

READING GREAT BOOKS

Diocesan Recordings

This article is for the average person who reads file newspaper more than he ought, and would like to know the really interesting books in standard literature which he might take pleasure in reading and which might be of some practical benefit to him.

As men and books grow old they die as a tree dies, a branch here and a branch there, till st last they sink into oblivion. (We refer to the body). Many of the great books of the past are no longer sufficiently alive to be interesting to the modern American reader, however important they may be historically.

Probably orations die first, since they were intended to be heard rather than read. Demosthenes ! "For the Crown" is traditionally spoken of as the world's greatest oration, but today it is pétrified. Chaucer was a very agreeable story-teller, but we can't understand his English. Even Longfellow, who only a few years ago was considered our leading American poet and par excellence the children's poet, in the latest report on the likes and dislikes in poetry of 50,000 school children takes second place to James Whitcomb That is a change that has taken place Riley. since dying is going on in literature all the time, and it is not entirely the reader's fault that he does not find all parts of so-called great books sufficiently interesting to hold his attention.

While this is true, the neglect to read good books is partly our own fault, and ours is the great loss. We get out of the habit of reading books which we once cared for, or perhaps we snever managed to get past the initial difficulties and so have never discovered how interesting the liest houses may be if we read only the parts that are alive today and skip those that are dead. We ought to wake up and take a fresh start lest we miss the finest thing in life through sheer laziness.

Of the good books that still are really interesting there are a great many more than any one person can ever hope to read. We have but a little time in this life, and in reading we ought to make the best of it. So what shall we choose?

While a book must be interesting if it is going to help us, at the same time if it is a great book and can inspire us, dur time is spent to double or treble the advantage that it.would be if it were only a good book. If we can read the best and not merely good books, we have actually added some years to our life, measuring life by what We crowd into it.

But no man can be another's sole guide and do his thinking for him. Every man must have standards and principles, and be able to judge for himself.

So far as I know, nearly every one who has written about books has recommended volumes in the lurrap, as Wordsworth's Poems, Lamb's Essays, Scott's novels, etc., as if every collection between covers were good all the way through.

The fact is, great books need to be sifted in themselves, as well as great collections of books. Only a few poems of Wordsworth's or Coleridge's or Keat's or Shelley's or Tennyson's or Longfellow's are first rate, and all the others in their complete works would better be left out as far as the average man we have in mind is concerned. Even the great novels have to be skinimed, and it is not every one who knows how to do iliat.

The best way to get interested in great literatire-is-to take an author at a time, learn something about him personally and as a man of letters, and read a little now and then at odd möments Erom his finest work. If you read too

If you do not want an off-hand remark to come back later to make your face red, hold the tongue if tempted to say anything similar to: "Is Brooklyn still in the League?"

The following was told to us and to the credit of Aquinas In. stitute boys whoever they were, we repeat it. In a city bus, this week, seats were occupied by about ten-Aquinas boys. That number of young women entered the bus and one of the Aquiras students called out "Gentlemen of Aquinas." None of the young wormen was required to stand in the bus.

You hear the soft-spoken word: "Brother, can yozz spare a dime?" The first impulse is to reach in the pocket to aid one who appears to he in great need. There is a second thought, we are told by those who have made a special study of mendicaracy. You are not helping these mers by giving them money, they say. Louis Rosnick. writing in To-day states: "One out of a hundred really needs the dime for a bed he pleads for. Nearly one in every three is an alcoholio-a confirmed drunkard. A full third are professional experts in mendicancy. Perhaps one-half are recently unemployed young men who, having observed in walking streets how easy it is ti get money simply by asking for it. prefer that mode of relief." Any person, says the Ave Maria, who is really in want meed not beg upon the streets. If he present himself at the regular relief headquarters he will mot only be fed and lodged, but the organization will endeavor to get him a posltion so that he may be self-supporting. To give money, then, to these men who accost us on the street is a real himdrance to gy gamized relief work.

In our exchanges we have come across the following incidents reported which will be of particular interest to Holy Name men. The first is about a la wyor who was in an elevator with some men he did not know when a big follow among them began swearing. He used the name of God wickedly and loosely and seemed to think nothing of it.

The lawyer touched his arm. and said in a quiet manner, "I wouldn't do that if I were you." Instantly the man stopped, looked troubled, and then exclaimed. "You're right, you're right!" I shouldn't do that. I just don't think what I am saying." It resulted in the two having a pleas. ant conservation together

That same lawyer had made it his habit for years to speak to swearing men when he could. If a man is using the name of Jesus or God in vain, he says to the man, "Please don't do that; -you're speaking of a friend of mine." And he has never met with anyone who did not listen to him as continuin chauld



The Church has ever been the inspired poet of Christian prayer. but perhaps never so graciously as when She consecrated May of the spring sowing and October of the

lation of the beads sometime layses in our churches, may be tempted to agree with the strangers' libel. And jet we must be careful not to hurl indignation against a devotion for its misuse

Certainly the parrot babbling

which we sometimes hear would

have dried up the fever of a St

Teresa: but let's not blame the

Rosary, which, when properly said.

is one of the richest and profound-

prayer, with its themes and varia-

tions, ascending the whole scale of

faith and hope and love, from joy

through sorrow unto heavenly

glory. The Our Father, the Hall

Mary, the Glory are the three

themes, repeated again and again,

now with the mood of gladness in

the joyful Mysteries, again with an

andante of grief in the sorrowful

Mysteries, and yet again with the

The Rosary is a symphony of

est of our devotions.

time she rocked she said. "Oh

Editorial Page

moment's silence, 'she was only a

"Except ye become like little children quoted Mistress Mar-garet softly-'you see, my Isabel. we are nothing more than children with God and His blossed Mother To say 'Hail Mary, Hall Mary,' 18 the best way of telling her how much we love her. And then this string of beads is like Our Lady's girdle, and her children love to finger it, and whisper to her. And then we say our paternosters, too; and all the while we are talking she is showing us pictures of her dear Child, and we look at all the great things He did for us, one by one; and then we turn the page and begin again '" What a wealth of children's feasts in this first week of our Mother's Rosary month! First there is the day of the Guardian Angels on the 2nd, then, of the Little Flower on the 8rd, and of St. Francis, the "Little Man of Assisi." on the 4th. The childlike Masses and Offices of these days might well have been composed in the "nurseries of Heaven." If their spirit be aloof and allen to us, we have Our Lord's warrant for it that we are dangerously distant from the kingdom of Heaven. To come close to it and to enter in, we must become "as little chil. dren." putting off all heavy-head. ed pride and pompous self-esteem. We must become little, like Francis and Therese and the angels who guard little children.

(George J., Callahan) 51 Dambers Street, New York City Published by CATHOLIC COURIER and JOURNAL, Inc. Chestert H. Stone 1492. Rochester, N. Y.

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Editorials

CHURCH UNITY

A recent survey of the 213 religious denominaions in the United States was made by H. Paul Douglass and published under the life "Church Inity Movements in the United States." The airvey based on data obtained in answers to questionnaires sent to Protestant ministers, church officers and lay-people i throughout the country, gives evidence of dissatisfacilor with the resent denominational order.

One result of the survey will interest Catholice: namely, that 86.5% of the interrogated groups expressed the belief that it is "certainly or probably isla" to state that "Child gave atta-thority to govern the Church to Peter as the chief Apostle and his legitimate successor."

Over three hundred years ago in Western Europe) a German monk and a Swiss secular privat, by a definition of real and supposed abuses in the religious and ecclesiastical life of the Catholic Church, prepared the way for Protestantiam. Schismatic groups in all the Euro-pean countries abandoned the authority of Rome. In each country a distinctive schism was fostered." Lutheranism, Calvinism, Methodism, etc. That was over three hundred years ago,

And today, in the United States alone, we have 213 religious denominations, descendants of the 10th century reformers, whose successors for the noticentury reforming to recognize the need of unity

And if among thoughtful non-Callolics in the United States there is confusion regarding what to believe and what not to believe, consider the confusion that exists in the pagan countries of world where Protestant missionaries preach their weits and contradictory teachings. The imto raise among the new Christians the ancient herriers and disagreements that exist in our Western world.

If religious disunion is deplored ly Protestant churchmen in the United States, similarly, the need of unity in doctrine is felt the more strongly by their missionaries in foreign fields.

A. Chinese professor, T. T. Lew, complains that the Reformation did not reform the Church but "broke it into pieces."

Pearl S. Buck, a Presbyterian, in Far Hori-zons, January 1932, says: "We have at least in China, the country I know better than any other. a Christian Church organized after wistern ideas, whose continuing life, if left alone, the most optimistic of us must doubt. The pure doctrines we came to impart are split into hundreds of schisms, not only our 150 odd western schisms, all of which have representatives here, but in addition its own schiams When I look at the divided, quarrelsome, arbitrary doctrines I see presented to Chinese as divine teachings, I agree with them ; we do not need this religion."

Protestants have in common only the person of Christ and the Scriptures. Unfortunately, this is the starting point of separations rather than a ground of unity. The reason, which they dis-like considering, is the principle of private interprovident of in other words, the lack of an in-relation working authority. Our non-Catholic include the artic readily enough among them-selves in organizing a university, or in building a sanatorium. Our such undertakings deal with matters that do not involve questions of principle. Thure is but one possible basis of Christian Unity, 3 mys Longfellow Fiske, a convert to the

Georgia. That is the basis of authority. Of course, if the Church is merely a body of belicvers, its members having almost complete freedom as to what they shall believe, and is morin any case supernatural, it cannot speak exceptedra with any degree of authority. In such a church are bound to be schisms and divisions. - A

See Alarma however the clams of the Control of the second s

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much at one time you may get sick of him before you really know him, for you must learn to like almost any good thing. You must set yourself the task of understanding him before you allow yourself to make up your mind you do not care for him. If you really can't get enthusiastic about one alithor, by all means go on to the next, who may suit you better.

It Seems To Us:-

Those people who are in love with only themselves must find the courtship some what monolonous

We are not one of the 2,300,000 subscribers of which "Collier's" boasts. But it is fun to think of what we could do, if we had a subscription list like that 1 _ . . we wonder how many of those 2.300,000 subscribers are Catholics? ... Catholics who never buy any Catholic newspaper or magazine? How many of those 2,300,000 subscribers live in the Rochester Diocese, but do not support the "Catholic Courier?" "Collier's" goes on sale every Friday, but so does the "Catholic Courier !"

Four centuries ago, a monk by the name of Martin Luther instituted against the Catholic Church a rebellion which is known in history by the misnormer of "reformation." Two significant factors of Luther's success in Germany were his appeal to German nationalism and especially the powerful assistance which he received from certain ruling nobles. Nationalism and political power, therefore, were among the nursemaids who reared Luther's brain-child of heresy. To-day we see some grim irony in the fact that the very things which once contributed so largely to the establishment of Protestantism in Germany may be perturned the very things which will destroy it. Mr. Hitler, in an effort begotten of nationalism, has attempted to subordinate German Protestantism to the interests of the state by appointing a Nazi Reich Bishop. Is this the final sequel to the great tragedy of the sixteenth certury? Wall the very factors which Luther capitalized , upon be also the very factors which will crush all the i left of his memory.

Luner is credited with coining the following celebrated series: "In life, O Pope, I was thy plague, in dying I, will be thy death?" One rather unhistorical legend says that Luther, as he par-took of his has meal; even wrote this verse upon the wall with a pace of chalk. Anyhow, this is a peried illustration of Luther's invetence hate for the Pope. Let it is noteworthy that the day of Luther's anterment was the Feast of the Chair of Lutine's interment was increase to be d. St. Peters, or, in more concrete words, the rease of the institution of the Papal Prinney? Borner if finant about 400 years now bar the Paparty presili easy truth alive and ne Popp is reasons?

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he has of testifying to his love for his Lord and Saviour.

The same work can be done by man or boy. Some young college fellows were having a class supper. One of the number started a coarse song to the tune of a hymn. Others joined in. Then one lad, who wasn't known to be especially religious, jumped up and called out, "None of that fellows! No sacrilege here! We can have a good time, but nix on that!

He sat down; the song faded and stopped, and without a word. srmething else was taken up, There was no offense. It was just the clean, manly thing to do, and the crowd knew it.

Catholic men cars keep these instances in mind and in similar manner without causing fuss or disturbance, can direct other men's conversation and thoughts into proper channels.

There has been a cessation of the oft bobbing up of the faise Knights of Columbus oath in this country bub recently it made its appearance in England where there is a similar organization known as the Knights of Columba. An attempt was made to wreck a convention of the Knights at Nottingham by dissemination of the "bogus oath," but it failed to cause the effect desired. A copy of the so-called oath was sent to the Lord Mayor who gave an of. ficial reception in the Council House. The Mayor on being told its history, ignored it. Monsignor Bigland, speaking at the convention banquet, recalled that the "oath" was in circulation in the United States when he joined the Knights of Columbus there twentyfive years ago. The American Knights, he said, nafied the lie, broght the liar to court and saw the publisher was pumished.

The importance of Girl Scout work in New York City is attested to by the fact that recently a training course in Girl Scout leadership was given for Catholic Sisters at the headquarters of the Girl Scouts of America in the me. tropolls. The course was given as a means of assisting the nuns in their work among animil children.

The true ormaniant of matrons Is virtue, not apparel. St. Justin.

He that makes anything size but simply God and the salvation of the sale will find mothing but treaks and sarrow.

autumn harvests to that Virgin. Mother, the Root of Jesse, of whose holy flowering we hungry wayfarers may harvest the Eucharistic Food and Drink of our souls.

Mary is honored in October as the Queen of the Holy Rosary. It used to be the Holy custom years ago to gather the family after the evening meal for the praying of the heads on each day of the Rosary month. But today a hundred vanities have crowded in to shout down the holy quiet and the dedicated intimacy of the home circle, and if the Rosary be said at all. it is too often alone with hurried minds and hurrying fingers.

Mary's Rosary.

CATROLIC EVIDENCE

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each book. .

triumph of glory in the glorious Mysteries. The atmosphere and And yet . . . the priest is saved color of these three themes will from pessimism in this matter by change according to the mood of occasional God . given glimpses each Mystery. Certainly if I say which bear witness that the Lord the Hall Mary while pondering the sorrowful Mystery of Jesus' Scourging, that sacred prayer and His holy Mother still find sacred welcome in homes loyal and steadfast in family prayer. I retakes on a mighing and a pathos member well one home where I which are far different from the was the overnight guest of a modhappiness that floods the soul erately well-to-do middle - aged when, still saying the same Hail couple, whose educated and cul-Mary, I reflect upon the giorious tured children had been given in Mystery of the Resurrection. marriage and were living in distant cities. In the late evening, A Beethoven symptiony is not the quiet of my room became monotonous to a musician, gradually musical with the echoes Though its themes be few and of distant voices downstairs in simple, he finds unwearying deeven and melodious cadence. As light in the rich and fertile inthe syllables became more audible, ventiveness of the musical Titan I could hear that it was the Rosa-

who could build such a temple of ry being slowly and reverently tone with materials so meavre. said: and there was a bracing of There is constant repetition, but the heart and a Thanks be to with such a variety of treatment. God!' on the lips to realize that a that new grace and beauty and modern home of culture and re. depth are revealed in each melodic finement was still a shrine of jhrase. So too the repetitions in the Rosary are freed from the snare of momotony by the variety "A monotonious rigmarole, this of the anneal which the joyful. Resary of yours!" That is what many non-Catholics think. And sorrowful and glorious Mysteries make to our minds and imagins. tions. Here certainly is no mere superstitious babbling, but an ineven Catholics, inclined to protest against the hurried, mechanical babble into which the public recitelligent devotion which engages all the best powers of the soul, if

> and energy. There is a dialogue in one of Monsignor Benson's novels which may illustrate my point even more clearly. It needs no introduction nor comment.

only we approach it with good will

"'How can prayers said over and over again like that be any good?' Mistress Margaret was silent for a moment,

"L saw young Mrs. Martin last week," she said, with her little girl in her lap. Amy had her arms round her mother's neck, and was

"Fear not that Our Lord will let you die of thirst who invites us to drink of His Fountain."



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