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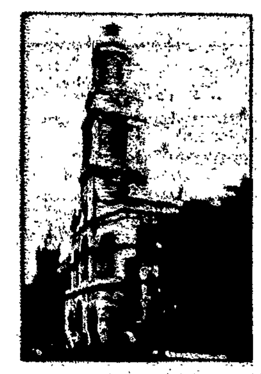

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INTERNATIONAL

CATHOLICS AND THE WAR
QUINTS RECEIVE FIRST COMMUNION

Calls Catholics To Aid Britain

Cardinal Urges 'Sword of Spirit'

By GEORGE BARNARD

LONDON.— (NC) — Representatives of all Catholic societies and Catholics in all walks of life filled the large throne room at Archbishops' House, Westminster, when His Eminence, Arthur Cardinal Hinsley launched a movement under the title "The Sword of the Spirit" to intensify the Catholic contribution to Britain's struggle.

Members of both Houses of Parliament were there, soldiers in uniform, members of the nobility, representatives of vocational guilds and noted Catholic writers.

Seated with the Cardinal were the Apostolic Delegate, His Excellency the Most Rev. William Godfrey, Christopher Dawson, whose article in the current Dublin Review has been adopted as expressing the general position of the movement, Douglas Woodruff, Tablet editor, and Barbara Ward, young Catholic writer who is the secretary of the new organization.

Tyranny Assailed

This resolution was adopted: "This meeting, fully realizing the nature of the challenge offered to the traditional order of Europe by totalitarian tyranny, resolves to support whole-heartedly, by prayer, study and action, the movement set on foot by His Eminence to co-ordinate and intensify the Catholic contribution to the cause of victory and to the essential work of post-war reconstruction."

Cardinal Hinsley said: "We are convinced that a better world can be built only on the foundations of faith, hope and charity.

"Our purpose is large and deep. We are not inspired by a narrow patriotism which limits our Christian charity to the red patches on the world's map where waves the British flag. We have no hatred for any nation or race.

"While we hold Catholic principles, and because we hold them, we are determined to uphold our country's cause in the stern conflict which has been forced on us. The declared purpose of the leaders of the State or party which threatens us is finally to de-Christianise Europe, to establish a pagan system of racialism. We Catholics in this country will combat their doctrine, so radically opposed to our faith. We will fight to the death against their violent designs.

"Our country is in peril from these wily foes, strong in their mechanized numbers. Our island has become a fortress. No matter what peoples or parties may be leagued against us we will loyally devote ourselves to our country's cause. For whatever be the mistakes or misdeeds Englishmen have at different times committed, we are convinced that in this present conflict Britain has justice on her side.

Sinister Forces

"But bear in mind that there are sinister forces which are trying to drive a wedge between us—to separate, to divide. There is a subtle propaganda which seeks to accentuate any differences among us. The utmost advantage has been taken, here and in other countries, of party differences and class conflicts in order to foster and intensify every possible element of dissension and suspicion."

The Cardinal then appealed for a vigorous spiritual effort, saying that "prayer is a sword everyone, hale or sick, learned or unlearned, can wield against evil."

Douglas Woodruff said that Catholics stand in a special sense between England and the continent of Europe, because as a country England is extraordinarily ignorant about Europe.

"We are today liquidating the errors not merely of yesterday, of the nineteenth century, but errors going back centuries, and therefore unintelligible to ordinary contemporaries who have not traced out the historical sequence."

Notables To Lecture In Canadian Series

WINDSOR, Canada. — Marking its seventieth anniversary, Assumption College here announces its seventeenth Christian Culture Series of lectures for the coming season. Assumption College is conducted by the Basilian Fathers.

The series, which will extend from October 6 to May 4, 1941, will include the appearances of notable lecturers, including, the Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America; Arnold Lunn, noted English writer and controversialist; Dr. Arthur H. Compton, eminent scientist and Nobel Prize winner; Abbé Ernest Dimnet, of France; Princess Radziwell, Frances Parkinson Keyes, novelist.

Brazil Girls To Visit N. Y. Cenacle

NEW YORK.—Two Girl Guides, Brazilian delegates to the Girl Scout Western Hemisphere Encampment, will visit at the Cenacle of St. Regis here immediately after the close of the encampment on August 28, and will be under the care of the Sisters until their boat sails for home on September 6.

It is expected that the girls will attend the Labor Day retreat which will be conducted by the Cenacle. The girls are Maria Luisa de Vasconcellos and Anna Maria de Goes Calmon of Rio de Janeiro.

Large Sum for Charity

Buenos Aires. — Nearly $20,000,000 have been spent by the Women's St. Vincent de Paul Society on charitable works since their founding 50 years ago, it has been revealed here in connection with the Society's drive to secure funds for the erection of a workers' hospital.

Statue of Boy Jesus for Pope

As a pledge of their adherence to the flourishing devotion to the Boy Jesus, this statue of Our Lord as a Youth was recently presented to Pope Pius XII, on behalf of a body of American youths of Italian descent living in New York. Rev. William H. Walsh, S. J., of the Church of St. Ignatius Loyola, New York, is Promoter of the Boy Saviour Movement. (N.C.W.C.)

Quints Receive First Holy Communion From Bishop

CALLANDER, Ont.—(NC)—This Feast of the Assumption of the Blessed Virgin will always be remembered by the famous Dionne Quintuplets as the happiest days in their religious lives.

At 7:30 A. M. the six-year-old sisters received their First Holy Communion at a special Mass celebrated in their nursery by Lieut. Col. The Most Rev. C. L. Nelligan, Bishop of Pembroke and head of the Catholic Chaplain Service.

In the presence of their parents and six other brothers and sisters, the Quintuplets, presenting a pretty picture in their white dresses and long white veils, knelt before a small white altar, clasping their little white prayer books which had been given to them by Bishop Nelligan on their last birthday in May. Later in the day, when they had been enrolled in the scapular, they also proudly displayed little gold chains and scapulars, likewise the gift of their good friend the Bishop.

Very Well Prepared

The Quintuplets show a lively interest in everything that took place. Particularly were they pleased with their spotless white dresses and veils, especially made for the occasion.

Bishop Nelligan recently visited Callander to question the little girls on their knowledge of the Catechism, and stated he had found them exceptionally well prepared, showing real intelligence in their responses. The Catechism was taught to them by their parish priest, the Rev. Victor Pilon.

The Quintuplets will not receive the Sacrament of Confirmation until they are eight or nine years of age. In the Archdiocese of Ottawa, Confirmation is administered the day before First Holy Communion. However, the Pembroke Diocese continues the former custom of Confirmation several years after First Communion.

One of the larger rooms in the nursery is being used as a chapel, pending erection of a permanent chapel at a later date. Father Pilon has said an occasional Mass at the nursery since the Quintuplets' last birthday. There now will be a Mass said at the nursery every Sunday, and most probably the little sisters will receive Communion there on these occasions.

The full significance of their First Communion was explained to the young communicants by Bishop Nelligan, speaking in French at the Gospel of the Mass. He spoke as follows:

"My dear children:

"This morning you are going to make your First Holy Communion, that is to say, you are going to receive into your souls for the first time Our Divine Lord Himself. Before He left us to return to Heaven many years ago, He changed bread into His Sacred Body and wine into His Precious Blood, and He gave the same wonderful power to the Bishops and priests of His Church until the end of time. In Holy Mass this morning, therefore, the same change will take place, and you will receive that Divine Bread into your hearts.

"This should be one of the happiest days of your lives, and I'm sure that you will always remember it. You have been preparing for this day by studying your Catechism and becoming familiar with your prayers, and now you come with your beautiful white dresses and veils to show what purity is necessary in order that you may be prepared to welcome Our Lord and to keep Him always with you.

"No one ever loved little children better than Our Blessed Saviour. On one occasion during His life on earth He was very tired after a long day's work the mothers came with their children to have them blessed. The Apostles wanted to send them away, but Our Lord looked lovingly upon them and said, 'Suffer the little children to come unto Me and forbid them not, for theirs is the Kingdom of Heaven.'

"Knowing, therefore, how much He loves you, you should do your best in the future never to displease Him. You should first of all avoid committing the least sin, because there is nothing in the world that Our Lord hates more than sin. You should pray morning and evening and often during the day to ask God to protect you and to keep you always as innocent and good as you are this morning. Pray also to Our Blessed Mother, Mary, the great feast of whose entry into Heaven we celebrate today. May God bless you together with your good parents, brothers and sisters, may He shower abundant graces upon you, and may He unite you all one day in Heaven in a happiness that will never end."

Bishop Nelligan was assisted by Father Pilon, the Rev. Dr. R. M. Clarge, Chancellor of the Pembroke Diocese, and the Rev. P. F. Jeffrey.

Describes Russia's Four Persecutions

(Continued from Page 1)

Incidentally, this is precisely what was done in 1929.

Revivification

Nevertheless, little by little, closed shops were reopened, factories resumed production. Peasants, who through all these years had neglected the land, began cultivation again.

A new form of religious persecution then began. The clergy was ridiculed in the press, defamed, their morals and integrity called into question. Believers were termed "dark elements." The youth of the country was organized into atheistic groups. Those who broke openly with the belief of their parents were praised and promised rapid advancement in the Administration. They were taught that they need no longer respect parents who believed in God. Anti-religious films were circulated all over the nation. Convents, churches and monasteries were converted into anti-religious museums.

By 1929 the Soviet leaders had to admit the failure of this second phase of their persecution of religion. But they admitted it without being able to understood the reason for their defeat. They could not understand that if flesh and intellect could in some instances be successfully attacked, the soul could never be.

The third period of persecution coincides with the first Five-Year Plan, which was to give Russia industrial independence. These were years of harsh and exhausting struggle, of internal party fighting, revolution within revolution, steel discipline and dictatorship; times when an incautious word could send a man to Siberia, to jail or to the other world. The Soviet fought on all fronts; against Leftists and Rightists, against pre-revolutionists, against religion.

Terror Continues

Once more the priests and faithful were imprisoned, deported or shot by thousands. Officially one was free to believe in God, but thousands were the ways in which he was made to pay. This was the most shameful period in the Soviet campaign against God.

The second Five-Year Plan began in 1933 and with it the fourth period of persecution. In economic and political life, means of persecution were revised. Anti-religious groups were strengthened. Official organs lent their services. Special instructors and propagandists were trained. Fees for the anti-religious campaign were coercively collected and workers impressed into service of the godless movement.

The only "religion" was to be that of Marx, Engels and Lenin, as interpreted by Stalin. Leaders were given special courses of instruction to spread this doctrine among the people. It has failed and now even the godless leaders have come to realize that true religion, through all the years of trial, has survived among the Russian people.

Declares Famous Hymns Were Not Composed By Luther

By Rev. Arthur A. Riss

At a recent gathering of Catholic organists in a western city the guest speaker had chosen for the subject of his address, "Church Music in the Sixteenth Century," in which he referred to Martin Luther as a "hymn maker" and "the composer of the music of the world famous hymn, 'Ein' feste Burg ist unser Gott' ('A mighty fortress is our God').

Was Martin Luther really the composer of this famous choral?

Since the beginning of the so-called Reformation generations have come and passed; more than four centuries have elapsed and during all these years every hymnal containing "Ein' feste Burg" ascribes both words and music to Martin Luther.

All our encyclopedias in modern languages, Webster's International Dictionary, History Books, large and small, Grisar, S.J., in his work about Luther, all mention Luther as the composer of this hymn.

Impartiality Questioned

In 1935 the Columbia University Press published "An Outline of the History of Music" by Karl Nef, translated by Carl F. Pfatteicher who in his foreword says: "The book purports to present the development of music in its broad and important aspects, to present it from an international and not a national point of view, and it must be admitted that the author has pursued this end in a fair and impartial manner."

This "impartiality" causes the author to cite Martin Luther as the composer of the hymns mentioned above.

If the author would have given a little more time and pain to the most recent researches and developments in the musicological field he certainly would have become acquainted with "La Musique religieuse" by Rene Aigrain, published in Paris (1929) and recently translated by Rev. C. Mulcahy of St. Patrick's College, Maynooth, Ireland.

Aigrain states: "Even the melody of the Choral of Luther, 'Ein' feste Burg' is not by Luther (it is the text that is his); it was composed by his friend Johann Walther, who dedicated it to him under a slightly different form from that which has prevailed. Walther clearly drew his inspiration from certain passages of the 'Mass re Angelis,' then a recent composition of the Gregorian repertory, and its kinship is no less remarkable with the 'silver tone' of the famous 'master singer' Hans Sachs, the cobbler-poet, his contemporary. We have still the manuscript of Walther, which ends the controversy."

It is a significant fact that during Luther's lifetime not a single hymn-tune was attributed to him. Some ten years after his death Sleidamus, Luther's first biographer, credited him with the authorship of both text and music of "Ein' feste Burg." By the end of that century no less than 107 hymn-tunes were being attributed to him. But 19th century research played havoc with these fairy tales.

At the turn of the century the number had been reduced to three, all others having been traced to other sources. And what is the score today? None at all.

Some 50 years ago Baeumker, Catholic hymnologist, demonstrated in the "Monatshefte fuer Musikgeschichte" that all the phrases of the melody were taken from Gregorian chant.

That still left Luther with the credit of having cleverly strung together various Gregorian phrases into one homogeneous whole. But that, too, was not the end.

In his address at the 1938 convention of the Catholic Organists' Guild of Pittsburgh on "The Catholic Influence on Bach" Dr. Caspar Koch, a member of the faculty of Carnegie Institute of Technology, organist of Holy Trinity Church, and for many years engaged by the City of Pittsburgh to give the weekly free organ recitals in Carnegie Music Hall, made the following statement:

"I am indebted to Dr. Wm. Middelschulte, Chicago organist of international reputation, himself a Lutheran, for the following information:

"'The melody to "Ein' feste Burg" is found in a motet by Johann Walther, line for line, in 1524. Luther wrote his stanzas five years later, in 1529. The proof of this statement is found in an article by Bernhard Ziehn, famous theorist, in the 'Allgemeine Musikzeitung' about 30 years ago. Ziehn quotes the melody from Walther's motet and compares it with the melody of "Ein' feste Burg" and he concludes his article: 'this proves that "A mighty fortress" was not built by Luther'."

Koenig's "Deutsche Literaturgeschichte" makes the same statement.

Wilhelm Nelle, prominent Lutheran hymnologist, finally acknowledges with philosophic complacency that "not a single melody, not even 'Ein' feste Burg' can with certainty be ascribed to Luther."

That leaves Martin Luther without any laurels whatsoever as a musical composer.—C. V. Service.

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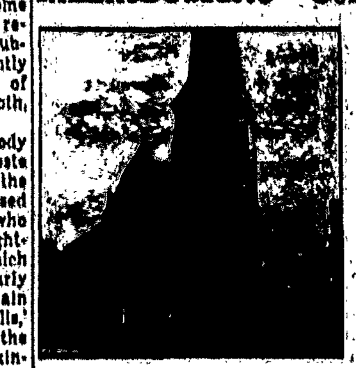

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