

The Catholic Courier and Journal

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Friday, April 26, 1929.

NEVER TOO LATE TO LEARN

American Universities of all kinds and American Seminaries can learn a lesson, educationally salutary, from our brethren across the water. The water this time is not the Ocean, but the lake.

The purpose of the Institute in offering these courses is to give us of this modern day a sense of our debt to the Middle Ages. While it is true that Catholics as a rule should find a little difficulty in understanding and interpreting mediaeval thought.

This Institute at St. Michael's College is the first of its kind either on this Continent or the Old World. True it is that much work has been done by such authorities as Baumer and Grabmann in Munich, by the Franciscans at Quarrachi; by the Dominicans at Le Saulchoir; by the Mediaeval Academy in the United States at Louvain and Oxford.

SCHOOL BY THE GRACE OF GOD

Our land is dotted with schools. Some are good, some are no good and some are indifferent. Ride through any city or town at the morning hour of assembling, and you shall see hundreds of our youth hurrying from school to school.

These days, must have a certain quality. They must know and show the reasons why they teach what they teach. They must know with the parents as teachers, why they teach this. It must teach heaven and earth, the world whereby the pupil-child may be saved into salvation.

A Prayer

Lord, give me grace that I may see In little things Thy majesty; Dew on the grass; the stars at night; The first soft rays of morning light; From dark cocoons and little things; The rise and fall of radiant wings; From tiny eggs in downy nest; The wide-spread wings to east and west; And in the gaze of baby eyes What wealth of grace and wisdom lies; Lord, give me grace that I may see In little things Thy majesty.

—Ethel Butler in "Prairie Messenger," (Muenster, Can.)

Why Columbus Discovered America

Columbus set out to discover America, principally to preach the Gospel to the Indians. It was his Catholic faith that urged him to unlock the greatest secret of the ages. His three greatest friends were a Catholic priest, Father Perez, a Catholic Queen, Isabella, and the Catholic Church, which furnished him the money. His flagship was called Holy Mary.—"Santa Maria."

THE FIRST AMERICAN SOLDIER TO DIE IN THE "GREAT WAR" WAS A CATHOLIC, A PITTSBURGHER, THOMAS ENRIGHT

KNOWLEDGE VERSUS KNOWLEDGE

Disorder in life usually leads to destruction. Imagine, if you can, a world of human beings in a state of chaos. How long would you give the life and property of that universe to exist? But mental disorder, intellectual chaos, wilful misunderstanding and misrepresentation, this is the cause of all the chaos men experience. It is difficult for the wicked and insidious breeder of dissension to see that there can be no human contradiction between the truths of faith and the truths of natural knowledge.

The highest principles of human thought, evident to the human mind in its first activities, are true beyond doubt. The truths of faith in no way contradict these highest principles. Truth can be opposed only to the false, never to another truth. The highest principles of human thought are true, as are also the truths of divine revelation and faith. They are confirmed by God. For this reason a contradiction between them is impossible. Such a contradiction would revert to God Himself. God is the common source of both series of truths. Knowledge of the self-evident first principles is from God in so far as He is the author of our nature. Divine wisdom itself thinks these principles. Anything contrary to these principles is contrary to the wisdom of God, so cannot come from God. Therefore what we accept on the basis of divine revelation cannot be in real opposition to natural knowledge.

E. Gilson in explaining the philosophy of Thomas Aquinas brings out this idea very clearly. St. Thomas insists that Reason should develop its own content in full liberty and should set out its demands in their utmost stringency. The value of the true philosophy, the philosophy of St. Thomas, lies not in the fact that it is Christian, but in the fact that it is true. In just this rests the whole secret of true philosophy, in this immense effort of intellectual honesty to reconstruct philosophy on a plan which exhibits the real accord with theology, supernatural knowledge, as the necessary consequence of the demands of Reason itself, not as the accidental result of a mere wish for conciliation.

This particular species of heresy is not a new one in the world. It has always been the object and purpose of evil forces to confound the intellects, if possible even of the elect. Nothing is more advantageous to the cause of falsehood versus truth. It is a malignant malady in our day, this intellectual confusion; and it is evident that even the mighty, the elect have fallen. But all of these arguments raised by reason against faith, by natural knowledge against supernatural knowledge, by science against faith, have no real apodictical value. They are problematic and sophistic in character. A statement cannot be true according to reason and false from the standpoint of faith, or vice versa. Were this true we would have a complete separation of faith

and rational knowledge which have as a common source God. In God there can be no confusion, disorder or contradiction.

MUSSOLINI'S METHODS

The recent treaty between Italy and the Vatican, settling differences that for nearly three score years had seemed insurmountable, has called world-wide attention once more to Mussolini. This man has been pictured in various ways, as a dreamer looking back to the days of Romulus and Remus, to the days of the Caesars; as an imitator of Napoleon, longing for the swish of a conqueror's sword and the flow of hostile blood; as a dangerous egoist, putting himself first before all others, and as a tyrant arrogant and domineering.

The Vatican treaty raises him to the role of a statesman, far-sighted, fair-minded, and above all, practical. Now comes the celebration of the 2,682d birthday of Rome, April 21st, dating from the mystical hour when Romulus plowed a furrow on Capitol Hill to mark the spot where the walls of the great city were to rise. One-hundred thousand youths joined the Fascisti, and other hosts, great in number, marched with military swing past the spot where sat Premier Mussolini on a fiery horse, wearing the uniform of a Corporal of Honor in the Fascist militia.

Melodramatic, you say? Spectacular? Building for war, for conquest, for blood? But was it? News dispatches give another side to this historic celebration:

"The day's ceremonies were rounded out by the opening of many public works in the city. They include the new bridge over the Tiber, many workmen's dwellings, the new road linking Rome to the sea, some works of archaeological interest, the new public garden, several fountains and schools.

This is not the work of a man military-mad; of a dreamer, of a visionary, of a tyrant. It is rather the work of a man looking to the future for his people and his nation; the work of a practical man—"many workmen's houses, the new public garden, several fountains, and schools." This is building close to the hearts of his people, building in a substantial way, building for the better things of life, materially, as he already has shown a determination to champion work looking towards the spiritual welfare of his people. Look at the man from what angle you will, these methods are methods that will endure.

THE OUTLOOK IN CHINA

The notes of optimism is the one most frequently sounded by American Catholic missionaries in China. Bishop James E. Walsh writes as follows of his flock in the Maryknoll Vicariate Apostolic of Kiang-moon, Kwangtung Province, South China:

"The people themselves remain approachable and kindly and good. Poverty is the lot of the majority, and it has kept them laborious, simple, and unspoiled. Their age-

old customs, enforced with great strictness until recent years, have fostered morality. They are promising subjects for the sweet yoke of Christ. How long will they remain so? Civilization (materialism) is making inroads, and must do harm. The twentieth century is reaching into our country districts now. But there is yet time, for the march of materialism, though daily accelerating, will probably not succeed in blighting the simple lives of our farming population for many years to come.

The natural aspirations of the soul, though unseen, exist as surely in the Chinese as in ourselves, and are often revealed in confidential moments over the teacups. The people, if not actually searching,—at least experience the divine dissatisfaction. It is not possible for any people to be satisfied with what life offers to the average Chinese, even though what they ask of it is very little.

The two classical questions on the lips (and in the heart) of the great mass of our people are: "Have you had enough rice?" and, "Is your ancestral health enjoying peace?" Rice and peace, corporal and spiritual hunger; modest demands, but can a pagan world satisfy them? Not likely. Life leaves them the prey to every ill to which humanity is heir, and offers them no hope, nor even any explanation. Only the religion of Christ can afford them real relief, and only His Church can see that they get it.

Meanwhile, it is ours to spend and be spent until they seek, and seeking find. And despite the weakness of the instruments, a certain singular confidence grows from the contemplation of the two really determining factors of the equation: the mercy of God, and the goodness of the people. It is impossible that He can abandon them; it is improbable that they can resist Him; they have grouped long; and they have suffered much and patiently. Can it fail to be in the designs of God to reveal Himself to this His Chinese people and to establish them in hope?"

CATHOLIC SPIRIT OF ITALY

The Catholic spirit of Italy shone forth from the faces of the great congregation of men and women of Italian blood who heard the Rt. Rev. John Francis O'Hern, D.D., Bishop of Rochester, speak on the Concordat between the Holy See and the Kingdom of Italy at the Te Deum service in St. Patrick's Cathedral Sunday evening.

This sermon, published elsewhere in full in this paper, was a message of great joy to that congregation. There was no mistaking that. Every man, every woman in that capacity audience reached out sympathetic spiritual hands and hearts to Bishop O'Hern throughout his sermon. Their souls went back to the historic Tiber, to the Seven Hills of ancient Rome, to the Catacombs where their ancestors died in glorious martyrdom, to the arenas, red with the blood of their forefathers, shed fearlessly for the Faith; aye, to the Vatican itself, to the Chair of Peter, to the feet of Pope Pius XI, beloved Pontiff of the Church of God.

There was Faith insuperable in that congregation, in that people, in their hearts and their souls. No one who saw them could doubt that. Envisioning they were, it seemed, while Bishop O'Hern told them of the meaning of the Concordat, a new future for Italy, a greater Nation, and above all, a firmer and finer spirit of Catholicity, a stronger and better faith in God. Truly that solemn Pontifical Te Deum, celebrating a great historic event for Church and State, went deeper than that—it revived in the souls of the children of Italy something of the fire, something of the spirit, and much of the love of their forebears for the Church of Jesus Christ. And through it all was woven by Bishop O'Hern the fine fabric of love for America, pride in her ideals and her institutions. This was a Te Deum in fact and in soul!

POISONOUS READING

Reading is either food or poison for the mind and the soul. For this reason the Church commands us to avoid under pain of serious sin writers whose principles are false and vicious, even though their styles be above reproach. Poison is still poison when it is sweet to the taste.—The Witness, Dubuque, Ia.

Sunday's Liturgy

By Rev. Joseph L. Lord

April 28:—The Fourth Sunday after Easter

(Prepared for the N. C. W. News Service by the Liturgical Press, Collegeville, Minn.)

Like all the Sundays between Easter and Pentecost, this Sunday is a continuation of the Easter Solemnity. In the liturgy, therefore, we with the Church, Christ's Mystical Body, and with the whole creation, are bidden: "Sing ye to the Lord a new canticle." We are to sing the canticle of Christ's inaugurating His new life of glory and triumph on the day of His Resurrection. For the just One has been revealed in the sight of the Gentiles as the Universal Redeemer of the whole human race.

Therefore we must believe, for through faith in our Redeemer are we made one with Christ with one faith and one hope of salvation. Since through our Redemption the

Lord shows us that He is the true arbiter of all hearts, we beg Him so to direct our hearts "That amid the changing things of this world our hearts may be set where true joy is found." (Collect).

In the Epistle for this Sunday, St. John dwells on the immutability of the Creator, and on the crime and folly of man when he anticipates God's judgments. "Let every man be swift to hear but slow to speak and slow to anger. For the anger of man worketh not the justice of God." The faith is vain which is merely a speculative theory and not a rule of action. "Wherefore casting away all uncleanness and abundance of malice, with meekness receive the ingrafted wood which is able to save your souls."

In the Gospel, taken from our Lord's discourse at the Last Supper, the Church presents to us the solemn promise of the Son of God, that

henceforth we should be preserved from error and taught of God. This promise is again emphasized in the Communion antiphon: "When the Paraclete, the Spirit of Truth, shall come, He will convince the world of sin, of justice and of judgment." Our Savior tells us that He will indeed depart from us, but it is for our good; for until He is seated at the right hand of the Father in heaven, He will not diffuse the glory which he merited in His passion and death upon the members of the Mystical Body of which He is the Head.

Let us be ever mindful of our dignity as members of Christ's Mystical Body, and let us pray that He, who by the sacred intercourse of the sacrifice of the Mass has made us partakers of the one supreme Godhead, may grant that we may attain to the end of that intercourse in the Beatific Vision through the worthy living of our lives.

April 28 The Fourth Sunday After Easter

Catholic Book-a-Month Club Adopts New Name

Philadelphia, April 25.—The Catholic Book-a-Month Club, of Philadelphia, will in future be known as the Catholic Booklovers' Guild, it was announced at the new headquarters of the guild. The organization has been granted a charter under the new name by the State of Pennsylvania.

The change was made, Joseph A. Sexton, editorial secretary stated, in order to avoid confusion with other organizations of somewhat similar title and to bring out more clearly the purpose of the Guild, which aims primarily to foster the work of Catholic writers but which also seeks to provide a means by which Catholic readers can keep in touch with the best in current literature.