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Editorials

HISTORY

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...ized we shall find both before the Conquest and after, as well before John Wycliffe was born as since, the whole body of the Scriptures was by sundry men translated into our country tongue."

So a genuine Bible was accessible to the English in their own language in the days under discussion. It was there, but was it in demand, was it generally read? Was it so generally used that several reprints were necessary? And was it generally used and read for doctrinal as well as devotional purposes?

These questions are pertinent, and they have a bearing on today. They have been suggested by a short review by "The Pilgrim" in America, November 9, of Pierre Janelle's "Catholic England on the Eve of Schism." Pierre Janelle, we read, is "a profound student of the English Reformation period." We are told that at the end of the fifteenth century there was "a genuine renewal of faith and piety, and the press poured forth religious writings." But what was the character of these religious writings?

"Of seventy-four works published or republished between 1470 and 1490 by William Caxton, twenty-nine, at least, are works of piety or devotion. Between 1491 and 1500, Wynkyn de Worde, Caxton's successor, published thirty religious works of a total of fifty-four. Edition followed edition, but there was practically no doctrinal works; and, strange to say, the Scriptures as yet had but a scant place, as compared with Germany and France. In France, from 1487 to 1521, the Bible of Jean de Rely was reprinted seven times. Nothing like that in England. Apocryphal legends, lives of the Saints, innumerable pious 'Guides,' and 'Ladders of the Soul,' and 'Pilgrimages,' and 'Mirrors of Perfection' circulated among the great as well as the small. There was abundant 'practical Catholicism' in the support of the Church, by alms, legacies, devotions. But the basic doctrinal instruction was weak. When the Lutherans marched in, under the protecting flanks of the mighty Henry, 'Defender of the Faith,' and his successors, bristling with arguments and Bible texts, they found English Catholicism unprepared."

Closing, The Pilgrim asked this question:

"Shall it be the same with us in the now assaults of today?"

JOHN E. MASSETH

HOW ABOUT IT?

"Why should so many normal human beings speak of nothing but their physical status?"—a question asked by Estelle H. Ries, New York, in a letter to the New York Times, October 6.

"One reason why, Estelle, is that the physical, like the world, is too much with us, early and late. We have allowed it to come very close to us. So close that it wasn't difficult for it to get us fast in its embrace. And it won't let go. That's why—Christian Science or not—you cannot laugh it off, like you might a troublesome conscience.

But Estelle has a plan, a way out, and, we think, a good one. It would "add a new note of variety to somewhat worn conversational themes."

"How do you do?" asks one acquaintance of another. It's a large question. One can "do" spiritually, mentally, emotionally, physically—four ways. But there is no confusion, no misunderstanding. "I feel a lot better, in fact was able to do 18 holes yesterday"—comes the answer. For the wife—"She's better, thanks, Dr. Smith seems to have found the seat of the trouble." And the children? "Well, for the most part, good. But Mary is too much under weight. Girlish figure is all right, of course, but . . ."

So it goes on—indefinitely. We do not seem to get fed up on it. There appears to be no point of saturation.

It helps, of course. It is an outlet. It is a relief of expression. Relief of expression for what? For that of which we are most aware and about which we are most concerned—our physical need. But it is only that and nothing more.

Now we are not of the Manichaeans or anything like that. The physical—when right—has too much appeal for us. For us old man Manes has always been just another Persian. Nevertheless we can't escape the thought that Estelle has hit upon a truth and a need—poignant both.

"Now, of course," she says, "physical comfort is a wonderful thing. But how much more there is to a human being than merely that!"

Why doesn't a man recognize his other states as well—spiritual, mental, emotional—and give them their proper place in his conversation? Doing so, he might answer his friend's "How do you do?" with, say, "My faith is somewhat weak today"; for the wife, "Her concentration has not been up to normal"; while for the kiddies, well, Mary's emotional balance has been disturbed by a "cinder of anger" in her emotional eye. Such answers would relieve the monotony of many a greeting. They would also blow the friendly questioner right out of his shoes. It would mean a change for him, too.

But Estelle has more. "Perhaps if we increased (through greetings, conversation) our awareness of these non-physical failings, we could keep them under better control." No doubt about that, Estelle. Such awareness so maintained might make for sound humility, also. Not for nothing did St. James say, "Confess your sins one to another." Before him were scores of Old Testament writings saying the same thing. But [illegible] all been overlooked.

J. E. M.

Discussion Study Club

PREPARATION OF STUDY CLUB LEADERS

By Rev. James J. Dasey

PART THREE

There are, of course, certain qualities of mind and heart to be developed in the men and women who are to lead our Study Clubs. Common sense should always characterize our leaders, and prudence and tact and above all, a real practical Christian charity is needed in dealing with the members of the group if we hope to arouse their interest and sustain their participation in the work of the group.

What has been said in these matters so often may be repeated over and over to the benefit of the Study Club work. The Study Club leader must be a good listener. If he has not that precious gift, naturally, he must take the pains to learn the art, for it is in very truth a fine art. It is highly desirable in his office and in his work.

One point that should be insisted on for the leader is that he is chairman of a study club, not a mere discussion group. Since it is a Study Club, there is naturally need for study on the part of all. The members must do some careful and close reading of the subject matter if they are even to intelligently follow the weekly discussion, for in my opinion, anything less than a weekly meeting over a given period, will only mean less than a weekly meeting over a given period, will only mean loss of interest on the part of the members and an early death for the Study Club itself. I say all the members must study. How much more than must the leader be prepared for his group! To get the mastery of the religious truths with which they deal so that intelligently and confidently they may discuss the subject is the very work of the Club. But the leader must keep, as has been said so often, ahead of his group. He must be informed and capable, knowing and alert to direct and confine when needful, all discussions to the proper channel.

We should see to it that our leaders know the mechanics of the Study Club well. For that purpose I know of no better outline than the one last issued from Washington headquarters by the National Center of Christian Doctrine in its folder "The Discussion Study Club."

But my main theme this afternoon is the thought that we must look to the devotion and the intensity of the spirit of our leaders. In this I am not unmindful of the fact that we should warn them to keep open minds on any modifications necessary for local circumstances and the capacities of their group. Also the Study Club is still in its infancy and may change its methods and its forms. It is possible that the whole program of Catholic Action, including the Study Club in this country, may take on a new and definitely different direction within the next few years. But primarily and ultimately, we must keep feeding the spirit of our group leaders, sustaining their ardor and making them ready always to work for the spreading of the Kingdom of Christ by adult education among our American people. It is from this fundamental devotion to the Cause that the fruits of their efforts will fundamentally spring.

From the conspicuous example of the Rural Life Congress itself patiences and perseverance is a lesson for the leader and for all of us interested in the Study Club. Whatever the future of the Study Club in the work of our Catholic Church in this good land, we who are working for its establishment and its welfare are travelling at least in the right direction. The many manifestations of interest in the adult education of our Catholic people in the serious matter of their religion may eventually mean a nation-wide, coordinated system of religious education which will do something at least to stem the lamentable leakage in the Church; to combat the godlessness that threatens; to develop an intelligent and vigorous spiritual life among our brethren. The founders of the Rural Life Congress kept at it amid plenty of difficulties and in the face of great obstacles. They gave us the Religious Vacation School and the good beginnings of our Religious Study Clubs. If we keep at it, and develop a well-trained and even inspired army of Study Club leaders, and do nothing else, we shall have made ready to do battle valiantly and intelligently on almost any field for Christ and His Church.

The End

Clipped For Fun

"That was an excellent paper your daughter read last night on the Influence of Science as Applied to Practical Government."

"Was it? Well, I wish she'd find out something about the Influence of the Vacuum Cleaner as Applied to the Dining room carpet."

* * *

Policeman—How did the accident happen?

Motorist—My wife fell asleep in the back seat.

* * *

Findings, Keepings — Manager (pointing to cigarette-end on the floor): Smith, is this yours?

Smith (pleasantly): Not at all, sir. You saw it first.—Tit-Bits (London).

STRANGE BUT TRUE

Catholic Facts But Little Known

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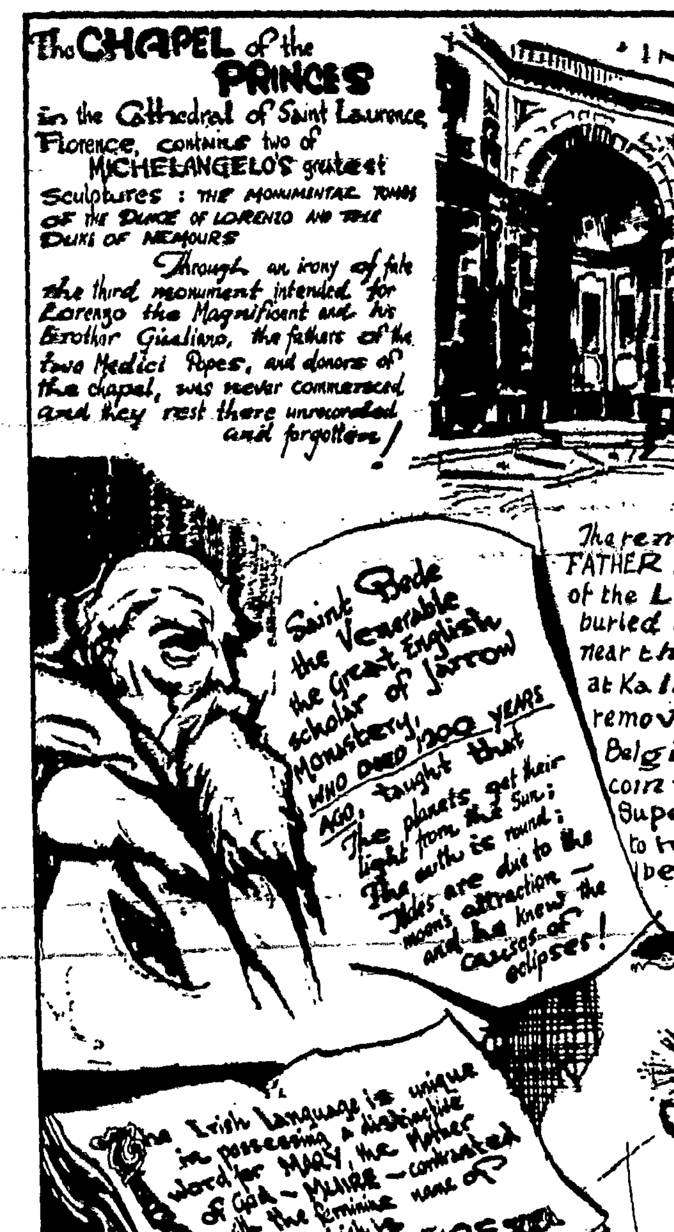
By M. J. MURRAY



THE LIBRARY SIGN POST

The second anniversary of the Catholic Evidence Library passed quietly last week. Its ledgers are an impressive testimony of the amount of service it has given to hundreds of people in and around Rochester. God must have wanted it, for it has been singularly blessed its story throughout is a record of grace.

* * *

It is timely to say a word of whole-hearted praise for the staff of librarians without whose volunteer service, unobtrusively and faithfully given, the Library could not have carried on so much as a week, let alone two years. Theirs has been, not the rhetoric and oratory but the prosaic routine, of Catholic Action.

* * *

There is a book by Belloc which, by some miracle of oversight, has not yet been put into the Library. It will be given honorable amends and introduced to Library patrons "presto vivace." It is "The Path of Rome," as roystering and roustabout and reverent a book as anyone in this generation has written. Some booklover, Christopher Morley (if I remember correctly), alleges that he reads it religiously once a year. On pages 47 and 48 of the 1915 edition are some out-of-the-usual-run paragraphs on the benefits of daily Mass, one of which I must pass on to you.

"That the surroundings (at Mass) incline you to good and reasonable thoughts, and for the moment deaden the rasp and jar of that busy wickedness which, both working in one's self and received from others is the true source of human miseries. Thus the time spent at Mass is like a short repose in a deep and well-built library, into which no sounds come and where you feel yourself secure against the outer world."

* * *

Catholic literature, too, has an occasional 'fifty-cent' word for which a dictionary is needed. Patrons at the Library now have a Webster's Collegiate at their disposal. Donald Attwater's finely edited Catholic Encyclopedic Dictionary is also on the Library reference shelf. Hours of interesting and instructive pastime could be spent in going at random through its pages, yet I wonder how many people have referred to it even for the things they have wanted to find out.

* * *

The Communist leaders work up hatred of religion with the charge that it is the opiate of the people, by which they mean that it drugs the minds of men and women against the necessities and enjoyments of the present by promises about the future. When religion is true and sincere, it is not an idle dream: it is realist. It may not betray its office of leading men to eternity; but, at the same time, it works to establish the kingdom of heaven on earth. Christ gave not only the Beatitudes, but also the great precepts of charity and of justice.

THE CATHOLIC EVIDENCE LIBRARY RECOMMENDS

THE SPIRIT OF SERRA. By *Thomas F. Cullen*. The pioneer Padre of the Spanish missions in Mexico and California still challenges the interest of American historical scholarship and of Catholic admiration; this latest biography of him is the October choice of the Spiritual Book Associates.

ROGER B. TANEY. By *Carl Brent Swisher*. A full-size portrait of the great Catholic jurist who succeeded John B. Marshall as head of the Supreme Court: This is an interesting record of some important chapters in American history, especially of the Dred Scott incident in which Justice Taney figured prominently. This is the September choice of the Catholic Book-of-the-Month Club.

SANCTITY BY *Violet Clifton*. Next Tuesday's feast of St. Elizabeth of Hungary makes timely a reading of this hauntingly beautiful drama about her life.

CRUMBS OF COMFORT. By *H. S. Bowden*. These are nourishing thoughts gathered from the writings and letters of St. Thomas More: More than whelps can feed on these crumbs from a master's table.

CATHOLIC EVIDENCE LIBRARY

HOURS—Afternoon—3:30 through to 9:00 Monday, Tuesday, Wednesday, Thursday and Friday.

PLACE—Lobby of Columbus Civic Centre Building, 50 Chestnut Street, Rochester, N. Y.

DAILY RENTAL—One cent for each book.

Spiritual Thoughts

It is a great misfortune to be free from suffering, in this life an individual of a congregation that does not suffer and is applauded by all the world is not far from a fall.

* * *

O my soul sigh heartily, desire earnestly that thou mayest come to the City above whereof so glorious things are spoken and wherein is the Home of all that rejoice. St Augustine

* * *

The Sacred Heart of Jesus asks of you a more complete sacrifice of your mind and will rather than austerities and corporal penances. Blessed Margaret Mary.

* * *

Your heart is like a ship—to have Jesus in your ship is to have Faith in your heart. If your faith slumbers Jesus slumbers also and in that case you are in danger of shipwreck. St. Augustine.

* * *

There are seasons of trial in every life, they must be lived through and later the flowers and fruits of virtue will flourish more luxuriantly in the soil enriched by these sufferings. St Madeleine Sophie Barat

* * *

O' Lord we adore Thy Flesh not because it is Flesh, but because it is Thine. We adore Thy Passion and all that is Thine; Thy servants, Thy Friends, and above all Thy Mother. St. John Damascene.

CATHOLIC EVIDENCE

WHEN YOU AND I ARE DEAD—

When you are read, dear non-Catholic neighbor, your soul will go directly either to Heaven or to Hell, according to Protestant teaching—a rather worrisome thought when one considers how free a soul should be, not only from sin, but from the scars of sin, to be worthy to reside in perfect harmony with the all-pure God in Heaven.

When I am dead, I shall not go to Hell unless I die with the blackest unforgiven sins on my soul. I shall not go straightway to Heaven because I have sinned many times; and although my trespasses may have been wiped out by Confession and Penance, still I must endure a period of punishment to atone for those those forgiven sins, and of cleansing to wash away any remaining venial sins or imperfections.

When you are dead and I am dead, I believe we shall meet in Purgatory, suffering but confident of our final salvation. Then, if the 1900-year-old Catholic teaching is correct, you will know that my loved ones on earth are besieging Heaven with their prayers that all-merciful God may take me sooner to Him. You will also be most gratefully aware that prayers are being said in your behalf—alas not by your own people were robbed of this beautiful doctrine of Communion of Saints four hundred years ago, but by the Catholic friends you have left behind—by all Catholics, for it is our practice to pray for all departed souls—and last, and perhaps best, by those cloistered monks and nuns, so inexplicable to you while on earth, but now so much appreciated, because they devote their lives to praying especially for those departed souls who have no one else to pray for them.

If, dear neighbor, you think that there is just a possibility of the existence of Purgatory, why not remember now in your prayers the souls of your departed loved ones? And why not ask your Catholic friends to remember you after you have gone? If there is a Purgatory—and 324,000,000 Catholics are convinced that there is—such prayers will be invaluable; and if there isn't—well, no sincere prayer is wasted, so good will come of it anyway.

"O compassionate Lord Jesus, grant him rest and peace!

"O compassionate Lord Jesus, grant her rest and peace.

"May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace."

Catholic Information Society of Narberth, Pa.

Diocesan Recordings

Now if those who foment unjust wars will take a trip 14 miles into the stratosphere and stay there, it will be even better news.

* * *

Invited as a representative of this newspaper to attend the annual scouters dinner of Rochester Area Council, Boy Scouts of America held in Bausch and Lomb Optical Company dining hall, Tuesday, we found the dinner and excellent program of special interest because our oldest boy became a Boy Scout last month. This dinner marked 25 years' growth of the Scout movement in Rochester and listening to the stories of the beginning of scouting from the lips of Frank Gugelman and then witnessing the awards to both scout leaders proficient in the work and to boys who have merited the Eagle award for completion of scouting courses, the impression left was that no parent of a boy would want to have his son miss the advantages offered.

* * *

There are still some whose knowledge of boy scouts hardly goes beyond the wisecracks of misguided funsters who ridicule "the one good turn a day." Those alleged jokes, however, have not harmed, but have helped scouting. Parents who know the full value scouting provides for their boys or girls are thankful that this movement has been spreading. The scouting work as pointed out by E. Urner Goodman, guest speaker at the Scouters' dinner has built up a tradition of high adventure, better personal appearance, service to others, friendliness for all, brotherliness, and training for citizenship that makes this work among boys an asset to any community. The Scout, trained to act in emergencies, has proved on innumerable occasions the need for such training.

* * *

A bulwark against the destruction of our democratic form of government and the only mass movement of boy training to assure an intelligent, capable, ready to act independently for shown to be the reasons for shown to obe the reasons for supporting the Boy Scout Work, said Dr. Albert W Beaven at the dinner. He cited the the boy-training in other lands which serve only to make the boys cogs in machines and contrasted the more wholesome training given Boy Scouts of America.

* * *

Inspiration for Catholic young men to take up the work of Scout leaders was furnished by the presentation of the Silver Beaver award to Milton Schaefer, scoutmaster of St Boniface Troop No 200, Rochester who with Frank Gugelman, first scout leader in Rochester, 25 years ago, was agreeably surprised by this award for exceptional contribution to boyhood Those who have been associated with Scoutmaster Schaefer speak highly of his unselfish, intelligent service to boys. Recognition of his service and that of others will come if more Catholic men get into this work.

* * *

In this campaign to eliminate indecent literature, it must be remembered that it is for each of us to frown down on and refuse to buy or read the evil books, magazines and papers If we believe it. Is only for the other fellow no headway will be made

* * *

To do the Will of God man must despise His own the more He dies to Himself, the more He will live to God. St Peter Claver

* * *

Mortification is profitable to purge away sins to repress vices, to increase virtue, to produce consolation, to edify our neighbor and to merit glory St. Bonaventure.