

# Pass This Exam

School pupils throughout the Diocese will enjoy a half-hearted holiday today. They know their "day off" simply gives their teachers time to correct exam papers.

Then the report cards!

One weary parent has said he is as exhausted as the children from his worry and "hearing" the review questions of his five youngsters. He also admitted, "I'm glad I don't have to take the tests. I'm not too sure if I'd pass or not."

MAYBE IT WOULD be a good idea for the Pope or the bishops to initiate an annual exam for adult Catholics to see if they "pass" when it comes to Christian attitudes and outlooks.

Everybody, of course, knows that a Catholic is against sin, against communism, against divorce and against birth control.

It would be interesting to quiz a Catholic to learn if he knows "why" the Church is against these evils.

And also to find out what Catholics are "for."

And it would be most interesting to quiz a cross section of Catholics to get their thinking on some very specific questions.

Maybe a few examples would help.

How many Catholics (including yourself) do you think know the Church's stand on:

1. labor management relationships.
2. integration . . . in your neighborhood.
3. housing projects to help the poor.
4. refugees coming to America.
5. U.S. aid to underdeveloped countries.

Answers to problems such as these are not always yes or no, black or white. But we must apply our Christian principles to these questions to find the right answer and not merely rely on impetuous feelings or a go-along-with-the-crowd solution.

The Church through its Popes and bishops has given us the basic principles so we can know them and put them into practice. Do you know these principles?

Do you think you'd pass a test like this one?

No, don't get mad. Just thought you'd ask.

It is nice that only the youngsters have to take exams after all, isn't it?

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"What is 'college-bred' Pop'?"

"College bread is a four-year loaf made from the flavour of youth, and the old man's dough."

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# Around The World

Most in demand in French prison libraries are travel books, says a recent news item.

No doubt about it, travel is a top topic and a big business these days as jet planes and luxury liners put Paris or Bermuda in reach of a well stretched wallet.

Travelogues and round-the-world movies continue to draw packed houses.

Tomorrow (January 25) marks the end of the annual Chair of Unity Octave. The eight day prayer crusade is a dramatic reminder that our Saviour, long before the age of sputniks, had a world wide vision of one faith uniting all mankind.

The prayer octave with its daily intentions pointing out the sprawling harvests yet to be garnered into the one true fold leaves one with the impression that Christ's dream is far from fulfilled.

THIS VERY edition of your Courier Journal, however, is a stirring cinematic of Christianity as it lives and thrives around the world. The key lines of each article read like a geography index — Hong Kong, Havana, Rome, Berlin, Toronto, Milwaukee — why not count for yourself how many there are.

There is also a "world" of variety in these items as the ancient Christian faith makes its impact on current trends in politics, education, medical practices, art, family life, recreation.

Twenty centuries ago our Lord told His disciples to "go into the whole world." The little band of eleven intrepid apostles launched the Church on its globe girdling course probably little dreaming it would some day count four hundred million members.

THE TASK YET to be accomplished admittedly is a big one, but in the perspective of history and present facts, a tremendous task is already done. There is both consolation and a challenge in this. It is now our turn to deepen our appreciation, to broaden our horizons, to keep going to the world with Christ's message of truth and mercy.

Such is the dream in every human heart, to look beyond its confining chains, just as the French prisoners find momentary release in books of travel.

Ultimately it is our Christian faith alone which can completely free us from our chains of fear and selfishness. Our Lord Himself has affirmed it is His truth which "shall make you free."

## THE CATHOLIC Courier Journal

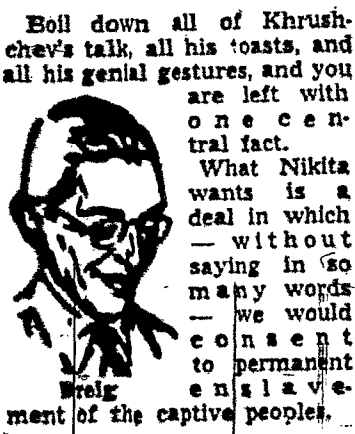
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## JOSEPH BREIG

### Red Aim Our Suicide



That, and nothing else, is the meaning of what Khrushchev calls "peaceful coexistence." If any other meaning is possible, Khrushchev need only say so.

He does not say so. He carefully refrains from saying so. He offers freedom, self-determination and self-government to nobody.

IT DOES NOT require a giant intellect to perceive that a "summit pact" accepting what Khrushchev calls the status quo would be the greatest Soviet victory in history.

By the same token, it would be the worst defeat for the free world and for humanity's hopes of achieving a decent world order.

The captive peoples are communism's great weakness. They are the volcano on which sits the Kremlin. They are the reality of which Khrushchev is most afraid.

A lot of people in the West seem to have forgotten the most spectacular and meaningful events of our time. Khrushchev has not forgotten them because he has to live with them.

THE KREMLIN remembers the flight of millions of Koreans from the north to the south — a flight triggered by communism's seizure of power in the north.

The Kremlin recalls that nearly a million Vietnamese similarly left homes and fields and everything they owned to move, at risk of life, from the Red sector to the free area.

The Kremlin knows that there has been an endless flow of refugees out of China ever since the communists got into power there.

Vivid in Khrushchev's mind are the uprising in East Germany, the explosion in Hungary, and the departure of Poland from Soviet domination.

Khrushchev knows better than any one in the West that his empire of despotism is built on the shifting sands of restless populations, who sullenly hate his rule.

Therefore, Khrushchev makes proposal after proposal, varying in detail, but all aimed at one objective — persuading the free world to abandon the captive world.

Lincoln said that America could not exist half slave and half free. Khrushchev wants us now to consent to a whole world half slave and half free.

He would then proceed, in the new strength we would have handed to him, to pursue his purpose, which is to make a world which would be all slave.

THE HUNDREDS of millions abandoned to permanent oppression would become the instruments of the communists in preparation for enslavement of the rest of us.

Under all the doubletalk, the Kremlin's true aim is crystal clear. Khrushchev is trying to dupe us into selling out our fellowmen, and in doing so, sealing our own ultimate fate.

For that reason and no other, Khrushchev presents to us alternately his smiles and his threats, while he demands "summit talks" between the U.S. and the USSR.

While the "summit talks" were in progress, our allies would be uneasy, and the nations victimized by communism would be paralyzed with fear that the great sell-out was in progress.

Of course we are not going to sell out. And Khrushchev is not going to agree to restore justice and human rights. The "summit talks" could end only in disillusion.

If this be not so, why does Khrushchev not act through the United Nations and the foreign ministers? Why will he not halt his persecution of the Hungarian people?

I trust we are not such imbeciles as to be deluded for one moment by this campaign of international hypocrisy and blackmail.

Our Lord converted Peter from his sin by a mere glance. Other sinners need to hear the stern threat of hell. This article explains why Catholics believe there is such a place of everlasting torment.

# Why I Preach On Hell

By REV. MICHAEL H. PATHE, C.S.S.R.

Wide publicity was given recently to the minister who told his congregation, 'There is no hell!'

Older Catholics sometimes say, 'We used to hear a lot about hell. Is the Church letting up on the topic?'

This article by a 30 year veteran mission preacher shows the Catholic Church still emphatically teaches, 'There IS a hell.'

And the Church is definitely not 'letting up' on the topic. This article explains the Church's doctrine on why we believe in the existence of hell.

MISSIONS preached by Redeemers are sometimes referred to as "hell-fire missions."

The phrase carries with it the insinuation that such missions, or any mission sermons that dwell on the reality and horror of hell, are antiquated and unpopular.

People, it is said, no longer want to be disturbed by sermons on hell.

For the sake of those whose minds are still open to reasoning and conviction, I shall set down my reasons for preaching on the subject of hell.

I preach on hell, first, because it is one of the eternal truths revealed by Jesus Christ.

There is an urgency and timelessness about these truths that no modern circumstances or mental attitudes can ever destroy.

The eternal truths revealed by Christ may be listed as the following:

1) that every human being has the supreme obligation of working out the salvation of his own soul;

2) that the only real obstacle to the saving of one's soul is mortal sin, which is therefore the greatest evil in the world;

3) that death is the inevitable end of one's opportunities to save his soul;

4) that every human being will be judged by God according to his deeds in life, both immediately after death and in the presence of the whole world on the last day;

5) that every man must choose, by his manner of living in this world, between everlasting heaven and everlasting hell.

THESE TRUTHS are all interconnected, and they form the backdrop against which Christ preached all His sermons while He lived on earth.

Why do I preach on hell? I do so because Christ preached about it; because the revelation of its reality and of its horror was one of the principal doctrines He came into the world to make known to men.

And He preached on it within the framework of all the other eternal truths outlined above.

EVERY ONE of these truths Christ reduced to an aphorism or axiom. He said: "What doth it profit a man to gain the whole world and suffer the loss of his soul?" He said: "If thou wouldst enter into life, keep my commandments." He said: "Death will come as a thief in the night. Be ye always ready; for ye know not the day nor the hour." He said: "Then at death shall every man be judged according to his works."

With even greater force, however, did He speak about the reality of hell as the place to which those who die in mortal sin shall be condemned.

In describing the scene of the last judgment, He foretold how sinners will be condemned forever. He will say to them, after all the world has been shown the evil of their lives: "Depart from me, ye accursed ones, into the everlasting fire which was prepared for the devil and his angels."

He also said: "If thy right eye be an occasion of sin to thee, pluck it out. . . . It is better to enter the kingdom of God having one eye, than having two eyes to be cast into hell-fire."

He said: "Fear not them that can kill your body; fear them that can send thy body and soul into hell."

# POAU Head Holds Long Bigotry Record

By RICHARD REID  
Editor, N. Y. Catholic News

Protestants and Other Americans United for Separation of Church and State have announced the election of a new president in the person of the Rev. Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Atlanta.

Here indeed is a case of a man fitting the job.

"POAU" is the most widely published anti-Catholic organization in the United States; the current counterpart of the Know-Nothings, the A.P.A.'s, and the Ku Klux Klan.

And Dr. Newton has been vigorously and publicly anti-Catholic ever since he became editor of The Christian Index in Atlanta shortly after World War I when he was in his 20's.

In 1928, this enthusiastic apostle of a "wall of separation between Church and State" conducted a vehement campaign in The Christian Index, "organ and property of the Baptists of Georgia," against the Democratic candidate for president on the ground that this nominee, Gov. Alfred E. Smith, was a Catholic.

Al Smith's election, Dr. Newton asserted, would mean Catholic domination of the Government. "Papists," he said, already, under the Protestant Coolidge, constituted 70 per cent of the employees of the Treasury Department, 53 per cent of the civilian and 70 per cent of the uniformed employees of the War Department, 73 per cent of those in the department of insular affairs and 60 per cent of those in the bureau of education.

The Bulletin of the Catholic Laymen's Association of Georgia replied with statistics from a survey made by a Washington attorney, T. J. Donovan, of the religious affiliations of the 1,507 names listed in the Congressional Directory; officials of the departments named said they had no information on the religious affiliations of their employees.

Of the 1,507 thus listed, there were 67 Catholics, with 10 doubtful, or not more than five percent. There were three — and possibly five — among the 43 listed in the State Department; four — and another two doubtful — in the War Department; three of 34 in the Department of Justice; four and possibly two more of the 106 in the Navy Department, and so on.

Lincoln's son, Robert F. Lincoln, and Miss Ida Bell Tarbell, one of the day's greatest authorities on Lincoln, denied that he had ever written this or anything else disparaging to the Catholic Church.

Dr. Newton ignored the correction.

But in both instances it was widely circulated among non-Catholics in Georgia. Many Baptists expressed themselves as being embarrassed by Dr. Newton's conduct. But his conduct and his record since that time certainly qualify him to be the president of Protestants and Other Americans United for Separation of Church and State.

All Dr. Newton's efforts, by the way, against the 1928 Democratic nominee, who was a Catholic, were in vain as far as Georgia was concerned. Governor Smith carried the state.

THE CONGRESSIONAL Directory does not, of course, list the names of all employees, only the executives. The Bulletin said editorially, "But with only five percent of the executives Catholics, it requires an impossible strain on the imagination to believe that the figures which The Christian Index quotes from an anonymous source have any basis in fact." It asked Dr. Newton for the source of his information.

In an editorial, he gave The Forum, Washington, D. C., as the original magazine publisher.

I preach on hell because God said, and experience proves, that "the fear of the Lord is the beginning of wisdom."

A good missionary does not condemn souls to hell, any more than Christ ever condemned a soul to hell when He was laying down the conditions for salvation and warning souls against deserving hell.

The man who says, "the missionary puts us all in hell," is drawing his own conclusions. He is practically admitting that he refuses to give up his adultery or his birth-control or his injustice or his neglect of God.

No missionary puts him in hell, merely by quoting Christ's own words as to how he must save his soul. He puts himself there by refusing obedience to the Son of God.

I preach on hell, finally, because it is this subject that can lessen the widespread corruption of morals in society today, and remove the public and private sufferings and evils that follow in the train of such corruption.

I firmly believe that the great social diseases and conflicts and problems which educators, sociologists, welfare workers and philosophers so bitterly bewail can be cured and resolved only when the individuals who make up society set themselves on the road to heaven and build their lives around a great fear-of-hell.

This article is available in pamphlet form for 5 cents from the Redeemptorist Fathers, Ligueri, Missouri.

**Strange But True**

In 1541 POPE GREGORY XIII reprimanded ARCHBISHOP BURNET of Norwich for the custom of baptizing local children in ale.

Under OTTO I OF GERMANY (912-918) THE ABBESSES OF GANDERSHEIM AND QUELIMBERG HAD THE RIGHT TO MINT THEIR OWN COINAGE BEARING THEIR LIKENESS.

WOMEN OF GENOA CONTEMPLATED A MILITARY CRUSADE TO THE HOLY LAND IN 1300, AND WENT SO FAR AS TO HAVE ARMOR MADE TO FIT THEM BEFORE POPE BONIFACE ADVISED THEM TO DESIST.

The CISTERCIAN ORDER, founded in 1098, expanded so rapidly that by 1138 there were already 350 abbeys in existence.