societies will be an important part of the contemplated structure. Commandleading place in the Memorial will be the stately hall given over to a shrine commemorating on an altar-like plaque the brave men who gave themselves that their country might have the blessings of pence.

Rublic-minded men of every party and walk of life, have united in a common effort to give Monroe County a Peace Shrine worthy of our revered veterans. Private contributions amounting to some \$1,600,000 are at hand: \$4,000,000 more will be raised by the County to complete the project in all its parts.

Every citizen will be able to give his approval to the erection of the Peace Memorial in the special election late this month when the referendam is submitted to the citisens, If you believe in a worthy Peace Memorial, if you feel the County needs the continued blessings peace makes possible in cultural and educational and athletic advantages for all the years ahead, you will want to vote YES on the

Christ Calls All

Christ calls all to Himself. He came to save all, He died to save all, He arose to save all. Christ calls all to salvation. For men He left His Church as the only means of salvation. No man can hope to be saved unless he is ready to do the will of Christ; if he knows the Church to be Christ's Church, he is bound to embrace it as the way to

Catholics must be ready to help their separated brethren in their quest for Christ's Church. By prayer, by understanding advice, by intelligent words on things of faith. they must be ready to sell the Church to which Christ

The Joy of Redemption

The way to happiness for man is the way of redemptions By Adam's sin and by actual sin, every man was under the slavery of the devil. Sold to Satan, he needed One who would depurchase him for God. Only by reunion with God could be find happiness, in this world, eternal happiness in the world beyond. No oy could be his without the redemption by Christ.

Joy belongs to the children of Christ. Their love of Him can not abide lasting sorrow, can not permit ipiritual lov to be absent from their hearts. Just as hreat passed through the sorrows of suffering and death, so His followers were to have sorrow.

They were to see the world rejoice at the seeming destruction of Christ and of all that Christ stood for. but they were to witness the return of Christ to their inde, and were to see their sorrow turned into joy, a joy

no man could take from them:
"A little while!" Just a little while for sorrow, her we do not see Christ; and a little while and we see in agen, leaving no more room for sorrow. We of the isth by no more: no more shall He leave us: ore shall he have sorrow beause He has departed

po be vay portion, in accordance with the of Christ, No earthly trial, no passing sorrow, portion from the lasting joy we possess in the last of Our Risen Lord and Saviour, Let And the very moment of our lives the sur-

Father Gillis Says:

Among the innumerable stories told of Father "Billy" Orr - pastor, a generation ago, of the parish which included Harvard College

-is one to the effect that sometimes when a student had made his confession, the skrawd old priest would say, "Now for your penance - oh by the way - can you read, my child?" Incidentally, the atudents never took unbrage at what from a less kindly old man might have seemed an insuit. The boys knew Father Orr, liked him, and took his raillery as a mark of affection.

When the pro-Soviet meeting at the Waldorf-Astoria in New York was called by one Harvard professor and attended or approved by others, lather Orr's question with a bit of modification, came to my mind: "Can you read, Professor? Have Doctors Shapley, Mather, Perry Box, Brooks et af read anything about the methods and manners or, to be more precise, the brutality, the savagery, the hideous tyranny of Soviet Russia? Have they - to go back a few years - read William Henry Charnberlin's account, in the symposium "We Cover the World," of what he saw in the Ukraine in 1932-1933? In that year Moscow deliberately starved some six or eight or even ten million of its own citizens for the sake of an economic

OR HAVE THE PROFESSORS read Victor Kravchenko's story, "I Chose Freedom." recently vindicated as authorate in a court of law in Paris? Did they read Jan Clechamowski's "Defeat in Victory," perhaps the best of all the books on what Russia (with our help) did to Poland? If a full-sized, well documented book is too much for the professors, could they not have read in the newspapers of what happened to Gouzenko in Ottawa or to Mirs. Kasenkina in New York?

Have they taken at least a hurried peck into any one of David Dallin's authoritative works, in which the crimes of Russia in Europe and Asia are reported with an abundance of scholarly verification? Do those communistic members of the Harvard staff see isaac Don Levine's informative magazine "Plain Talk" Or Felix Morley's "Human Events!" Or any one of a dozen other journals of news and comment specializing on Communist doctrine. practice, method? Say, for example, "Counterattack" packed close every week with devasting information about Russian, French, beigarian, Yugoslavian - yes and American - Communism? Perhaps best of all is Benjamin Citlow's "The Whole of Their Lives." Have Dr. Shapley Dr. Mather and the others seen it? If not tas a Harvard professor of long ago used to may) "If not,, can they give three good reasons

WHERE HAVE THESE profesors been for the last five or ten or twenty years? Per-

Don't Harvard Dons Read Anything?

haps, like the late Oliver Wendell Holmes, they boast that they never read a newspaper. But if not a newspaper why not a pamphlet, the Congressional Record, a document of the Departments of State or of Justice? Or an F.B.I report? Don't they read anything? Has Harvard become an asylum for escapists. If they shun books and papers and all manner of informative documents, do they also eschew all conversation on the most vital subjects now under discussion in all the world? Does Harlow Shapley, professor of astronomy, say "all I know is what I see in the stars?" Is Kirtley Mather, professor of geology, so intent upon what is in the earth that what is happening on the earth escapes him? We are informed that Dr. Shapley has discovered the precise center of the physical universe. Is that as important as the center of the moral universe, or even the political universe?

To veer away from Harvard for a moment and look in on Princeton, what does Dr. Einstein consider his chief claim to renown. the discovery of the theory of relativity or his permitting the use of his name to prosper the revolution of nihilism? (The phrase was used of Nazism which Einstein abhors; but it is even more appropriate for Communism which he seems to favor.

TO SWITCH THE ENQUIRY again, do these scholars accept the great American fallacy that because a man is illustrious in one sphere of life he is an authority in all? Years ago we used to read articler about "The Immorality of the Soul," by an admittedly great mechanic and industralist. Henry Ford Did Henry Ford know - at that time - any more about that profound philosophical problem than Joe Doakes? Also we used to hear John Burroughs and Mark Twain quoted on the existence or non-existence of God What would Dr Chapley or Dr. Mather or Dr. Einstein say if we were to quote Clark Gable on peology or Gregory Peck on astronomy, or Greto Garbo on Relativity?

They may retort that a professor of physical science is accustomed to accurate thinking and therefore equipped to pass judgment on matters philosophical Is that so? Have they forgotten Sir Oliver Lodge and his fantastic views on Spiritism? Or Conan Doyle's grotesone superstitions

Dr Shapley is quoted as saying that he never met a Communist. Why not? There are plenty of them on the Harvard campus. If the good doctor doesn't want to bother with amateurs, Mr. Browder or Mr. Budenz or Mr. Gitlow will be glad to introduce him to some professionals. The best thing Dr Shapley can do, or any other innocent dupe, is to meet a lot of Communists, plunge into the movement, study it at first hand. The professors' affects tion of innocent guilelessness, and academic alcofness is tantamount to treason against civilization. No man - most of all no learned man --- has a right/to be so ignorant as the professors pretend to be.

Top of My Mind

The pattern of betray al from within is as old as the Trojan horse of Homer, the wolf in sheep's' clothing of the Gospels; as up-to-

date as the Fifth Column of Ernest Hemingway's Madrid. Always, in every age, the sharpest stabs are those of the apostate; the bitterest blows are those given by the foe who poses as a friend. Betrayal cannot be complete unless preceded by a kiss. News stories out of eastern Europe give us warning that

the familiar drama is being played upon another stage. A recent CiP dispatch from Lon-Gretta don says "Communists posing Palmer

as Catholics and church-goers are leading agitation directed at 'smearing' members of the Catholic clergy of Poland for remaining loyal to the Pope and the hierarchy."

These "Catholics," the report continues. have been taking an active part in workers' meetings cailed by the Quisling Polish government to agitate against the Church. Resolutions attacking the Vatican are introduced froms the floor by speakers who represent themselves as pious but anticierical Catholics.

IT IS EASY for anyone who has ever attended a Communist infiltrated meeting to reconstruct the scenes being played in Poland during these well-rehearsed "workers' meetings" today We can fairly see the Communists in-disguise take their seats in the usual diamond-shaped formation, so that the seconding speeches may seem to come from all sections of the floor. We can fairly hear the speeches which begin. "I am a Catholic, " and then proceed to do their damning, anti clerical conclusions. This is an obvious device and unfortunately an effective one

For in the present war of the mind, the Communist strategy is a simple one: divide to conquer, confuse to destroy. The Marxist leaders would like the world to believe that the class struggle is taking place within the Church itself, that the faithful are divided between a proletarian laity and a hierarchy that is bloated and reactionary in its point of view. To make this story seem plausible they need Fifth Columnists within the Church. A Catholic who deserts the Faith to join the Party is only another Party back; but a manwho retains the tag of "Catholic" while he supports the Communist line is a precious propaganda instrument.

Thus a single obscure French priest (whose superiors had already taken disciplinary action in his case) was built up into an international flaure at the recent Communist fracas in New York careless and misinformed Americans may have been led to believe that he was a leader of "rank and file" Catholics against the hierarchy Any "tame Catholic" is precious to those who hate the Church but a tame Catholic priest was the Communist find of the year.

By Gretta Palmer

Betrayal With A Kiss

But real, baptized Catholics who can be bamboozled into following the Communist line are all too rare for the Communists' plans. It is necessary for them to produce synthetic "Catholics" . . . men who will parody the gift of faith, men who will infiltrate among the honest Catholics in an attempt to disrupt their beliefs and sow suspicion of the clergy in their hearts. Such trained spies are being used in Poland today.

IT IS A BOLD device and one by no means restricted to the workers' meetings of Poland. During the war, Soviet occupation troops were ordered to show great respect towards religion in certain sections of Hungary and Yugoslavia; Red troops, acting under Army orders, even received Communion by squadrons regardless of their state of soul regardless, even, of whether they had ever been baptized!

Other Red soldiers - according to published eyewitness accounts in Catholic sections of Poland distributed holy cards to children and stopped youngsters on the street to urge them to say prayers. The purpose of the strategy was obvious, the Communists hoped to foster the legend that their system of life has no quarrel with God or the Gospels, with the Saints or the Rosary

All that offends them, the Communists would tell us, is the temporal policy of whatever Church authorities happen to be involved. If the poor peasants and workers of eastern Europe will only surrender a few things . . . if they will only turn against the Pope and their Bishops . . . if they will sacrifice a few phrases from their creed and catechism, why, then there need be no quarrel at all. Chirst and Antichrist can get along. God and the Devil can settle their differences like gentlemen. A compromise between heaven and hell Can easily be found.

This type of strategy will not mislead many Catholics throughout the world but it will mislead a few. In countries where the Communists are already in control of the government. the penalty for defending the Faith requires great heroism If the lukewarm Catholic is shown a way out that does not seem to outrage his conscience too cruelly he may be tempted to take it. Those willing to say "I am a Catholic but" may lead a comfortable, pampered life with security for all their family Those more courageous and clear sighted souls who say 'I am a Catholic' stop, period, paragraph - may suffer bitter per secution for heir intransigeance

We may look with pity on the occasional sincere Catholic who is led astay by Communists posing as Catholics in Poland today but what shall we say of the men who deliberately lead them astray of those agents who cyni cally perform the rituals of a religion which they would destroy? Their condition is a more serious one, they are guilty of a grevious sin the sin of prostitution of the soul. It may become the most dangerous sin of our day to the temporal Church.

A Convert Writes

EDITOR:

Prayerfully, if with some disquietude, I have been follow ing the "case" of Rev Leonard Frency and lay associates of Boston College, Realizing God's mercy, I rest confident both that Father Feeney and his lay sound will see the light very soon and that the publicity given the controversy will bear fruit in clearer understanding by Protestants of the not sobigotted and prejudiced Catholle Church

ON THE OTHER hand it oc curs to me that the declaration of the Church's stand on salva tion outside the true fold. If misunderstood, may also cost some souls their salvation. Although stressed in the declaration) that walfully refraining, If convinced, from open profession of faith in the Catholic Church means the loss of sai vation, nevertheless, there will be many. I feath who due to the siothfulness of failen human nature will presume themselves "of the soul of the Church" and hence rationalize that they need not go farther however convinced they may be of the tenets of the true faith

I write as a convert and with shame confess that for eight years such was the state of no woul. I had my children ban tized in the Catholic Charch. urged my husband out to early Mass, sometimes under protest when he had to work Suraday. never attended my own church services even once after marriage, even learned to recite the rosary and yet I kept put ting off, professing my convictions openly.

It was never convenient -I'll go next week, next month, when the eldest makes her first communion, etc. And then, exousing myself to my conscience -"God knows my heart and He will Judge its intentions"

Finally, a Catholic friend who knew something of my good-will (and wilfuiness) spoke to the priest in the par ish where we then lived and (Praise God!) the priest emiled on me and pointed out to me the truth that I was deliberate. ly endangering my salvation by my procrastimation.

I am certain mine was not a unique spiritual position. I know people foday who are all but convinced of the True Faith yet through shyness, human respect or siothfulness (or all of Enuors tog ton ob (sent) taking the "fateful" step.

It really does take a dear of of courage for a non-Catholic especially a "cradia-Propostan" to face a priest and say Father, I'm interested in 19k. ing instructions in the Catholic religion." Just to say "Father."

you know, to the priest is difficult when you've been prought un to "call no man father, save your Father in Heaven"

MAE I SUGGEST a few things from the convert's angle: (l) that, should a Catholic rned any Protestant who professes a sincere interest in the Churcha, he, first asking the other's permission, ask the priest to call on the Protestant and in vite that person to in

struction classes. (1) that, if feasible several parishes in large cities or one in smaller places, conduct convert Enstruction classe. the wear a round and advertise them in the personal columns of the daily papers, classified ad section This column is read by rmany people

NEXT I SUGGEST a trained lay committee of men and women in every parish to folfow up conversions visit the convert as a friend, prepared to answer the hundred and one queries that come to mind concerning the "mechanics" (If I Fnay so speak) of Catholic practices and religious services other than the Mass.

And forceably, of course, but with friendly persuasion try to get the convert interested in one or another of parish activi

ties and church work. I thank this is especially important in cases where the convert was a devout and active

worker in his former Protes-

tant Church (Name Withheld)

Library Girl Lauds C-J

Gentlemen: Attached is five cents in slamps for a copy of the April 21st edition of the COURIER-FOURNAL - the issue containing the very fine articles and reports of the "Weeping Statue" phenomemon, also of the Boston College professorial dispute. and the fine picture of Theresa Neumaran. A very excellerat issue!

lam a student employed in the Catholic University periodical library, so have had the opportunity of pointing out to many your unusually fine Diocesan news

coverage. Your are fair, unbiased, unpietistic, but sane - not a stereotype standardization, as were too many of our Catholic newssheets. Congratulations to your directors and staff!

KATHERINE OWEN Wastzington, D. C.

BUT TRU TRANGE J Little-Known Facts for Catholics



School Survey (NCWC NEWS SERVICE)

Washington The impressive growth of the Catholic high school system of the United States in the past quarter-century is

brought into sharp relief in a new survey published here The increase in the number of schools is moderate from 1552 in 1920 to 2.111 in 1947 but the jump in number of high school students exceeds 250 per cent from 130 000 into 467 000 in 1947. it is shown.

The survey examines at greatest length the place of the var-prepared by Sister Mary Janet, of the Commission on American Citizenship of the Catholic University of America.

The survey examines at greatest ength the place of the varlous studies: religion, speech, English, languages, science, practical arts, homemaking etc., in the Catholic high school curricula There is also a detailed presentation of the place of sports and other extra-curricular activities in the school programs, and a study of examination methods and ways of reporting students' progress SOME OF THE figures which stand out in the survey are

Catholic high schools, like the Catholic population generally, are concentrated in the big cities. Nearly 60 per cent of the students are in cities of more than 100 000 and fully 24 per cent are in the six largest cities-Brooklyn, Chicago, Detroit, Los Angeles,

New York City and Philadelphia. The schools range in size from an Ohio institution of 12 students to Northeast Catholic High of Philadelphia with 3.910. About 80 per cent have less than 300 students.

IN REGARD TO administrative control, 55.6 per cent of the schools are parochial, 36.9 per cent are private, and 75 per cent central, or diocesan. The increase in the last category has been

sharp in recent years. More than half - 53.6 per cent - of the Catholic high schools are coeducational, while 33.6 per cent are girls' schools and 12.8 per cent are for boys. But most of the larger schools are the separate ones, and this is especially true of boys' schools.

Less than two per cent of the entire high school enrollment is non-Catholic In Boston, for instance, there are 46 nonof the enrollment in the ten high schools is non-Catholic.

About Lenten Snacks

I am employed at Kodak Park in an office which consists of about twelve people. six of whom call themselves Catholics

AFTER READING the prelenten letter on the front page of the Courier-Journal and con versing with my confessor I understood that nothing at all was to be consumed at this

time About the second or find day of Lent one of my coworkex called my attention to the fact that I was not eating be tween meals. I told them that I thought according to our Sun day sermon we were not allowed to eat at this time. Hearing this all voiced their opinion and thought this was a ridiculous idea and said they were informed that we could not eat full lunches but snacks were

permissible. THINKING THEY WE F J.ST misled I forgot the st'nation until I visited a nearly parisn Wednesday evening, After serv ices the word was passed that the crowd was going to a nearby delicatessen for the usual sundaes and sodas. I know that every member in the group was over twenty one years of

In Christian Doctrines we were taught that the Roman Catholic Church is universal. How then can we become "super duper" Catholics when harmony is lacking among our instructors.

I'm not saying that our clergy is at fault, but way this

diversified idea? May God bless and game us.

(Name Withheid)

EDITOR'S NOTE: You were right and the Courier lournal was right! Your friends were wrong. During Lent, all Catholics between the age of 21 and '59 inclusively, unless they are dispensed for a just reason are obliged to fast This Lenten fast permits only one full meal night l. a light breakfast and a lunch [taken either at noon or night! It does not permit anacka between meals

The error of your friends is not the fault of the clergy Who have explained this and other Catholic obligations again and again only to suffer the bitter experience of having their words fall sometimes on deaf ears.

nrepacted by the Chancery and published by the Courier-Journal, did not specifically prohibit snacks between meals. But this prohibition is very obvious in the Lenten regula tions and the (hancers and the Courier Journal are diffideat about beinhoring the chvious less they offend anyone's intelligence.

Crowning 4 Held

Prague - (NC -t nusually large crowds of Prague's Catholics Flocked 'Church of Our Lady of Vicnual coronation of the statue Infant Jesus of the Prague. Numerous members of the diplomatic corps: attended.

Thursday, May 5, 1948

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