

Catholic Courier 1940

Volume XII APRIL 18, 1940 NUMBER 18

With the Approval of the
Most Reverend James Edward Keane, D. D.
 Bishop of Rochester

MEMBER CATHOLIC PRESS ASSOCIATION OF UNITED STATES
 PUBLISHED BY N. C. W. G. NEWS SERVICE (Washington, D. C.)

AT NEW YORK: WILLIAM M. HART, Editor-in-Chief
REV. LEO O. MOONEY, Managing Editor
THOMAS H. O'CONNOR, News Editor

MEMBER OF THE ROCHESTER CHAMBER OF COMMERCE

Published by CATHOLIC COURIER and JOURNAL, Inc.,
 1100 N. W. 11th St., Rochester, N. Y.
 Telephone 1100

Copyright, 1940, by Catholic Courier and Journal, Inc.
 Second-class postage paid at Rochester, N. Y., and at additional mailing offices.
 Postmaster: Please send address changes to Catholic Courier and Journal, Inc., 1100 N. W. 11th St., Rochester, N. Y.

Marches and Marches

'ALONG THE WAY'
 By Rev. Daniel A. Lord, S.J.

We were talking of marches and the effect they have upon listeners. How "The Stars and Stripes Forever" makes a person want to get up and grab a gun just for the fun of falling in line and marching down the street with a crowd of other people. We mentioned how the Wedding March puts a single into anyone's foot, and, I suppose, a yearning into the throats of many a girl.

Yet as we talked, it suddenly occurred to me how few famous marches there are. In recent years, "Pomp and Circumstance," Sir Edgar Elgar's famous march, has been given the big play, and the English have come to regard its final solemn passage almost as another national anthem. Even when we put on our parent in Jamaica, the military band brought that march out for the finale. There's the "March of the Priests" from a completely forgotten opera, that is still played at a favorite recital. I believe that Gaude's "Praise Ye the Father" is really from his Marche Romaine, and I know that any Catholic who sings it had better look twice at the words. One version is so Arrian in character that it is positively heretical: "Praise ye the Father, who alone hath power to save." Which puts the son and the Holy Spirit into a quiet subordination.

The marches from "Aida" have, of course, served many a bandmaster for many a long year. Once they start to blast forth, you know the moment has come for the solemn entrance of—oh, well, anyone. The march in St. Louis, "Aida," is the official march of the Villed'Espriet. But in that same city I heard "Aida" used by the Italian band which was to play for the solemn anniversary procession at Father Dunne's New Year's Mass.

"The March of the Master-singers" is Wagner's best, if you ask me. And of course it's a poor piece when it's played at either the St. Louis or the "Aida" Mass. It's best when it's played at the Mass of the Holy Spirit, or the "Aida" Mass, or the "Aida" Mass, or the "Aida" Mass.

STRANGE BUT TRUE

Little-Known Facts for Catholics
 By Mr. J. MURRAY

JOHN VIII, (876) ON SEA
JOHN X, (916) & BENEDICT VIII, (1016) ON LAND.

ADRIAN IV
ONLY ENGLISH POPE (1154-1159) WHO BORE IN HIS BILIB LIMITED COGNOMEN AT REDMOND HEATHS.

OUR LADY OF THE PILLS
OUR LADY OF THE PILLS

HER SHRINE AT SARAGOSSA

Sursum Corda
BERTRAND RUSSELL AS SCIENTIST
 By REV. JAMES M. GILLEN, C.S.P., Editor, The Catholic World

Library Signpost

More Cues and Clues

Priests these days are reading portions of the Apocalypses in their breviaries.

If it is hard to get our people to read their Gospels, it might be judged a Utopian ideal to have them read the Apocalypses. It might be rather amazing to discover five persons out of ten who even recognize it as the name of one of the books in the Bible.

And yet our knowledge and love of Christ are imperfect if we do not know and love Him also as the Christ of the Apocalypses.

"Apocalypses" is the Greek for "revelation." The book which bears this name is the last book in the Bible. It sets forth the revelations given by God to John (who is unanimously regarded by Catholic scholarship as the beloved apostle), concerning things present and things to come. It is the only book of prophecy in the New Testament.

One reason why it is not more widely read is that it bristles with difficulties, as a forest bristles with the trees of a forest do not shut out all light; it is possible to read through the Apocalypses without a commentary, and find a great deal of intelligible matter. It all depends on the reader's heart and a fair amount of disciplined intelligence.

God will surely call Christian readers to account for the disproportionate amount of time they give to secular reading. It is high time someone shined into our ears the warning that we get back to our Bible and the meat of the spiritual masters.

"Blessed is he that readeth and heareth the words of this prophecy, and keepeth these things which are written in it: for the time is at hand."

So said the Lord who appeared to the Apocalypst. Who are we to spurn a blessing from God? Particularly when we are warned that "the time is at hand." What time? God's time—the time of judgment—the end of the "little while" that we heard about in last Sunday's Gospel portion—the time to get serious about making the most of the time that the good Lord gives us to use for Him—the time to work for justice and love in this lusty world of ours.

The Apocalypses is a panorama of world history as divine revelation. It is a living thing that history now. More and more men are beginning to feel that the

The Requiem of a True Priest

Within one week of celebrating his Golden Jubilee Mass, Father John Lynch of the Redemptorist Fathers was called to the Angel of Death. On the Monday following that Mass, his body lay before the altar while the sorrowful Requiem was offered up for his soul.

It was a fitting close to a life of activity. Death came to him as he was preparing for a long illness or physical weakness. Death came to summon an active priest from the life of his labor.

At the Mass of the Holy Spirit, Father Lynch had prayed for the souls of God's work sanctified by daily offering of the Mass. He saw in the jubilee Mass that the end of his golden years and marked likewise the end of his priestly career. God gave him strength to fight against weakness until the day of Jubilee, to fight against weakness until the day of Jubilee, to fight against weakness until the day of Jubilee, to fight against weakness until the day of Jubilee.

He was a man of God's work sanctified by daily offering of the Mass. He saw in the jubilee Mass that the end of his golden years and marked likewise the end of his priestly career. God gave him strength to fight against weakness until the day of Jubilee, to fight against weakness until the day of Jubilee, to fight against weakness until the day of Jubilee, to fight against weakness until the day of Jubilee.

BERTRAND RUSSELL AS SCIENTIST

A few weeks ago in this space we considered some of the ethical or metaphysical theories of Bertrand Russell. He was appointed to teach in the College of the City of New York.

Since then the appointment has been voided by Justice John E. McKeenan of the Supreme Court of the State. The Judge declared that in appointing Lord Russell to the Board he acted "arbitrarily, capriciously and in direct violation of the public health, safety and morals of the people."

Further, he pronounced the appointment an insult to the people of the City of New York to thousands of teachers who were obligated upon their appointment to establish good moral character and to maintain it in order to keep their positions.

More cautiously and more succinctly, Justice McKeenan referred to the English philosopher as a "chair of indecency."

One feature of the case that attracted general attention is the fact that Earl Russell's opinion in matters of physical science is quite as destructive as his opinion in the realm of morals.

Certain members of the Board of Higher Education explained that they had chosen the immoralistic professor to teach science, not philosophy. That was, of course, a subtle joke. They had these days a radical professor with a crotch to his head will get his message over to his classes no matter what may be his appointed subject. He would be a professor in a normal college whose chair was Psychology but who spent three months every year on birth control.

By Russell occupied a chair in Sanskrit or Egyptian hieroglyphics or Assyrian archaeology, he would still instill his obnoxious views on the marriage relation, and his violent hostility to the Christian religion.

However, that danger is for the time being averted. So let us consider merely from academic curiosity what Bertrand Russell's ideas are in the realm of science. They are as subversive as his views on matrimonial morality.

I present in evidence a few sentences indicative of his opinion about the universe.

"There is little but prejudice and habit to be said for the view that there is a world at all."

"That opinion undermines all science for all science is an attempt to explain the nature of

Diocesan Recordings

It is customary each year for the Diocesan Holy Name Union to assemble from all sections of the diocese in a different locality of this diocese. This year the Holy Name men will convene at Clyde, N. Y., on Sunday, April 29, for their religious service and discussion. This is an opportunity to show each community in which these men gather the strength of our Catholic manhood and their keen interest in the ideals of their Society. The development of the Holy Name movement has demonstrated that this organization not only maintains a strict reverence for the Sacred Name but by exemplary living is proving an asset in such community organizations. Capable leadership has brought this diocesan-wide organization a long way. It has proved to be the needed instrument for combating indecent literature and has increased the aid of other Catholic organizations in bringing the pressure of decent opinion against the silt in printed form. This has and will be a service to the youth in all communities regardless of their faith. Renewed enthusiasm will come from the meeting in Clyde for members of the organization. Satisfaction will spread throughout the diocese in the existence and vigorous action of this group of Catholic men. Sacrificing Sunday afternoons in the spring for Catholic courses. These men have it.

REV. BENEDICT EDMUND

God in Industry

The Joint Pastoral Letter of the Bishops of the United States calls for the reintroduction of God into our industrial life. It calls for this not as for something indifferent, that may be present or absent without affecting industry for good or ill; it calls for it as something essential to any proper solution of our industrial and economic problems.

To a Christian this demand can not have any appearance of novelty. God made the world and all that is in it. Men are but stewards of the good things of earth. God's bounty has bestowed on the children of men these good things. God is the Author of all intelligence, all the wisdom; all the physical and mental qualities that are found in man; the eternal justice of God is manifested in creation, and must be reflected in man who is made in God's image. Remove God and His justice from our industrial life and you can have only chaos. Where God's justice is wanting, you may look in vain for human justice.

There was a time following the so-called Reformation when certain men in industry felt that God and religion were for Sunday display, not for directing business relations. This was a departure from the age-old doctrine of the Church that called for the exercise of the law of divine justice in all human relations, and that insisted also on the duty of charity that bound all men to do well by their neighbors.

England of one hundred years ago was a horrible example of the alienation of God and divine justice and Christian charity from industrial life. Starvation wages, exploitation, and the very young in factory work, imprisonment for debt, and all the horrors of the depressed state of living were all too convincing a testimony that God had been removed from any part in determining the relations between boss and employer and the employed, between the haves and the have-nots.

While the worst manifestations of this pagan philosophy have been changed, there is still in the industrial life of the world much that calls for correction. Fairness based on God's justice must obtain in the attitude of the worker toward his employer and of the employer toward his workers. Divine justice would make them partners in production; human justice would set them up as enemies to one another.

The United States has cause for pride in the advanced social program it has set up in the course of the years. The social regulation of industrial conditions, factory laws, safety requirements, hours and wage laws, protection of children and women, unemployment insurance, compensation provisions, collective bargaining guarantees, are all parts of an enlightened program based on that social justice that can be found only where God and His divine justice are recognized. Reforms considered as visionary and impossible of attainment when proposed in the Encyclicals of Pope Leo XIII and Pope Pius XI, are now the established law of the land. Men imbued with right Christian social training have brought into the law of the land guarantees of recognized rights of workers in dealing with their employers, while in the past the obligation of the worker to deal justly at all times with his employer.

Industry as in all other things, God must rule. If God is removed, the power of evil surely will. "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you." It is heartening to see how genuine has been the approving response of men in industry to the reformation of the Bishops' Letter. The one dissenting voice has been the "Nation" in merely a reminder that the anti-social policy of Stalin still strives for influence in Christendom. It is a call to build up, but to tear down. Bring God into industrial life and the dawn of a better day in industry is at hand.

Healthy Opposition

Recently when an important newspaper through its inquiring reporter asked: "Should a certain transatlantic air line be given a monopoly?" all those asked answered emphatically: No! And their answer was a very healthy sign.

Monopoly is just one of the things the Americans shouldn't have. A good healthy rivalry means service. A monopoly means that attitude of the public-be-damned. And I'm glad that in one city, probably an image of all of them, the people are absolutely opposed to monopolies.

Proud But Mistaken

Strange ideas will get into people's heads when they are trying to prove a point. I remember out of my childhood my mother's conversation with a friend of the neighborhood.

"That new assistant priest" exclaimed the friend, "I think he's a wonderful young man. He never touches a drop of anything to drink. Why do you know, after the communion, when he takes the wine into his chalice, he goes, 'For if I go not, the Paraclete will not come; but if I go, I will send Him to you.' The Paraclete, the Comforter. Who would teach them all truth. Not a new body of teachings differing from that which Jesus had taught them—'He will not speak Himself, but those things which He hath heard, He shall teach you.' 'He shall glorify Me, because He shall receive of mine and shall show it to you.' The Holy Ghost was to teach more clearly the doctrines Jesus had come to reveal to men.

For more than nineteen hundred years the Holy Ghost has been glorifying Jesus Christ in His Church. He has guided the Church in fullness of truth, has through His graces promoted holiness in her members, has been the source of her undying life and infallible certainty in teaching and of her divine authority in governing the souls of men. The Holy Ghost has been, indeed, a Paraclete, a comforter to the Church at all times!

We should thank God that the Paraclete has come to all of us in the sacrament of Confirmation, that He dwells in our hearts through sanctifying grace making us His temples, that He continues to comfort us in all trials and difficulties by His abiding presence in the Church and in our souls. Fidelity to our duty to the Holy Spirit will keep us far from sin, far from the contamination of unbelief, far from the dangers of those who know not God. Let our prayer be: "Come, O Holy Ghost, replenish our hearts and enkindle in them the fire of Thy divine love!"

Why?

From Defenders of the Faith. Conception, Mo.

Why?

How Did the Bible Come Into Existence?

It is a fact of history that at the time of Christ the Jews were in possession of sacred books which they held to be the revealed word of God.

That this belief of the Jews was confirmed by our Lord is evident from the fact that He used the Old Testament as a foundation for His own doctrine and lived it up minutely with the religious system of which He was the founder.

The books thus approved were handed down to the Christian Church as the written record of that part of Divine Revelation which had been made before the coming of Christ.

The truths of the Christian Revelation were made known to the Apostles either by Christ Himself or by the Holy Ghost. The truth of Christian Revelation make up what is known as the Deposit of Faith.

Some of these truths were committed to writing under the inspiration of the Holy Ghost and have been handed down to us in the books of the New Testament.

Written originally to individuals or churches or persons and to meet particular needs, these books were gradually recited by the universal Church as inspired and, with the sacred books of the Jews, constitute the Bible.

Spring

With eyes of woodland violets
 And teeth of snow-drops white,
 Becrowned with golden crocus
 Comes Spring—a lovely sprite.

Pierces icy-armed Winter
 Fain would halt this beautiful lass
 But her warm breath melts his armor
 He, perforce, must let her pass.

Responsive to her magic kiss
 The trees awake from sleep
 And don their leafy vesture
 Their vernal tryst to keep.

Now mating song-birds greet her
 From the trees and on the wing,
 Pouring silver-note libations
 To sweet verdure-mantled Spring.
 —J. P. M.

Feast Days

- Sunday, Apr. 11.—ST. ANSELM, ARCHBISHOP OF QUANTURBURY.
- Monday, Apr. 12.—ST. SOTER, POPE.
- Tuesday, Apr. 13.—ST. GEORGE, PATRON OF ENGLAND.
- Wednesday, Apr. 14.—ST. FIDELIS OF SIGMARINGEN.
- Thursday, Apr. 15.—ST. MARG. EVANGELIST.
- Friday, Apr. 16.—SS. CLETUS AND MARCELLINUS.
- Saturday, Apr. 17.—ST. VITA.

Five Years Ago--

—in the files of the CATHOLIC COURIER

From Apr. 18, 1935, Edition

Returns on the CATHOLIC COURIER questionnaire poured into the office far beyond expectations. Along with the replies came numerous orders for subscriptions and renewals.

Monsignor John A. Ryan, director of the N.C.W.C., answered Clarence Darrow before the U. S. Senate regarding the NRA. It concerned the business man who could not afford to pay a living wage.

Rt. Rev. Msgr. William J. Flynn, a native of Rochester, N. Y., was made a Prothonotary Apostolic by Pope Pius XI in recognition for his outstanding work among the Indian missions.

"She was crying for her lost religion" was the comment of Ernie Pyle, Managing Editor of the Washington Daily News, who was describing a Mexican woman. Mr. Pyle, whose parents were Protestant, gave a very enlightening picture of just how much Catholicism means to the Mexican people, judging from their reactions under present harsh conditions.

Principal speaker at the Holy Name Convention in Canandaigua was to be the Very Rev. Thomas F. Conlon, O.P., national director of the Holy Name Society.