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Friday, December 6, 1929.

MAKING HEARTS GLAD

John McCormick sang "Thanks Be to God", and other songs over the Radio the other evening. His songs made millions of hearts glad in America. The beauty of his voice, the melody that put soul into it, the perfect diction, every shading and every phrasing added to the happiness of his hearers.

We cannot all be John McCormicks. But each one of us, every day of our lives, can do some little things to make hearts glad—some kindness, some charity, some helpful act, done in the name of God, and we bring music to troubled souls as truly and surely as if we were gifted singers.

CALLED TO THE DOORWAY

The Rev. T. P. Leonard, Irish missionary at Nan Feng Kiangsi, China, captured by the "Red" Army in China, died the heroic death of a martyr, as recent details of his death disclose. With his stalwart young arms he fought back his captors, in an effort to prevent them from desecrating the Blessed Sacrament in his church. Overcome by brute force, he was led with sixteen other captives to a distant village. Nine of the captives, some of them native Chinese, converts to the Catholic faith, were locked in a room and condemned to die. One by one their names were read, and they were called to the doorway, where each was stabbed to death. Father Leonard, knowing well the fate that awaited him, walked bravely to the doorway. There, erect and resolute, he gave his fine young life for the Church he loved.

THE FITNESS OF THINGS

Alfred E. Smith, former Governor of New York State, recently resigned from the Board of Directors of the Metropolitan Life Insurance Company in New York City. His associates on that board included ex-President Coolidge and many other men high in the business and financial life of America. Asked why he resigned, Mr. Smith promptly replied that he was president of a company which is erecting a large building in New York City, that this company is borrowing money from the Metropolitan Life Insurance Co., and that he did not believe it right to remain a member of the insurance company's board under such conditions.

THE NOTRE-DAME SPIRIT

The Notre Dame football team, undefeated this season, and untied, leaves the arena with one of the greatest records ever attained by any football team in America, if not the very greatest. Its schedule, right from the start, was a hard one; its opponents were teams of superb strength, skill and stamina, and it had to fight for victory in every game, as the closeness of the scores indicate only too well.

The Notre Dame spirit is what carried the team through to victory, quite as much as training and craftsmanship in the game. It was a fighting spirit, and never-give-up spirit that simply would not accept anything less than victory. Catholic colleges and universities have a way of inculcating this spirit into the souls of students. It is a spiritual strength, if you will. The athlete prays, the student prays; each asks God for help, and firmly believes that God will give him help, if he is worthy of it. It is the same spirit that has sent men to heroic deaths in far-off lands, and the same spirit that inspires thousands of men to leave the Church the world over—men who are sure that the spirit of God is with them, and that they are doing what is right.

Our Lady Immaculate

Mary Immaculate, Star of the morning,
Chosen before the creation began,
Chosen to bring in the light of thy dawn-
ing,
Woe to the serpent and rescue to man.

Here, in an orbit of shadow and sadness
Velling thy splendor, thy course thou
hast run:
Now, thou art throned in all glory and
gladness,
Crowned by the hand of the Savior and
Son.

Sinners, we cherish thy sinless perfection:
Fallen and weak, for thy pity we plead:
Grant us the shield of thy sovereign pro-
tection,
Measure thine aid by the depth of our
need.

Faith is our nature, and strict our proba-
tion,
Watchful the foe that would lure us to
wrong:
Succor our souls in the hour of temptation,
Mary Immaculate, tender and strong.

Bend from thy throne at the voice of our
crying,
Bend to this earth which thy footsteps
have trod:
Stretch out thine arms to us, living and
dying,
Mary Immaculate, Mother of God.

JESUITS' PATRIOTIC SERVICE

That the Jesuits, in co-operation with the United States Government, are to make an intensive study of the New Madrid, Mo., earthquake area, is an interesting recent news announcement. The members of the Jesuit order assigned to this important work have been provided with two very sensitive seismographs which will enable them to record the slightest movement of the earth's surface. The data obtained by these field investigators will be given careful study by a staff of trained seismologists of the St. Louis University, and later both the data and the deductions made from it will be turned over to the government.

There are two reasons why this investigation is of national interest and importance. The first is that the New Madrid area is the district where, about 100 years ago, the worst series of earthquakes ever experienced on the North American continent occurred; and the second is that this area is part of the Mississippi Valley territory in which the great waterway improvement projected by the Hoover Administration is to be made. This projected waterway improvement is to cost hundreds of millions, and is expected to augment the trade and commerce of the Middle West to an extent vastly in excess of the government's great expenditure.

With such a great investment and with so much depending upon the improved waterway, it is natural that the government officials should be concerned about the possibility, at some future time, of a seismological upheaval impairing or destroying the levees and locks. And it was natural, too, that to ascertain the exact condition of the geological strata in the suspected danger zone, the government officials should have called upon the Jesuits for the desired expert service, since the Jesuits are noted for having in their Order some of the most experienced and ablest seismologists in the world.

In undertaking this great scientific work, the Jesuits will be performing a civic service of the first importance. The whole Mississippi Valley—indeed the nation—will be indebted to them.

IN AND OUT

Through the ages conversion to Catholicism holds the interest of mankind. Those within and those without the household of the Faith are forever fascinated when the story of the convert is told. The rarity of the story attracts all—the flash that blinded a Saul and revealed a Paul on the road to Damascus, the hour when Augustine saw the truth and error fell away. The personal element is largely responsible for the high interest. But the zest for spiritual adventure has not ceased, the tramp of Pilgrims in every land, even to the grave of a Father Power, may be heard. Mass conversions at the word of a king, baptisms of whole peoples on the command of authority—these things, we believe, have passed forever.

While a conversion to the Faith is of interest, defection from the Faith is likewise of interest. From the downfall of Judas, deserters from Catholicism can trace an apostolic succession. At times regiments mutiny. Not one religious order but can name its members who have departed into outer darkness. Laity as well as clergy are conspicuous on the role of lost sheep. Each one of us can recall the names of priests and layfolk, men and women, all Catholics, of our acquaintance whose faith ebbed; and often enough in these unhappy ones the empty chamber of the soul provided a resting place for the vagaries of spiritism, theosophy, psycho-analysis, and what not.

It would be unjust to charge apostasy in the case of many lapsed Catholics. No deep convictions ever graven their hearts or took hold on their minds; they mislaid their Faith as some mislay their pipe. They cannot tell how or where they lost their Faith; they held it lightly and somehow it escaped. They joined the church, as they put it, as one might join a golf or university club, for pleasing companionship and social advantage. The explanations for defections offered only increase the bewilderment. The Catholic Church in that particular region was a disappointment to them; it did not come up to their expectations socially. The notion of apostasy is quite foreign to this willingness to join and leave, as the fancy strikes.

In the case of the clerical apostate we are on quite different ground. Here responsibility cannot be ignored, the years of

The Blessed Virgin

"Woman above all women glorified. Our tainted nature's solitary boast."—WORDSWORTH.

"This is indeed the blessed Mary's land. VIRGIN and MOTHER of our Dear Redeemer."—LONGFELLOW.

Catholics HONOR—they do not Adore or Worship—MARY, the Mother of God, Queen of All Saints, Conceived without sin.

WITH ONE EXCEPTION, every child of Adam, born into this world, is stained with the guilt of original sin. That EXCEPTION is the Mother of Christ, Mary Immaculate, who from the first moment of her existence, was absolutely sinless. This doctrine is called THE IMMACULATE CONCEPTION, which we celebrate Sunday when, when 400,000,000 Catholics throughout the world are obliged to hear Mass.

It was not fitting that She who gave Christ the Precious Blood! He shed for us on the Cross should have that blood tainted by sin. Mary's PRESERVATION from sin is due to Christ, Who redeemed her as He redeemed us.

training cannot be simply obliterated. Some causes, pride of intellect, arrogance, impatience of authority, contemptuously considered "second-rate." In priest and layman alike pride is at the bottom of it when apostasy arrives—pride, cherished first secretly, then more openly. A growth that becomes monstrous; fostered by criticism of neighbors, of colleagues, of the hierarchy, of the papacy, till it seems the whole Church is wrong and only the critic is right. And once the critic is assured that the Church is sadly in need of reform, badly in want of reconstruction—well, the next thing is the self-imposed task of restoration. Then only a miracle can avert madness from the man who believes himself the one just person in a world of the wrong-headed.

This pride which devours the heart is peculiarly insidious. The shortcomings of the people placed in authority are so obvious that it would be sheer hypocrisy to ignore them. The consciousness that the less deserving are preferred before us while we languish in obscurity is, we feel, a just cause for resentment. Talents are ours to be used and accounted for; if the Church does not provide the opportunity for its gifted sons and daughters to use their talents to the uttermost, are we justified—cunningly is the suggestion offered by the devil—in remaining in the Church? Imperceptibly pride ravages the spiritual life, killing all love but self-love, removing the taste for mental prayer till the capacity is gone, insisting on the irksomeness of a Catholic obligations, on the folly of asceticism. Why remain a Catholic? The question is not urged, it demands an immediate answer. The devil will call again at a more convenient season. He just left his card; he is in no hurry. Then follows contempt for the devotions of the multitude, weariness at the divine office, the superior mind becomes more and more doubtful of the utility of the Church's methods. The Mass itself, and the doctrine of transubstantiation—how do these stand in the light of modern science, higher criticism and modern philosophy?

Pride, having done its work, comforts the apostate by insisting that it is all the fault of the Catholic Church when its children leave her. "The Church had only to adapt itself to the theories of Professor Z, recognize the transcendental abilities of Doctor Y, and accept the philosophy of Mrs. X, and these three luminaries would have consented to remain within the household of the Faith, adorning the bride of Christ from their stores of knowledge. Deep is the shame that the Catholic Church could not re-shape its creed and philosophy to meet the requirements of these powerful minds! Deprived of the services of the apostate, the Church yet has God; and this is what many who depart are apt to forget when they marvel that Rome still endures, surviving its grave losses, and apparently unrepentant. Here it is: The successful person in many a trade or profession can hardly take a reasonably modest view of the scantiest religious experience; while the Church entered and subsequently disowned, is bound to be at fault. The vagaries of an early life are regarded with high seriousness; but the Faith so quickly won, so swiftly lost, with no seriousness. In truth, it seems that the vast com-

HERO OR COWARD?

Does that mean me? If we are imitators of St. John the Baptist, whose story comes to us during Advent, the first title is ours. St. John is spoken of often during these days of recollection and of preparation for the birthday of our Lord because his heroic example is needed by all of us. St. John was a real hero. He feared no man. His bravery has been admired for centuries by people of all ages, in all countries, and of many faiths.

Every true Catholic must imitate St. John, for we all are called on to be heroes at times, perhaps many times, on our own journey through life. If we follow him whom St. John announced, as we must if we deserve the name Christian, then we must do heroic actions.

When the wind is blowing and snow is falling, and the windows are covered with frost, and we still in our warm bed hear the bell announcing early Mass for Sunday, then we, the lover of ease, know we must arise, forsake the comforts of home, be a hero, brave the storm and cold to greet him whom St. John the Baptist greeted on the shore of the Jordan. "Behold the Lamb of God!"

When a party is in progress, and a rest comes in the games of cards while the guests prove the failure of the law to make all men dry, and the cup of intoxicating concoctions of uncertain vintage or origin passes, then the heroic spirit of St. John is needed by the man or woman who knows from sad experience that once he starts he knows not when to stop, that he may brave the surprise of companions and abstain from what is poison to him. And St. John the Baptist used no strong drinks.

When we are passing a church in company of those of no faith or who ridicule Catholic practices, to raise our hat to salute him who stood in the waters of the Jordan to be baptized by John, requires courage and gives the right to the title of hero. For that means we are making an open profession of our faith in him whom St. John announced.

When men or women are gathered together in the work shop, or in the home, and there enters the individual whose mind dwells on the lower things, and to whom purity and modesty are total strangers, and when the vile story, the suggestive so-called joke, the double meaning words are brought into daylight in all their deformities and ugliness, it is then that the hero will speak as St. John. "It is not lawful!"

When Friday, or a fast day comes, and it happens that a dinner is being served to many friends gathered for pleasure, and the rich attractive soup, the well browned turkey graces the board and the odors of meats well prepared lure the appetite—those things look good to the invited guest. The hero does not say: "There is nothing else for me to eat, and I will follow the others and not attract attention." The hero will pass by what is forbidden on that day, even though he go hungry, and will take only what is

placency of the self-satisfied not only shrivels the generous impulses of the heart and hides from sight vision of the City of God, it also consumes humor till nothing is left but a smirk.

Sunday's Liturgy

By DOM ERNEST KILZER, O.S.B.

By Dom Oliver Kapsner, O.S.B.
(Prepared for the N.C.W.C. News Service by the Liturgical Press, Collegeville, Minn.)

Collect of the Mass: "O God, Who, by the Immaculate Conception of the Virgin, didst make ready a fitting dwelling-place for Thy Son; grant, we beseech Thee, that as through the death foreseen by Thee of the same Thy Son, Thou didst preserve His Mother unscathed by sin, so we, likewise, pure in heart, Thou mightest make to come to Thy Son, through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end. Amen."

Our own souls are about to become a dwelling place for Jesus when He comes into our hearts on Christmas. What better thought could we arouse at this moment than to reflect how God Himself had once prepared a worthy dwelling place for His own Son in the soul of one of His creatures, the Blessed Virgin Mary?

Our souls, it is true, can never be unscathed by sin as was that of the Mother of God, but they can be cleansed and be freed from sin, so that they can become a fitting tabernacle for the Lord. Of ourselves we are indeed unable to repair the wounds of our sins, but she "whom we today confess to have been free from all stain of sin by God's prevenient grace, will through her intercession deliver us from our transgressions." (Secret.)

Even if the Church kept no special feast in honor of the Blessed Virgin during Advent, it would still be proper for us to show great devotion to the Mother of God during this season. She was the first child of the human race to whom the merits of the Redemption were applied, even before her birth. The stain of sin was never upon her soul, in order that she might be a fitting dwelling-place for the coming Redeemer. Now, Christ seeks to establish His abode in the heart of every Christian; therefore each one of us must prepare himself personally for the coming of Christ. The Church has this in mind in her prayers during the entire season of Advent, when she asks God to purify our souls and

enlighten our minds that Christ may be born in our hearts.

Rightly do we therefore greet the Mother of God on this her feastday: Hail, Mary, full of grace! As Mary was the dawn proclaiming the birth of the Redeemer, so may she help us to use Advent as the dawn that urges us to prepare our hearts for the coming of Christ!

An Irish Priest Killed By Train

Dublin, Dec. 6.—The Very Rev. Peter Canon Hughes, P.P., of Kiltoom, Athlone, was accidentally killed recently by the train from Mayo to Athlone. Father Hughes was taking his usual evening walk in the course of which he was passing over a level crossing on the railway, near his Parochial House and Church. The crossing is situated near a sharp bend, which prevented Father Hughes from seeing the approaching train, which caused almost immediate death.

WAYSIDE WHEAT

By the Managing Editor

Al Capone found it easier to get into jail than to get out. That's the way with life. It's a lot easier to become enmeshed in sin than to get extricated from it; a lot easier to lose our faith than to find it again. Be careful—don't get in.

A proud father in Batavia taught his four-year-old son how to shoot a gun. Then he left the gun, loaded, in the corner of the kitchen in his home. The mother, baking mince pies for herself, husband and four children, for Thanksgiving dinner, was startled to hear the little boy shout: "Mamma, bang!" She turned her head just in time to receive a heavy charge of shot in her side, killing her. The boy had pulled the trigger. Bad habits in children are dangerous as that—fatal to children and parents alike, very often. Watch your children, and don't give them guns or privileges that may break your heart or take your life later on.

The National Catholic Welfare Conference has made an investigation of labor conditions in the South. It says: "The record in the South is one of low wages and long hours, of child labor and working mothers, of people new to industry and simple and primitive, and of workers almost completely unorganized to protect themselves and make advances in the scale of their work and lives." That's a pretty serious indictment. The American Federation of Labor is raising a million dollars to smash that condition. Blood has been shed, and more will be shed. For reforms entail sacrifice and call for heroism and for martyrs. Meanwhile, don't abuse the Hotentot or the Turks too much. Let's clean our own house first.

Our fathers, many of them, drove ten miles to get a newspaper once a week, and to go to Mass. We have churches, most of us, around the corner, or an automobile to whisk us to church in a few minutes, no matter where we live. Home again, we turn on the Radio and hear the best in music, oratory, dramatics, science and sports. And the price of eggs, butter and other things. Nor is religion forgotten. Every week-day evening beginning at 6.45, the Paulist Fathers of New York City broadcast a wonderful program. On Sundays the hours are 3.15 and 8 P.M. Tune in on WLWL to-day, and thank your stars you are not driving an old horse through nine miles of mud to find out who won the football game last week.

Ireland is getting rid of her saloons. Three hundred are going out of business by Government order soon. A reasonable time is allowed owners and employees to find other employment before the closing order goes into effect. Unlike America, Ireland does not slam the doors in their faces, ruin their business and leave them idle and discouraged. Ireland pays every proprietor a fair price for his business, then levies the cost upon the saloons that remain in business. Next year another batch of saloons will be closed, and again the following year, until the liquor problem is settled correctly and with satisfaction to all. This is a decent way to do it, and a way that will win the co-operation and help of the people. But it is a way that doesn't appeal to American fanatics.

allowed. His companions may wonder, but many will admire the self-control and the spirit that can make a man a hero at the table.

St. John lived on locusts and wild honey, and his drink was water. We admire the hero. There are many of them. Whether he has crossed the seas alone in the airplane, or stood bravely on the field of battle in face of vast odds, or entered the burning house to save the helpless ones trapped there, he has our admiration. But the moral heroes who dare to be Catholics in public, who dare to say NO when NO is the only answer to give, who dare to turn deaf ears to the moral filth of evil stories, they are the ones who count in the sight of God, and they are men after the heart of St. John the Baptist. And if we fail in these things, then does not the last word of the title tell us what we are?

Dec. 8

Feast of the Immaculate Conception

Catholic Press Support Is Urged By Bishop Schrembs

Youngstown, O., Dec. 6.—In the course of an address at one of his engagements here during the week to administer the Sacrament of Confirmation to several thousand persons, the Rt. Rev. Joseph Schrembs, Bishop of Cleveland, included the suggestion that the reading of diocesan Catholic newspapers should be one of the cardinal principles in the life of the practical Catholic. "As busy as I am," the Bishop said, "I try to read the diocesan weekly newspaper every week. It is a wonderful thing that for a few cents a week we can get such a wealth of good reading matter in the Catholic newspapers, magazines and other publications. There is no better reading anywhere than can be found in the Catholic press."

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