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Inexcusable
St. Paul uttered no words when he was martyred as inexcusable those men that he testified the truth of God in justice. They refused to follow the clear evidence of God's existence, His eternal power and divinity, given forth by the things that are made. They refused to reason from God's works back to God's existence. Paul's writing of the epistles of St. Paul, told how they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of being and of four-footed beasts and of creeping things. Professing themselves to be wise, they became fools. They have seen the wisdom of God, they have known the necessity of the power of God to explain the things of creation; but they have not glorified God nor given thanks, but have become vain in their thoughts, and their foolish heart was darkened.

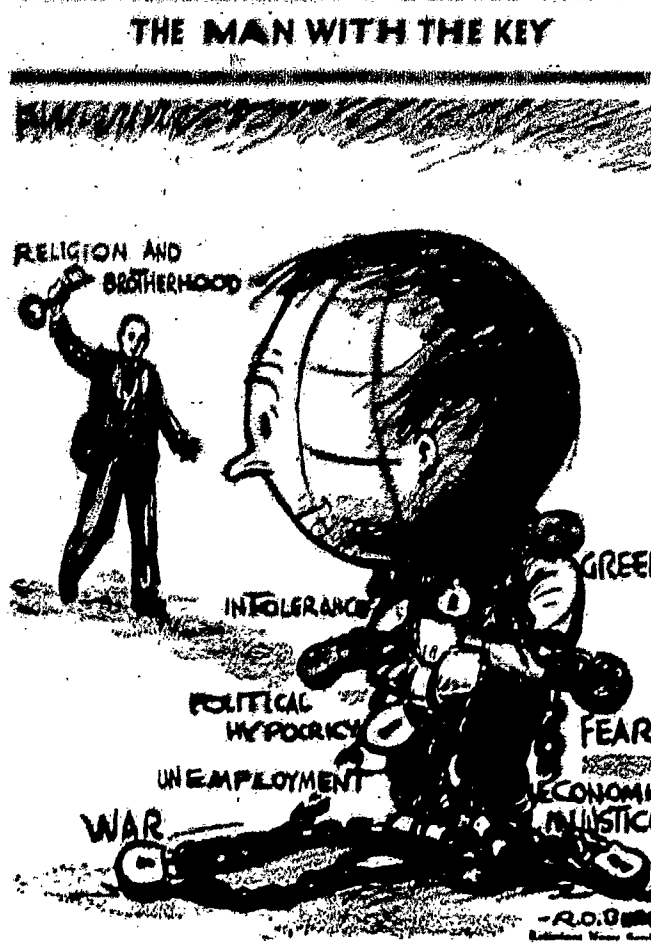
If St. Paul could return today, he would have much to say in condemnation of modern pagans, who are just as inexcusable as the pagans of old for rejecting the evidence nature gives of the existence of God as the First Cause of all things. The Roman pagans made idols, the modern ones make idols. What amount nonsense they place before thinking people to get away from nature's evidence!

Professor Blaisdell says he sees a "deep rationality" in nature, often inaccessible to men. For this reason he would have men get up their knowledge of a personal God. What is this "rationality"? It means reason, and this would imply that there is an intelligence in nature itself that is sufficient to explain all things. The great universe with all its wonders, its series of interrelations, its prevailing order, its unity in diversity, its manifest power, its evident limitations, in age, has a sufficient explanation in this "rationality." It had a beginning, but is eternal; it came into being, but was its own cause; its material part shares fully in the "rationality" or intelligence that belongs to its entirety. One need not be trained in logic to detect something wrong here.

There is a "rationality" in nature, but it is the "rationality" of the Creator Who formed it. Nature did not make its own order, did not set up of itself the chemical and physical elements and powers, did not bring about the motion and attraction of the heavenly bodies. God is the source of all that is in nature. God's infinite mind alone can explain the beauty and power and order of the created universe.

When the Twentieth Century comes into one of our stations, and we view the power, the locomotive that draws it when we marvel at the immense horsepower it produces, at the great variety of parts that make it up, at the intricate response to the will of the engineer, at the ease with which it cooks water into live steam, applies the steam to pistons and through the pistons and other parts until it finally gives motion to the wheels; we are not prepared to have someone tell us there is a "deep rationality" in the locomotive that tells everything. We know that the locomotive had a beginning, that it was produced, that any "deep rationality" it possesses is only the rationality of its makers, the intelligence of the men who conceived it, built it part by part, joined it together, and set an engineer to make it go. Only an intelligent mind could conceive so intricate a machine, only an intelligent mind can direct it and make it keep its place among other engines and cars on the track.

The universe is a much more extensive, a much more complicated machine. Science tells us clearly it is growing old, wearing out; that it had a beginning. To bring it into being to keep it in existence, to guide it in its magnificent order, calls for a mind that is supreme, that is infinite. Reasonable men will see in it the work of God. They will not ascribe the verdict of their reason and say foolishly that it is God. They will not speak of God, and then deny to Him perfections that essentially belong to Him. They will not mention the contradictory title of an impersonal God.



Father Russell Wilbur
By REV. DANIEL A. LORD, S.J.

When I arrived at Pleasant to start my training as a Jesuit, one of the first things I had heard was the excitement caused by the arrival there of young Russell Wilbur. The preceding year this recently converted Episcopalian Archdeacon had come to the Novitiate and had made the long street of thirty days with the Jesuits. He had shown them all a fervor and devotion that they remembered, and they got a thrill from the fact that one of the successors of Newman and Benson had been with them during these previous days of spiritual formation.

The next I heard of young Wilbur was when the men who had graduated with him from college and gone for their priestly studies to Rome returned to tell of the amazing young man who had attended with them in the American College. He was, they said, the most powerful of conversationalists and so unconventional in his enthusiasm for the faith that the anti-clerical Rome of the time found its nose being continually tweaked by the young convert who strode about the city belittlingly Catholic. No one who was with him during these days of his enthusiasm for the Church ever forgot him.

Then I came to St. Louis and found him already installed as a young assistant in a parish which he served for over fifteen years. And he was already famous. If there was a literary lecture, he was there. If there was a concert, he was present. If a Catholic representative was wanted for a meeting, you could count on Father Wilbur.

On one occasion, when Chesterton was visiting the country, I went to hear him talk. When the time came for questions, it was Father Wilbur who first asked, "In your book 'Heterodoxy' you mention that if you are properly challenged you may write another book giving the positive side of your beliefs, not your disagreement with your enemies. May I ask what sort of a challenge you want?"

Mr. Chesterton's quick eyes picked out the priest who was standing far back in the balcony. "I accept the challenge," he said. "I shall write the book and I assure you that the time and thought I shall give to the book will be a proportion to the dignity of my challenger."

That was Orthodoxy born. Somewhat later I had a chance to meet Father Wilbur and to listen to the exuberant charm of his conversation. He said simply everything. He had been simply everywhere. He had the most violent opinions on any and all subjects. He knew everyone. And he talked incessantly and always with tremendous zest and fascination.

Then Roosevelt the Elder died and in his enthusiasm for the great Teddy, Father Wilbur did a remarkable thing. He, a man who confessed he had never written a line of poetry and who wrote little prose, composed and had published by an important publisher a complete cycle of sonnets in honor of the late president. He composed them without writing down a word, simply putting up and down a room, reciting them aloud until they were ready to be dictated to a secretary. And when later on he was asked by critics when he meant to write again, he always answered, "When I find another subject for which I feel the enthusiasm I felt for that great American." As far as I know he never wrote another line of poetry.

When he finally became pastor here, the converted High Episcopalian, felt for the Liturgical Movement the most glowing response. The result was a ritual and a service in his church that sometimes started visitors it was so ancient so thoroughly correct.

Father Wilbur recently went to God. I have the feeling that he is going to enjoy Heaven with great gusto. Chesterton will undoubtedly welcome him. To my friend Father Claude Penick who was with Father Wilbur the first conversationalist I've ever known. He'll like the music and he'll enjoy the high converse. And he will thoroughly approve the splendid liturgy of Heaven. I'm sorry we can't all have the fun of seeing him dash about the Heavenly City having the time of his very responsive and very acrobatic life.

The young son of some friends of mine shows the effect of the automobile age. His mother is a fine violinist, and with him in tow, was visiting her music teacher.

Said the teacher, "Now play that Kreisler, will you?"

Said the youngster, puzzled. That's an automobile.

But he reached a church when last Sunday he told the neighborhood that his little sister had been taken to church by her godparents to be baptized.

The Industrial Conference
The Industrial Conference set for this week at the Columbia Civic Centre offers an opportunity to study the best plans for a right understanding of our social problems.

The national meeting with which the two-day **Labor Encampment of Leo XIII** and **Leo XI** have been greeted, and the wide acceptance they have received, make them practically the foundation on which plans for social betterment are based. The Pastoral Letter of the Bishops' Committee makes an application of the principles of the two encyclicals to conditions in the United States.

With the full influence of the Rerum Novarum and Quadragesimo Anno may be maintained, the National Catholic Welfare Council has been for some years sponsoring industrial conferences such as that set for this week here. The sessions of the conference are open to all; there is no charge whatever for attendance, and free disbursements of points at home is provided for. The conference of most noted in industry, representatives of employers and employees, and of the public, is a handling of the subjects set forth in these encyclicals.

As the conference is announced, no resolutions are taken on the matters of the day. Instead, a series of papers are presented, and a thorough discussion of the points that will call attention to every point of opinion, every difference in attitude of these attending.

To get men to think on problems of social justice, to enable them to know what others are thinking, to play before them solid principles on which to base their attitude toward capital and labor, is the purpose of the conference. Where the men strive to think through these serious problems, a mighty force for good arises in our communities. For the rights of labor must go hand in hand with an understanding of the responsibilities of labor; so also, interest in the rights of capital must include an interest in the responsibilities of capital.

Mr. C. W. C. is to be commended for the fact that it is accomplishing throughout the country through these informative conferences. The Diocese of Rochester is proud for the coming of the conference to our community.

WILD WISDOM

By the Right Rev. Mgr. Peter M. H. Wyrchoven
Editor-in-Chief, Catholic Action of the South

Eating Interest
The come to fetch thirty of the sixty dollars I left here in my pocket three years ago said a hard-working Negro to the teller of a questionable financial establishment. The teller consulted the cashier. This watchdog of the treasury informed the colored man, "Jones, I am sure that you are cognizant of the fractional system in accounting, and how compound interest plus amortization added to this the legal compensation on an accrued minimum of deposits can decimally liquidate an otherwise solvent investment; hence your request will have to be non-proposed, to my greatest regret." "How, does your mean the interest done up to my principal?" That's exactly it, Mr. Jones. You are one of the cleverest and smartest colored gentlemen around town. I know you would understand. Good-day.

You think a happening like this is caught out of the air, far fetched and impossible. And yet our usury system, still in operation all over the country, puts the above incident away back in the shade. Do not think for a minute that the time has come when only on the ignorant. A high school principal recently came for some advice. She had borrowed some money, and held in hand a big wall of recorded bills for interest paid on this loan. When the receipts were tabulated, she discovered that she had paid in interest fourteen times the amount borrowed, and she still owed the principal sum.

Mr. Thomas W. Doig of Madison, Wisconsin, assistant managing director of the Credit Union National Association, told this story. "I remember once addressing the Minneapolis schoolteachers, setting forth the benefits of credit union banks. A lady in the audience, one of the teachers, said, 'Theoretically, that is fine; but none of our people patronize the usurious money lenders.' An investigation was made to find out whether any of that teacher group were doing business with the money lenders who were investigated, and the checkup brought to light the names of three hundred teachers who were patrons of just one usurious lender."

It is estimated that the shady loan shops in the United States do a yearly business of seven hundred and fifty million dollars, charging interest rates ranging from 100 per cent. to 300 per cent. Twenty-five states now have passed laws legalizing rates of 25 per cent. to 40 per cent. per annum. A New York paper carried an article the other day stating that a woman who borrowed \$50 from a lender has repaid the lender as interest \$24,500 and she still owes him \$50.

The Credit Union system of saving and of affording opportunity to borrow and of securing loans to be the solution of the usury evil in this country. Churches, schools, factories and offices should become interested in it to save poor people from the loan sharks. Our teachers should be interested in, and do business with, less than 10 per cent. of the people of the United States. The other 90 per cent. do not have bank credit. There is some state laws providing for the organization and operation of Credit Unions. There is also a Federal law which authorizes and supervises Credit Unions anywhere in America. These laws define the Credit Union in this way: It is a co-operative society which is incorporated for the twofold purpose of promoting thrift among its members and creating for them a source of credit on reasonable rates of interest. In other words, it is a bank, but it differs from other financial institutions in that it is co-operative and is limited in its sphere of operation. It is a bank for the people, and only 10 per cent. business institution. There are at the present time in the United States 3,800 Credit Unions, with a total membership of about two million people, and with assets of more than two hundred million dollars. A group of fifty people can start a union; and its administration cost, if set up by an industry or church or school, will not be more than \$100 a year.

Our American people are known as spendthrifts—and rightly so. Even the poor spend, and sometimes squander, today what they don't make tomorrow. They live in the money when they need it, the money comes for an emergency, or to

Diocesan Recordings

SISTER M. MARCELLA
The number of friends made by Sister M. Marcella, principal of Nazareth Academy, among the laity of this diocese, is legion. Sister Marcella was called to this position by the Bishop after a distinguished and long career as teacher, administrator and guide and inspiration to Catholic young women.

This writer never had the privilege of sitting at the feet of Sister Marcella in the classroom. The number of those who have, who are known to us, however, by their statements could not be set down here, would make a tribute to her worthiness to the beloved nun from whom they had the great honor to have received Catholic school training.

Since entering the Catholic press field over 17 years ago, contacts have been made often with the kindly, efficient head of Nazareth Academy for Girls on Lake Avenue. Her keen mind, her constant concern for the welfare of her girls and her deep spirituality always impressed us.

Today the former students and graduates of Nazareth Academy mourn a great educator and a warm friend. Beyond their circle, however, are many of us who have noted the influence of her wisdom and her wisdom in the results of her work in the success both materially and spiritually of her girls. In religious life, in business life and in family life, Nazareth Academy graduates have made a deep impression in the community. They are the monument to Sister Marcella and her many years of devoted, self-sacrificing effort to direct the young girls who came under her care into the pathways of sound Catholic living.

We who have indirectly benefited from her zeal and capabilities, in like manner deeply mourn her loss.

Sister Marcella, in the Infinite Wisdom of God, has been called to eternal reward. Her career on earth has built up a record too vast in its achievements for adequate recording here. May her soul rest in peace.—THO.

Fight Devil With Devil?

By REV. JAMES M. GILLIS, C.S.P., Editor, The Catholic World

In this column some time ago, I ventured to suggest that we should not be so preoccupied with the importance of Communism. Since that time information has come out of France that the collapse and humiliation of the French Republic was due to Communist disturbance on the inside, perhaps as much as to a Nazi attack from the outside.

Those who have hitherto imagined that the Fifth Column in Czechoslovakia, Austria, Norway, Holland and France was all Nazi must revise their judgment. Those who have hitherto wondered how the unnatural alliance between Germany and Russia could ever have taken place, now have some light upon the subject.

It is the policy of Moscow to foment trouble anywhere, everywhere, all the time and by all means. The rest of the world is horrified at the chaos now prevalent in Europe, but Moscow is delighted. Just as the ever-present gangsters in our big cities would like to see a conflict between the law and the underworld, the currency and the police force, with the consequent demoralization of law and order, so the Moscow gangsters are jubilant over the spectacle of two great capitalist powers fighting a battle to the death. Whichever loses, Moscow wins.

But that is not the point I wish to make. What we should really dread is the possibility that England or America, faced with the Nazi menace, will cotton up to Russia as an ally. You say there is no danger of such a mad move? If so, you have not been following the genuine news from England. A considerable percentage of the English people, now in dire straits, would welcome help from Moscow. The Daily Express of London said in an editorial:

"Since we are fighting Fascists, we must work for their reversions in Europe. That is only common sense. Right-wing politicians are the wrong people for carrying on underground intrigues, organizing strikes, arranging sabotage and fomenting general discontent in Europe."

Brazen! Certainly, it is. I think vastly significant that a prominent and powerful newspaper of England is permitted by the British government to suggest that the English stir up Left Wing, that is Communist, revolution on the continent and advocate the use of Communist technique, intrigues, strikes, sabotage and the fomenting of general discontent. True, the Daily Express is not the London Times; it is a sensational sheet and not respectable. But the Weekly Review of London, from which I have lifted the Daily Express quotation goes on to say that what the Daily Express has said so plainly other more guarded English journals have been suggesting with greater subtlety.

Sister Marcella

A noble life came to an end on Tuesday of this week when Sister Marcella died. The weight of years and the scourge of disease had broken down that indomitable spirit that made Nazareth Academy an outstanding school of its type in the country. Right up to the end she continued that supervision and direction that had guided Nazareth for over fifty years. Every part of the diocese numbers women, young and old, who studied under her. Into every home, every parish, her influence has been carried by the pupils of Nazareth. Even in death she shall continue to bless the communities she has served, in the splendid Catholic lives of the girls she has loved so dearly and trained so well.

Sister Marcella was more than the successful principal of a girls' Academy. She was a woman of power, an administrator of a great school, a religious in the truest sense. Her example has been the occasion of inspiration to the religious life. Her life has been a point out to the young of the true sense and knowledge of the Catholic faith. Her life of poverty, simplicity and administration, could well be a model for many whose lives are entirely of Nazareth Academy. In its splendor, its equipment and financial resources, a monument to her piety and devotion. Her life of poverty, simplicity and administration, could well be a model for many whose lives are entirely of Nazareth Academy. In its splendor, its equipment and financial resources, a monument to her piety and devotion.

Diocesan Catechetical Conference

From all parts of the diocese priests and teachers gathered on Tuesday of this week at Hotel Sagamore for a Catechetical Conference. All the day was given to lectures and talks by leaders in this important work. The law of the Church was discussed, the text of the Catechism was subjected to critical examination, various methods of teaching were gone over. The mind of all was centered on ways and means of improving our catechetical work.

For catechetical work is for the laity as well as for the clergy. Every Catholic must be interested in catechetics. The Church would have her priests and religious labor with the members of the Confraternity of Christian Doctrine, in the imparting of religious instruction to the young. These not belonging to the Confraternity among our adult laity, the pupils of colleges, high schools, grammar schools, all have a duty to study the teachings of Our Lord as set forth by the Church.

The importance of this work of teaching religion comes home to us anew after a conference such as this. Priests and teachers go back to their work in the various parishes renewed in spirit for the work of imparting knowledge of the catechism. Pupils in every Catholic school will profit by the added preparation their teachers have secured. Pupils of other schools will find added inspiration in the zeal with which their religious instruction returns to them. It is not a bad occasion to suggest that those who have finished school, who perhaps have been away from school for many years, should have catechism always at hand for regular reading. A chapter a day, or at least a chapter Sunday, will be a wonderful help in keeping religion in mind in the teachings of the Church.

Invitation To Meditate

By REV. BENEDICT EHMANN

"God is in heaven."
All's right with the world."
but all's not right with the world unless God's heaven has been brought into our hearts. The simple miracle of grace makes our hearts to be the abode of God. We cultivate the abiding of the Divine Guest by prayer—the prayer of the lips and always the prayer of the heart.

So few of us descend into the deep heart. It is not so very far that we need to be frightened. But yet it does seem strangely hard to stop the merry chatter after life's gaily and often to reach the quiet doorway and down the few steps where we see the Face of Him who loves us.

We can live in this quiet Presence even when we have to walk in the noisy traffic of the world. The eye of the soul may see Jacob's ladder pitched over the Four Corners and the angels of God ascending and descending upon it.

This descent into our deeper heart, this opening of our spiritual eye, is what is meant by meditation. No one can call himself faithful to the Lord who does not take it seriously or consider himself called to practice it.

Perhaps the greatest handicap to meditation is the notion that it demands some severe mental gymnastics. It is true that there are systems of meditation which are full of elaborate procedure; but these are not necessarily the best, and certainly they are not meant for everyone. For every day people like ourselves, the simpler the approach the better. All I mean to do here is to propose some simple suggestions. First of all, we should choose a time and place when we can be quite alone with God. Many of us have to go to work early in the morning, and cannot really call our time our own until after supper. If the morning is considered a better time for meditation than later in the day, it is only because we feel fresher then, and because the meditation can put a blessed hush upon the noise of the day. But if we can't do it in the morning, the evening is surely better than no time.

Then, too, we should never start without invoking the aid of the Holy Ghost. "Come, Holy Ghost, the heart of Thy faithful, and abide in them the fire of Thy love." He is the Spirit of Wisdom who gives us a taste for the things of God; the Spirit of Knowledge who gives us the divine view of things; the Spirit of Understanding who helps us see all truth as a harmony; the Spirit of Counsel who guides us in the conduct of life. Besides the above virtues, the Regensburg from the Perseus-Muse is another very beautiful prayer to the Holy Ghost; you may find it in your Missal.

During the meditation we should engage our soul for as long as we can without strain upon the presence of God. There are many ways of doing this. But we should use them only once at a time, and only such ones as seem to appeal to us.

Feast Days

Sunday, Sept. 22.—THE TRANSFIGURATION.
Monday, Sept. 23.—ST. THOMAS.
Tuesday, Sept. 24.—THE BLESSED VIRGIN MARY OF MERCY.
Wednesday, Sept. 25.—ST. PETER.
Thursday, Sept. 26.—SS. CYPRIL AND JUSTINA, MARTYRS.

Meditations for Layfolk, by Fr. Bede Jarrett, Catholic Evidence Library.