

LIFT UP YOUR HEARTS

By Rev. James M. Gillis, C.S.P.

I may be obstinate or stupid... I hope that this declaration...



Fr. Gillis

call it a confession if you prefer... I am a grateful to them as anyone can be...

THE GOD THAT FAILED... a symposium by six world-famous anti-Communists...

The Spell of Moscow—'The God that Failed'

Another of the six collaborators is Andre Gide, litterateur and philosopher...

AFTER PAYING an honest compliment to the intelligence and the ultimate courage of these escapees from Communism...

"But was there any reason for these six leading writers and their numerous associates of the intelligentsia to see their way under the spell of Moscow?"

He goes on to say that he himself, "employed in Berlin in 1924 a volume of incontrovertible documents, supported by photographs and photographs, exposing the suppression of free thought and expression by the Soviet dictatorship..."

SO, MR. LEVINE concludes, "Not one of the six authors of 'The God That Failed' can plead ignorance of the facts revealed in the volume of 'Letters from Russian Prisons'..."

Mr. Levine takes occasion of the fact that these "high priests of reason were unable to see reality" to excuse "political and glided diplomats"

and soldiers" for not having sized up the Soviet system... my rather the Soviet system...

General Bedell Smith, says Mr. Levine, went to Moscow as our Ambassador in 1945, "with the intellectual equipment as regards Soviet Russia of the period of 1922"...

Unfortunately Mr. Davies' absurdly false account, made into a movie, had in consequence a thousand—shall we say a million—times more influence on the public mind in America than General Smith's account had recently in the Saturday Evening Post...

BUT WE ARE NOT speaking of the people. We had in mind the experts, the diplomats, the authors, the "high priests of reason." And we were not asking how they fooled the people, but how they fooled themselves...

When all explanations and excuses and justifications have been made, the question remains in my mind—and now I make no apology for it since I am so well informed a writer as Isaac Don Levine knows how did it come to pass that men like Andre Gide, Arthur Koestler, Louis Fischer and others whom we could name who are now on our side, permitted the wool to be pulled over their eyes for 20 or 25 long critical years?

Editorials Adult Education in an Easy, Simple Form 'Increase and Multiply' Still God's Law 'Remember, Man, That Thou Art Dust . . .'

By Miss William M. Hart

In Every Home—A Courier

The coming Sunday is the opening day of the annual circulation campaign of the Catholic Courier. It will be a reminder to you who are listed to renew your subscription. It will be a time for securing new subscribers...

In every home! Our diocesan newspaper belongs! It is part of the setup of Bishop Kearney for reaching every family at regular weekly intervals. It is part of the educational equipment of the diocese, constantly sending into each household articles on our faith which increase our present knowledge, and help us recall in a fresher aspect the many truths we have learned in earlier years.

Today we learn of the application of the age-old laws on problems currently presenting themselves: A-Bombs and H-Bombs; the modern type of murder miscalled Mercy Killing or Euthanasia; the age-old sin of Onan now masquerading under the title of Planned Parenthood; the plaint of the Birth Controller who mourns her exclusion from Japan which she blames on the activities of those ignorant meddlers known as Catholics; the ever-active strivings of a few noisy anti-Catholics to deny to American children in parish schools the services bought and paid for by their parents; the validity of every movement for Brotherhood in spite of the snipings of those who are its enemies.

A Courier in every home! By means of the yearly subscription which enters you on the Honor Roll of those who follow the lead of the Holy Father in perusing Catholic literature; who follow the exhortation of Bishop Kearney to read the Courier regularly as it arrives in the home; who list themselves with the intelligent and forward-looking Catholic men and women of the diocese whose names are written permanently on the great and growing roster of Courier Subscribers. Get your name in now!

While the preachers of planned parenthood still labor to win more women to the immorality of unlawful birth control, real women everywhere are giving evidence of their devotion to fruitful parenthood by bringing beautiful blessed babies into the world. God still grants to those who are true to Him the age-old blessing of Him "Who maketh the woman who has been barren to dwell in a home as the joyful mother of children."

Our daily papers have been presenting composite pictures of the myriad babies born in Rochester hospitals; wholesome and sweet and human, these pictures are a treat to the eye, and a harbinger of a happy and prosperous future for America. May God bless our modern mothers whose plans for parenthood are fruitful ones, because God's will and wisdom and creative power are reverently respected and faithfully honored. Only on a rare occasion do we see the pictures: the blessed babies continue to come every day and every hour. "Increase and multiply" remains as God's law for husband and wife. Happy parents find in following it God's blessing in Fruitful Parenthood.

Dust Thou Art Man must remember that death awaits him. He must realize that the strong hold he has on life will one day be broken. Death will surely come to expel soul from body, to send the body into the dust out of which God in the beginning created it. Adam's sin brought death as a punishment. The thought of death should keep us close to God, far from sin. On our foreheads on Ash Wednesday the Church places the Blessed Ashes with the words: "Remember man that thou art dust and unto dust thou shalt return."

"Dust thou art." But a dust that constantly calls for the coming act of God's might that will build anew and for the just in all perfection the same body that was its source. Life remains always with the soul, which vivifies man during his career on earth; death possesses the body only for a time, until the call of God is sounded by the Angel of the Resurrection. Then shall dust again be recreated into human bodies, then shall God's will in creating man be made manifest anew in the reunion of each body to the soul it had on earth.

THE DEVIL ACTS The devil hates man. God has created man to labor for a time on earth and then to occupy the places in heaven which the devil lost by sin. The devil would by deceit and craft prevent man from pleasing God and meriting heaven. The devil retains some of the superior intelligence he had before his fall from grace; but his power of knowing and his power of doing are always subject to God's limiting power. Sunday's Gospel indicates the limitations of the devil's knowledge. It is evident he did not know Christ to be the Son of God. He was anxious to find out who this Man was who had fasted forty days and forty nights in the desert. He was filled with an evil curiosity concerning the identity and the nature of this Man who went about doing good, attracting men, preaching with authority. He wanted to know!

The Holy Spirit permitted the devil to tempt Christ. The devil gave voice to his ignorance of Christ's dignity. His first two temptations were prefaced by the questioning condition: "If thou art the Son of God." To each of these temptations, Christ had a ready answer—bread alone could not satisfy man, the food of God's word was more essential; vain glory through an unnecessary showing of God's watching over him, called for a rebuking refusal to the devil: "Thou shalt not tempt the Lord thy God." Still the devil did not know Christ as the Son of God. Still he was deprived of the knowledge he was seeking. Note the third temptation. The devil offers all things, power over all the world, over all men. He could not deliver, but he could pretend that he could fulfill his promises. Hunger had not won Christ to him; vain glory had been a futile temptation; could He resist the promise of power? Still the devil did not know Him. Disappointed, rebuffed, banished, he bore away with him the closing rebuke: "Begone, Satan! The Lord thy God shalt thou adore, and Him only shalt thou serve." The devil acts; but in vain when he tempts Christ.

THE TOP OF MY MIND

By Gretta Palmer

The question, "What shall I do to be saved?" has never admitted of a flat, pat answer: for manias for sanctity are not denoumentals. Our Lord told Matthew, "Follow me,"



Gretta Palmer

Every soul has a vocation—but it is the same vocation. The Church's mans mansions vary greatly in their architectural details.

But neither the sects nor secular society share the Church's tolerance: they are both the enemies of variety. Every heretic would be a leveler. Every reformer who has defied the Church has wanted to re-form Christianity on a narrower pattern—to force everyone else to resemble him.

This unique love of individuality which the Church possesses saves her from falling into such glib errors as the one concealed in the phrase, "What is sauce for the goose is sauce for the gander." But the Senate is, at the moment, considering a constitutional amendment based on

the shallow notion that what ever is ust treatment for a man is necessarily just treatment for a woman.

PROFONENTS OF THE Equal Rights Amendment wish to wipe off our statute-books every law which distinguishes between men and women. They would, in their zeal, repeal all labor laws which aim at protecting women from doing work too heavy for their strength. They demand in the name of "justice" that employers ignore such fairly obvious distinctions between the sexes as pregnancy and motherhood. Neither privileges nor liabilities are to be given women unless they are also given to men.

This is a completely consistent stand for some of the modern thinkers to take. For if you close your eyes to human differences . . . if you throw out the entire conception of status . . . you are bound, in logic, to end up exactly where the feminists find themselves today.

THE DIFFERENCES between men and women are, surely, quite as apparent to the eye of common sense as the differences between the President and the man next door. To suppose that "justice" requires us to ignore these differences is simply to define justice as a kind of poppycock no reasonable man or woman wants.

The Holy Father has had much to say about the rights of women . . . he has stated

Two Philosophies on Equal Rights for Women

that women are quite as precious to God and to the Church as men. But he has never encouraged women to become carbon copies of men.

He has said that there are three vocations open to the women of the modern world—and that every single one of them is motherhood. He has distinguished between women dedicated to physical motherhood, and the second group in the spiritual order, and the third group, whose "mysterious vocation" fits them for public life . . . for mothering kinder laws and wiser social practices.

THE TWO philosophies stand in sharp contrast and it is not hard to see which of them is kinder to women. The Holy Father does not egg women on to repeat the feminists' challenge to the other sex "Anything you can do, I can do better." Nor does he indicate that all women should be restricted to the "kirche, kueche, kinder" type of life. The Church wants women some women—to enter public life, but not as roadshow Solons or second rate Sophocles even there, they are to be mothers still.

Real justice does not emerge from the denial of status but from its recognition. The Church allows women to remain women, and even gives them a choice of three kinds of womanly life from which to choose. Here is surely the broader-minded view.

WOMAN'S VIEWPOINT

By Marie Weidman

Not counting Joe Stalin whom we knew about all the time anyway, the American Catholic Church has acquired another ferocious foe in someone named Paul Blanshard.



Marie Weidman

The aim of Mr. Blanshard's book is to study the relationship of the Catholic Church to our American freedom; since it is not in the suspense thriller class, you can rather guess that he'll conclude that our land can never be free while the Catholic Church remains Catholic.

His final thought is that we are an American and Medieval—and he probably understands just as little about the soaring Medieval ideals as he does about our Church.

MR. BLANSHARD says he read the Popes' encyclicals, which was being pretty broad-minded, before he began leveling his bigoted broadsides. But one swallow does not mean spring and one reading of the encyclicals or other Catholic writings does not make Mr. Blanshard an authority on the Holy and Roman Catholic Church.

He claims to have amassed great amounts of his material and data from our own sources. Armed with this, and swinging a mean footnote, he discovers the American Church is a priest-ridden body of folk who give their first and deepest allegiance to the Roman Pontiff. It is truly amazing how, with all his neatly annotated facts this author could come forth so consistently with such colossal misinterpretations.

Of course we know the man has missed every point he examined, but what are the hundred and two thousand purchasers of his book going to believe? It is said indeed that the old nineteenth century Americans hate virus is being cultivated anew, all strong and fresh for the 1930 batch of bigots. Our country's old contempt for the Church which seemed to have subsided was a frightful hatred many nowadays may have forgotten.

It was not limited to any mob and Ku Klux Klan actions to keep Catholic from holding political office when young Isaac Hecker became a convert and a priest. Emerson, sage of Concord, wrote that if Hecker wished to wear a painted petticoat it was his own concern any man could be as stupid as he chose to be.

Outside Catholic America, Mr. Blanshard Glares In

By Marie Weidman

like a Sovereign interested in enlaving his followers

Catholic political and social philosophy has marched with the times in deploring war and fighting Communism. But those on the outside glaring in at us have not liked our insistence that the Catholic Church can save the world. Mr. Blanshard and the others resent our certainty, our faith in our tenets, our hope. It doesn't match the gloomy subjectivity of the rest of the world.

American Freedom and Catholic Power has a good deal to say about our Catholic schools. None of it is good; he despises the units of our system, claims the quality of teaching is uneven. It would be fascinating to know from where the author is taking the academic criteria by which he judges our schools.

Besides we are supposed to be limiting the cultural diet of our children. Mr. Blanshard covers just about every point, and misses them all. For us, the only ray of hope as he sees things, is to have a greater freedom in moral, divorce, legislation.

Of course the Church militant expects people like Mr. Blanshard, we can deal with him. But it is difficult. The Lord told us it would be.

TOWARD INDUSTRIAL PEACE

By Richard M. McKeon, S. J.

"Human Relations in Modern Business" is the title of a new booklet published by Prentice-Hall Company. To our mind it is the greatest statement of principles of industrial ethics to be issued under the name of leading business men of America. In contrast to the paternalistic "puff" issued by clumsy propaganda machines of many industrial groups, it stands out as most nutritious food which will aid in restoring our economy to vigor and activity.



Fr. McKeon

In the first place, credit should go to Robert Wood Johnson, Chairman of the Board, Johnson and Johnson, for the inspiration which brought this program of peace.

Director, Le Moyne College School of Industrial Relations

principles to pass. Mr. Johnson, a non-Catholic, several years ago became interested in the famous encyclical letter of Leo XIII, "On the Condition of Labor," given to the distressed world of 1891.

WHAT HAPPENED? Other priests and management leaders were called into conference. Then Jewish and Protestant authorities were invited to join with the purpose of working out a code of business morality which would be a challenge to the false materialism of communism.

After three years of labor the present code was finished and is now offered to American industry with this for its objective: "the achievement of good human relations within commerce and industry."

FATHER BENJAMIN MASSE, S. J., associate editor of America, was one of the clergymen. In his review of the booklet he writes:

"There was no dearth of moral teaching on economic affairs. Over the past sixty years, all the major religious groups have issued statements on the so-called social question. The problem was to apply these principles to the work-day world where the yarrack of profit and loss rules supreme—a delicate task which neither business men nor clergymen felt able to accomplish working in isolation."

"The latter knew the theory but not much about the practice; the former were familiar with practice but mostly ignorant of theory. Why not, then, pool their resources? Why not write in collaboration a sort of code of management conduct which would reflect religious inspiration and moral principles?"

WE ARE SO pleased with this booklet that we dare remark that anybody who reads the introduction and the names of the men who contributed to its fulfillment is guilty of cowardice and un-Americanism if he fails to make a thorough study of all its contents. For here is the road to cooperation and not conflict.

The first part shows how fundamental are human relations. It treats of man's interdependence on one another and the necessity of teamwork. This teamwork is based on religion and morality as evidenced in the brotherhood of man under the fatherhood of God. It sets forth basic rights and duties. It calls attention to the democratic principle of our democracy. Why cannot the same principle be applied to our economy?

The second part is devoted to human relations in practice. It explains clearly how the dignity of man expresses itself. Attitudes, personality problems, grievances, and educational programs are related to the dignity of man. Topics like teamwork, profit sharing, labor unions, management's rights, proper wages and security all tend to show that the true concerns of the worker are identical with those of management.

JAMES E. KEARNEY, Bishop of Rochester

1930 Lenten Regulations

- All the days of Lent, except Sundays, are fast days. The Lenten fast ends at noon on Holy Saturday. All between the ages of 21 and 59 inclusively are obliged to fast, except the sick and convalescent; women in delicate health and condition; those to whom fasting would cause grave injury to health, or produce such illness or exhaustion as would interfere with their daily duties; and those whose occupations are of a very laborious and exhausting nature. Those who doubt whether they are excused or not should consult their confessor. Those obliged to fast may take only one full meal a day. This meal may be taken either at noon or in the evening. The law also permits a light breakfast as well as a lunch either at midday or in the evening. During Lent every Wednesday (except the Wednesday in Holy Week) every Friday, the second Saturday and Holy Saturday until noon are days of abstinence. However, by special privilege of the Holy See, working people and their families are obliged to abstain from meat only on Ash Wednesday, Fridays and Holy Saturday until noon. On all other days of abstinence those of the family who are obliged to fast may eat meat at their principal meal; those not obliged to fast may eat meat at any of their meals. Those who are excused from fasting or abstinence during Lent should practice self-denial in some other way. In all Churches having a rite, there will be a Lenten Vigil and Benediction of the Holy Sacrament of the Eucharist, and the Stations of the Cross on Good Friday. The charge of two churches will be assigned to each church during the week. The Lenten season ends on the church premises on the evening of the feast of the Ascension. Those who are complying with the precept of Paschal Vigil should attend from the first Sunday of Lent to the Vigil of Holy Saturday.

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MOST REV. JAMES E. KEARNEY, D.D., President.

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Lenten Letter

February 14, 1930

My Dear People:

The ceremonies of Ash Wednesday will open the Lenten Season. The opening of the Lenten Season should intensify the spirit of prayer and penance which our Holy Father has asked of all of us in this Holy Year of Jubilee. If we have neglected our personal responsibilities as members of the Mystical Body of Christ to make the Holy Year real in our lives, certainly the Lenten Season will furnish us ample opportunity to exercise the virtues called for in this particular year.

Let us find opportunities for self-denial not only in a generous acceptance of the laws of fast and abstinence but also in the selection of our own opportunities to practice in sincerity the virtues of penance and mortification.

The intensity of our religious devotions is still the outstanding evidence of the real Lenten spirit in our souls. Daily attendance at the Holy Sacrifice of the Mass and reception of Holy Communion, daily recitation of the Rosary of Our Lady, daily following of the Way of the Cross with attendance at Lenten devotions in our churches will give to each day a trinity of devotions which will sanctify hour after hour of this Lenten Season and will open up to us an intense program of a life of prayer for the Holy Year.

His Holiness Pope Pius XII says in his Proclamation of the Holy Year:

"Today, as never before, there is a most urgent need that all things be re-fashioned in the truth and power of the Gospel. Let petition be made to God, in the first place, that all by prayer and penance may expiate their sins and strive to reform their lives and acquire Christian virtue so that this great Jubilee may happily prepare a general and universal return to Christ." Finally, dear brethren, let us not forget that for any one of us, this Holy Year Lent can be our last. It must be our best.

Very grateful yours in Christ, + James E. Kearney, BISHOP OF ROCHESTER