

Oslo Halts Teaching Of Christian History

Berlin (NCWC) - The Norwegian Parliament has adopted a law whereby the teaching of Christian history will no longer be included in the curricula of the public schools, according to reports reaching here from Oslo.

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The Holy Face of the Carmel At Lisieux

(Continued from Page One)

Seldom Poed It is, however, entirely in accordance with Catholic teaching that pictures of Our Lord, of His Blessed Mother, and of His Saints, are a help to devotion, give warmth to our faith and, when properly used, increase our love for the person represented. Although such representations are almost purely idealistic. Namely, they are representations on the canvas, or in statue, of the idea which the artist had formed in his own imagination of the person painted or sculptured. I have said "in most cases." And the reasons are plain. Before the discovery of photography the artist was obliged to obtain a realistic representation, that is a true likeness, a likeness *in vivo* (as they say in Italian and in Spanish) of the saint or of the Madonna. But the saints were not such people as sit or pose for a painter or sculptor. And even if there had been saints of men, as had been, also, even if the saint was to appear the appearance of His Countenance, we do not know; it is highly probable that in this life we shall never know, and it is also probably God's will that we should not know. Such knowledge is not necessary for our faith, although it would satisfy a legitimate curiosity.

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Ice cream will have an important place on the Easter menu of many homes and no better suggestion can be made than to have Bartholomay's Quality Ice Cream for the Easter dessert. The Bartholomay Company is prepared to furnish you a special egg-center brick of Golden Vanilla Ice Cream with egg-center, chocolate, individual ice cream molds, such as Easter lilies, rabbits, angels, at cross, Easter eggs of Golden Vanilla, French ice cream, sherberts and other special bricks. Be sure you phone your order early. Main 6200.

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After this prolix digression it is time to return to the Holy Face of Lisieux. But in the digression I wished to say two things. The first is that holy pictures, religious images, of all kinds, are a great help to devotion. It might be said that in a certain sense they are a necessity. We are not pure spirits; we are men and women composed of body and soul. Intellect and will are the faculties of the soul; the will is the faculty by which we love. But the will follows the intellect, depends on it. We love any object or person so far as it is in some way presented to our intellect, present to our intelligence, to our knowledge. In a word so far as we know it. But, since we are humans, composed of body and soul, nothing reaches our intellect except through the medium of the external senses, and then through the medium of the imagination, which is also a sense, then, to be useful and in a sense necessary are religious representations, namely, holy pictures or images of any kind. And, with an understanding of this common sense truth we can see what John Ruskin, the great English writer on art, meant when he said that the people of Venice (and he might have said of all Italy) had the greatest, most magnificent Bible ever published. He did not mean a printed book; for they had this Bible before the invention of the art of printing. He meant the collection of the most beautiful works of art, representing in painting and sculpture, scenes from the Bible and the chief personages in the Old and New Testament. The Madonna, for instance, that is the Blessed Virgin, the Virgin Mother, became in this way as well known to the Italian people as if she walked the streets of their cities every day.

And even today in their everyday life it is quite customary for them to say of a person whom they wish to praise: "She has the face of a Madonna." She has the hands of a Madonna. Not that they ever saw the Blessed Virgin in the flesh, but that they saw "holy" in her, and that they saw at the street-corner shrine, the idealistic representation of the Virgin Mother as it had been conceived in the minds of the great artists, where every lineament was brought to perfection in an attempt to express the ideal that the artist had conceived in an atmosphere of "faith and love and beauty." For this reason they could hardly go about their daily work in Venice, or in any city of Italy, without reading some passage from this Bible of which Ruskin, though a non-Cath-

olic, became enamored. The Stanzas of Venise spoke to him, even as they do to the common people of that unique city. More Representative The second thing which I wished to emphasize in the digression is that a true picture of the Holy Face of Our Lord, or of His Blessed Mother, or of His Saints, is not necessary to devotion. Its devotional value does not depend on that. On the contrary, the symbolic representation may have a greater devotional value than would a true likeness. And, to illustrate this truth we can recur again to the case of St. Teresa. The most common representation of St. Teresa is the one which she appears in the garb of the Discalced Carmelite, with her bare feet in sandals, an open book in one hand and a pen in the other, her eyes raised towards heaven as if in ecstasy or contemplation, and a dove over her right shoulder to represent the Holy Spirit whose breath she is said to have received. Some and another more frequently copied and highly praised by all art critics. It is a statue in wood by the great Spanish artist, Alonso Cano. It is preserved in the Cathedral at Cordoba.

ST. ANDREW PARISH GROUP WILL HOLD CARD PARTY

Block 10 of St. Andrew's Church will hold a card party in the school hall, Portland Avenue and Duran Street, bridge, on Tuesday evening, April 23. Pinocchio and Pedro will be the winners of the party. Mrs. George Quirk is block chairman, assisted by Mrs. Franklin Hodges, Miss Eleanor Drescher, Mrs. George Lobb and Mrs. William Barry.

"Shall we have a friendly game of cards?" "No, let's play bridge." Troy (N. Y.) Times

Holy Shroud of Turin? It is a piece of very fine, oriental material, fourteen feet in length, about three and a half in width on which can be traced the figure of a man, as well as celebrating the appearance with face surpassing majesty. It reveals a double figure, that is, the front and back of the same person. It is claimed that this Shroud is the Shroud of Our Lord, in which Joseph of Arimathea wrapped His Body, and that the figure we see on it is that of Our Lord Himself.

The Shroud, let us remember, is very long, but not wide. Our Lord's Body was laid on one end of the Shroud, (stretched out to its full length.) This portion of the shroud took the impression of His body. As the shroud is narrow it could not be folded across the body widthwise, but, instead, it was folded lengthwise, and stretched as far as the feet. This part of the shroud took the impression of His Face and the front of His Body. Hence when the Shroud is extended to its full length, it shows two figures, front and back, head to head, of the same person.

There has been no end of controversy over the authenticity or genuineness of this Shroud of Turin. The problem has not been solved by the discovery in 1898 that the impression on the Shroud is a negative. The Shroud has been exposed to view twice since 1898. It has been again photographed more carefully. Yet the controversy continues. Of those who write in English, the most formidable against its authenticity is the well-known author, Sir Arthur Conan Doyle, a professor at Maynooth College, Ireland, who wrote a book in its defense, and in refutation of the arguments advanced by Father Thurston.

Appeals To Faithful This Holy Face of Lisieux is truly a most remarkable picture, and different in many respects from any that has ever been painted of Our Divine Lord. But, we cannot take literally what Father Taylor writes in his enthusiasm. That Coline "under the inspiration of her sister" was later to reproduce so faithfully the true likeness of Our Lord from the Winding Sheet of Turin. The reasons already sufficiently indicated, we cannot say with certainty that this is a true likeness of Our Lord, although, as I said at the outset, it may possibly be such in its general outline. The two reasons are: First, it is not certain that the Winding Sheet of Turin is authentic, namely, the Sheet in which the Sacred Body of Christ was laid in the tomb; second, even if it were conceded to be genuine, "the outlines," as Father Taylor himself confesses "are somewhat blurred and indistinct." And Coline's object was "to retrace the figure with the greatest care and precision" in order "to produce a picture which would appeal to the faithful." It was the important thing; and that, I believe, she has accomplished. The writer of this begs a prayer from the reader.

NON-CATHOLIC EDITOR TELLS OF CONDITIONS

(Continued from Page One) ceremonies," the guide said, "but they can come in alone and pray." We went down to the altar. "Our guide disappeared for a minute, and suddenly electric lights flashed on all over the church. What! Electric lights in a building whose every fiber was of the spirit, whose every inch of adobe and wood was as native and as ancient as a desert night? It seemed absurd, and, indeed, it was. What! Electric lights upon these humble people kneeling there, each one so alone and far away.

"We talked—when we talked in whispers. Our guide talked to a woman who came to the altar. He was shouting. We suggested that we not go up to the altar; that we shouldn't intrude upon the privacy of those kneeling. Oh, yes, said he, kneeling at the altar, and it doesn't bother them. "So he clomped-clomped up the aisle, and we tip-toed behind him. Not a single person looked up. The faces were buried. Some looked straight ahead. Some held small candles aloft in one hand, and read silently from their prayer-books. But every one of them had either the intensity, or the courtesy, to pay us not the slightest attention. This guide showed us many things, statues of saints, valuable paintings, old books, but I recall very little of it now. There was a chill inside the church, and a sadness, and it was glad when we came at last out into the warm air of outdoors.

PRIVATE AID FACES CRISIS SAYS PRIEST

(Continued from Page One) at its fullest contemplate taking care of only 3,500,000 families. In addition, he said, there is the probability that many, because of geographical location and lack of training and adaptability, will not be able to take advantage of public works jobs. And, further, there will be the unemployed, he said. "If the President's dictum is adhered to," Father McEgan continued, "the social agencies of America face the most critical period of their history. A wholesale readjustment and revival of the programs of such agencies, State, local and private, must be contemplated. The task of caring for those who will remain on this planet, will be a colossal one. The tremendous problems to which every State and community must address itself."

Three European Tours Of Religious Interest Announced for Summer

A summer tour program of diversified religious and historical interest has been arranged by the James Boring Company, Inc. to include three European tours of special value to Catholics. On June 29 a specially escorted party will sail from New York on a two-month travel pilgrimage to Southern and Western Europe. This tour will commemorate the canonization of Blessed Bishop Fisher and Blessed Thomas More, as well as celebrating the centenary of the founding of Maryland by Lord Calvert. A five-week tour of the western Mediterranean will sail from New York on July 11 on the tropical cruiser S. S. Siamat. The cities of Italy, and the country of the Little Flower and St. Bernadette will be included in the itinerary of this trip. The party under the spiritual guidance of His Excellency the Most Reverend Bishop James H. Ryan will sail from New York July 12. Egypt, Italy, Spain and other countries will be visited by this group.

The James Boring Company announces that the party membership is limited.

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George Magin, Mrs. Paul O. Bates, Blessed St. Francis.

SERVICES IN ELMIRA CHURCHES SET FOR GOOD FRIDAY AND EASTER

(Continued from Page One) and the Rev. Earl M. Tobin will be Sub-deacon. The Rev. Daniel C. Holland will be Master of Ceremonies. At all the Masses on Easter Sunday, 6:00, 7:30, 9:00, 10:00 and 11:00, the sermons will be preached by Father McFarlane. A program of Liturgical Music will be sung by the two choirs of St. Patrick's Church. The Boys' Choir will sing the Propof of the Mass, and the Adult Choir of mixed voices will sing the Ordinary of the Mass. The program for the Mass is as follows: Procession—Hymn: Gloria. Boys' Choir: Vidui Aquam. Gregorian: Adult Choir: Introit: Resurrexi et adhuc tecum sum. Boys' Choir: Kyrie and Gloria—Mass in Honor of Nativity B. Maries and Downy: Graduale—Hinc Dies. Toner.

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