

Love? or Hate? LIBRARY SIGNPOST

The Centurion who came to Christ was a pagan, but Christ said of him, "I have not found so great faith in Israel."

Our Blessed Lord knew how to look good whatever it lay. He showed His Christians that they must use love and sympathy to help save their fellow-men for Him.

Do we disdain any of our fellow-men? Do we tack labels on them to justify ourselves? Do we line them up as "Communists," "Nazis," "Fascists," "wops," "dagoes," "chinks," "niggers," "blacks" without the least thought of how dare we be so confident?

How was it that the pagan Magi were going to seek pains to find the Saviour at Bethlehem, and the chosen leaders at Jerusalem did not move a finger to meet Him?

How was it that Christ proclaimed a seven-fold "woe" against the leaders of His people, but had only words of mercy for the Samaritan woman, for the Magdalen, for the adulteress, for the penitent thief on the cross?

Oh, yes, there is much good among our enemies, and we will be the worse Christians in our own day if we keep our eyes closed to it.

What good does it do to open our mouths, when their ears are shut? We will be far more people if we open our eyes in sympathy and our hands and hearts in charity.

Charity of judgment demands that I try to understand the Communist, the Nazi, the Fascist. When I try to understand a man, I cannot follow that I agree with him, or that I share his views with him. I can still hold fast to my own convictions while I try to understand him.

I do not at all mean that we Catholics must give up the apostolate of the word for every minute that we speak, and for every paragraph that we write to uphold the truth, there should be an hour of action—prayer, penance, and charity.

If that be the case, then our words will never be hard or contentious. We will not be "flaying" the Communists or pitting ourselves against them. We will see them as "erring brethren," and we will strive to bring them to the good that our zealous love has discovered in them.

RESTORING ALL THINGS. By John Fitzgerald and Paul McGeehan. 1938. Rev. Benedict BERNARD.

NOT IN OUR HAT! By Talburt



INNOCENTS ABROAD Sursum Corda

By REV. JAMES H. GIBBS, C.S.P., Editor, The Catholic World

There has just come off the press a book which strengthens the suspicion that our American diplomats are "Babes-in-the-Woods" compared with European and Asiatic practitioners of the tricky art of international negotiation.

In the course of centuries the diplomats of the old world have produced a bewilderingly complex political situation in diplomacy there are wheels within wheels, masses within masses, and puzzles that would make Houdini squirm in his grave.

Diocesan Recordings

The first fifty years are the hardest. Over Bishop Kearney about Karl Marx and Lenin, but in the living actions of the corporal and spiritual works of mercy, shall we save this lost world of ours for Christ?

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Yet our home-grown "diplomats" who are not to the manner born, still less to the manner trained, but who have been snatched from a law office, or from an editorial desk, or from a popular lecture platform, have fancied themselves in the role of Cyrano de Bergerac or D'Artagnan in diplomatic sword play.

Take Theodore Roosevelt, for example. Cecil Spring-Rice, ambassador to the United States from England, estimated Teddy's mental age at 6 in the matter of diplomacy. Allan Nevins, reviewing Griswold's book in the New York Times, after saying that the earlier President Roosevelt "plunged into deep waters and splashed back by blind luck" adds that sometimes, as in the Algeciras case, poor Teddy didn't have the luck to splash back.

What he didn't know was that England backed him so that she might not lose the money she had lent to Japan. Japan had won every big battle but had come close to bankruptcy.

Now look at Japan! When Commander Perry "buted" her to the Orient and shook up Japan from her centuries-old sleep, our diplomats did not dream that what we were really doing was to turn the little yellow man's attention away from his parasol, his chrysanthemum, his symbolic rock gardens and fish ponds, to interest him in battleships, huge armies and world conquest.

Encouraged by their pastor, the Rev. John M. Stroh, pastor of the number of 7th signed their names to petitions requesting Congress to keep the Spanish war.

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WHY?

Why Does the Catholic Church Omit the Second Commandment from the Decalogue?

The Catholic Church does not omit the second or any other Commandment from the Decalogue. The Old Testament tells us that there are ten commandments Exod. 20, 1; Deut. 5, 5, but gives no indication whatsoever as to how they are to be divided.

Following the example of St. Augustine, Catholics argue that God forbids the making of graven things as statues and the likeness of such things for the purpose of worship and that this is implied by what we regard as the loving words of the First Commandment; viz., "Thou shalt not adore them nor serve them."

Concerning evolution as applied to man, it is the teaching of the Church that the soul of man is not a product of evolution but a direct creation of God.

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Five Years Ago. In the files of the CATHOLIC COURIER.

From the Jan. 15, 1934, issue. The Rev. William F. Bergan, Catholic Chaplain at Auburn prison, was guest of honor and principal speaker at the banquet of the Young Ladies Sodality of Geneva.

At the regular meeting of the Young Ladies Sodality of Nazareth Academy, the Rev. John Lynch spoke on "Help For the Missions."

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