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CATHOLIC COURIER and JOURNAL, inc.

LA CATROLIC JAMES & KEARSEY, Nahop of Reals

Papa'a Easter Message

Situation everywhere will be eager to private the appeal of the Holy Father for passes. The passes Pius XII would be passed on the passes and destruction of peoples, but which while guaranteeing the honor call actions, will satisfy their vital needs to be as it shough the condition, which leads he will be as yet little likelihood of an early selected at these passes that will be just in acceptant with human and Christian norms. will rejoice in the appeal of let rether to the warring nations to resid the of still more deadly said to show equideration for

A faith is more bleased than who have seen Him. We have seen Him. when the fortunes of war put in their hands ur ows fatherland.

The Easter Message of the Holy Father world that speaks out for the oppressed, visited. That voice should sound deep sill and the Rev. Albert Simonetti for the Diocese the depths of our hearts to turn our of Roshester.

Consevers the hearts of men and bring back the new buildings erected at the Newark State world that peace which is one of the School had been named "The Karne Home" in honor precious wifts of God.

Chapleins

wouther part of our defense program were of the Army and Navy Chap-Years med wood religion in their syrommont; they need is suntaining a ever the help of religion. The Catholic the much to his men. He is ready advice and direct them inside and outthe confessional. He is there to say to there to direct their recreational ac-

By REV. DANIEL A. LORD, S.J.

The death of the great sculptor, Gutson Borgium, the artist who could say, "The statue of you that a state it has made in the army and mayy of it a blew to art. He leaves behind some heroic duce you, but I did my best."

Latter Brates. It sent more than its states and two unfinished mountains that never duce you, but I did my best."

It something new in art if painting and carving angils and saints has suddenly become an annoying, boresome, or humiliating task. Perhaps even the boresome, or humiliating task. Perhaps even the

was repeated by Time," and, I suppose by others:
How when he was a lad he was put into a certain
Kansas boarding school where the priest insisted
as his painting for sculpturing angels and saints.
The charse so irritated him that he fied the inartistic beneram, and stands ready to

College, believed by the thousands of whoseome sign who went there to find the fullest expression of the to volunteer for the youthful love of life and sport. Father Firm immediately from Elmira, Father worthful love of life and sport. Father Firm immediately in his great books, Tom Playfair, Percy Wynne, and half a desen others. And the Alumni from Auburn, Father Lane of the school (though new it is a Jesuit seminary and land to the school (though Tather Thomas Manley from not a College love it with their sincerest Joyalty.

As for the horrible task of presenting and representing angels and the Alumni of the school (though now it is a Jesuit seminary and not a College) love it with their sincerest Joyalty.

As for the horrible task of presenting angels and representing angels and

of Chaplains in point of The Way I never knew Jesuits (the priests in question) to bother any of their structure. In point of this completed twenty three dents to do anything outside of class they didn't want to do. And I have tried to figure where in the world, in these rather primitive days when St. Mary's was emerging from an Indian mission into a justly famous sociol, they wanted the angels and saints to be painted or carved.

However, Gutson (who, if the rather cynical punks before twe turns in prestably have learned to de saints and angels. For when he was commissioned by the Cathedral of St. John the Divine to de seems angels (a task which is later life he seems to have found not to horrible), he famous set angels up with his mallet.

Decrease in the life is seems to have found not to horrible and seems because angels (a task which is later life he seems to have found not to horrible). He famous set along it is a seem the angels up with his mallet. Sorphum, has given to God. He never get around to appear and Rashked did not think them too horrible and Rashked did not think them too horrible and said Rashked and Rashked did not think them too horrible and Rashked did not think them too horrible and said Rashked and Rashked did not think them too horrible and said Rashked and said and the door, the semiparation in U. S. Army is a pricet of this

by a course line.

I when St. Peter had opened the door, the acupter had maid. Well that's how I thought you'd look.

The same of I did you in granted. Peter would probter the problems of the granted by And St. Affechall.

cared for the better, the morale of her soldiers and sallors. Priests of the type that are now responding to the call are the aurest guarantee that that morale shall be mainfained at a high level. Religious faith and the practice of that faith is the sure foundstion on which these men of God build the sturdy character and the sense of responsibility that mean so much in the career of a true soldier.

The Doubting Thomas

Sunday's Gospel records for us two of the appearances of Christ to the eleven, one on the day of the Resurrection, one eight days later. At the first, Thomas was absent, at the second he was present. The historical record of these two appearances of Our Lord mark Thomas for all time as the Doubter, the Doubtful Thomas. Perhaps it is not an honorable title, not one to win praise for its Sursum holder. But the Scriptures were not written to honor any person; they were written to record the truth. Whether for the honor or the shame concerned, those acts and words that formed part of the history of Christ's life on earth were to be permanently recorded in the books of the Gospels.

Thomas stands before us today as the Apostle who doubted. Yet he was also the rish.

Thomas who believed. He, indeed, believed also beafter he had seen. He had believed also befor the horrors of the crucifixion and death

There are other meaning, dozens of them. For the horrors of the crucifixion and death

There are other meaning of the meaning of "totalitarish" the meaning of "totalitarish" the meaning of the meaning of the meaning of the meaning of "totalitarish" the meaning of of His Master had closed his memory to parmers, housekeepers, grocers, drugglets, trades had driven his mind far from the succours of hope. Christ had finally gone down to death at the hands of His enemies. So complete seemed the work they had wrought, so utter the apparent destruction and ruin of all that Jesus stood for, that Thomas just gave up. Nor was he ready to make an immediate response to the declaration of his brethren that Christ was risen and had apparent to defend the allies and attack the Nais with the neared to them. No. Thomas demanded more peared to them. No, Thomas demanded more the pen or the pen of the typewriter. A "Writars' than that work, he demanded that he must Committee" of the Committee to Defend America see and touch the body of Jesus before he by Alding the Allies has urged "writers who believe would believe Him risen.

Then came Christ into the room where Thomas now sat with his brethren. He calls in brief, to help in any and every way with the Thomas to Him, shows him His wounded hands and side, has him put his finger into the place of the nails and his hand into his side: He directs him to be not incredulous, but believing. Thomas arises at once to the condition, he expresses his loving faith in the exclamation, "My Lord and my God!"

Our faith down through twenty centuries has been the faith of men who have not seen Christ, but who believe firmly in Him. Such a faith is more blessed than that of those who have seen Him. We have this on His own word: "Blessed are they that have not seen and have believed!" Perhaps the Doubting Thomas has been an impiration to all of us, has prayer for us that our faith might certain because of his doubting.

-- In the files of the CATHOLIC COURIER

From April 16, 1906, Midition

Cathalics of the world and sapecially those in misestate as a blessed contrast to the countant sien lands meurned the death of the Most Rev. also of violence and bloodshed that comes Foreign Mission Society who died April 14, 1936, at all of Figure at Asia. There is one voice in the Maryhnoll, he founded 25 years before.

of the Rev. Francis Cristanti- fifteen

of Mrs. Themas A. Kane of Geneva

In an impressive demonstration of faith, 2,200 men. wemen and children received Holy Communion at the six Easter Masses in St. Patrick's Church, Elmirs, seting upon suggestion of the Rey, William J. Brien, paster, that the entire family approach the shar rall on Easter.

Suprame Court of North Dakota ruled that Cathoin protective influence. Away from the position may be employed as teachers in the seminant and amusement, they need more the garb of their religious orders in the common schools of North Dakots, even though they want the garb of their religious orders in the classifications and another the garb of their religious orders in the classification. room and contribute part of their selary for the support of their motherhouse.

atmosphere and remembered it always with a chill.

The boarding school was, of course, St. Mary's

College, beloved by the thousands of wholesome kids

ing and representing angels and saints, that always leaves me puzzled.

Souls At Stake

Mobilizing Writers

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

many who not read the many must by this time be familiar with the slogans "appearer," "defeatist," "judationist," "interventionist," "propagandist," and a half dozen others now used with almost nauseat-

But what of the word "totalitarian"? If used to give a definition or two or three definitions of that neologism, perhaps most newspaper readers, and others, would be stumped. There is totalitarian government, totalitarian ruler, totalitarian ideology (amother word with which we have become newly acquainted) and there is totalitarian war. The last is the most important and the most herrible. It means that war is fought not merely with weapons formerly recognized by international law, but by every instru-ment available. Nothing is illegitimate. Nothing is too cruel or too inhuman. Everything goes. All is fair, Nothing is foul.

Also there is no distinction of comhatant and non-combatant. There is no battlefield. Or, if you prefer it the other way, every field is a battlefield. Cities are battlefields. Streets are battlefields. You may train your Stuke or your Spitfire on civilians as upon soldiers. You may bomb a church or a hospital or a row of private houses ma formerly you would bomb a fortress. You may ma-chine-gun a crowd of men, women, children, fleeting along a road or running to shelter, as you would formerly machine-gun an advancing regiment. Such

Christ's prediction of His resurrection. Fear men mill-workers, carpenters, deciors, financiers all had driven his mind far from the succours must sing "We're in the army now."

is the meaning-part of the meaning of "totalitm-

this cause to write articles for papers, journals, college publications, to send letters to newspapers, influence legislaters, to urge passage of bills, and. Perhaps I may be permitted, as somewhat of a

miner journalist myself, to say that I have been par-

Everyone who reads the newspapers, and induced ticularly interested in this form of totalitarianism many who do not read the newspapers (Mr. Justice Oliver Wendell Holmes did notr, must by this time But before I could respond to the invitation of the Committee and send in my stuff to any publications be familiar with the slegans "appeaser," "defeatist," "substitution of the I imagined might print it. I should have to ask a few questions with the general intention of clarifying the idea. For instance

Should an American writer tell the entire truth should air American writer tell the entire truth about the war as he sees it, or should be confine himself to those portions of the truth that would provide "the cause"? Would the presentation of some truths and the

conveniment of others be considered in accord with what is called "The American Way"? Would it be good journalism?
Since the battle is said to be for freedom in general and therefore for freedom of the press, world really help toward freedom of the press to tell some truths while maintaining a strategic allence

orderning other truths? What is the difference between honest journalism and "propaganda"? Is it not precisely in this, that honest journalism "tells all" whereas propoganda tells what serves the immediate purpose? And will

such propaganda helps the cause of freedom?
The circular issued by the Committee mays. "In one sense we are at war now and with the approval of a vast majority of Americans." Is this the kind of statement the Committee would like to have disseminated? Is it true? Does the vast majority of Americans approve of our being at war, even in one sense"? Or does not the wast majority of Americans hope and expect that the Presidents promise meet to get into the war will be made good?
Also the circular says, "the risk of war or war itself is of less importance than the survival of our institutions." Is there a bit of a trick in that ex-pression? Does it conceal the probability that our going into the war would be as dangerous to our institutions as our staying out of the war?

The Committee asks a question of its own: "Shall we ald England now or prepare to spend the rest of our lives in arms?" Is not the wording of that question also a little etusive? If we help England new, shall we go to help any other nation unjustly stiacked at any time? If we do shall we not be under arms forever, or as long as the United States

It doesn't matter for the sake of this argument how those questions are answered. The point is, could they be asked? And in the attempt to answer them, would it be permissable to tell the truth, the whole truth and hothing but the truth? Especially the whole truth. Or must one expose only those aspects of the truth that would be considered good probagands?
The Committee didn't go into that, I imagine they

should have gone into it. The whole problem of the free press, of freedom in general and of the democratic process is involved in the answers to those

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Murder In A Nunnery

By REV. BENEDICT EHMANN

(I sim giving the column-this week to a review which one of the seminarians at St. Bernard's ham written for me on a recent Calholie best-neller.)

MURDER IN A NUNNERY-By Eric Mepherd. (Shood & Ward)

There is nothing so soothing in these days of wrath and ruin as to turn the lights down low, turm be atronger because of his weakness, more the radio down very low and settle yourself to a nice quiet murder. And the book to have in your hands is a thin volume called MURDER IN A NUNNERY. It isn't another convent stery—the last fameus convent story died without the odor of sanctity. Nor is it one of those tales that raises you right out of your chair—usually to make sure that the front door is really locked too it won't rattle, of coursel. Yet you have been waiting for just such a story as Eric Shepherd has written. Things begin to happen when a lovable, roguish English girl at the Harrington Convent School comes late to chapel. But before she answers the well-ex-

pected summons of the Reverend Mother, she finds a corpse, and that is so unexpected that she screams, the worm that speaks out for the oppressed.

Werd was received of the ordination in Rome by half-faints and becomes the heroine the vanquished, for the defenseless: for the Emilnence Cardinal Marchetti-Salvaggiani, Carof the school. And all that at the tender age of

The local constables are called, admitted and amazed—there are no swooning nuns and girls to be reasured by their manly presence? In fact, when Mother Trever mentions that little Inex from Anaconda used to have a dagger down her "poor little stocking," and that one of their plous little Coralcans couldn't sleep without a pistol under her pillow. Detective-Bergeant Calert asked to use the telephone. He promptly called the Yard. Within the hour Chief-Inspector Pearson was lounging in the most com-fortable chair the convent kept dusted, listening to the Reverend Mother who sat upright on one equally polished but much harder. The case seemed abstruce anough to warrant investigation. The deceased had a hobby of making enemies, was wealthy (now you're aure she wasn't a nuin), had a son with whom she quarrelled bitterly and the son loved a girl of quick temperament. And this last-mentioned lass was within striking distance of the crime. That was enough to work on. But the Reverend Mother in-sists that little lines tell the Chief-Inspector about the revolution in Anaconda in her own inimitable

angels and saints has suddenly become an annoying, boresome, or humiliating task. Perhaps even the mountains would have been finished, if Gutson Borglum had had saints and angels on his side.

The men and women who lead in the Catholic

Worker Group have ways of attempting the mirac-

ulous . . . and bringing it through a success.

Right new they are interested in Catholic conscientious objectors. I have little patience with the man

who refuses to fight because he is lany, afraid, no lover of his country, a coward and tto recall the last war) a slacker. But I have every possible respect for the Catholic who so loves the Christlike life that

he wants to live bravely rather than die bravely, to

lution of war which never seems to do other than

rights of conscientious objectors, as has the Eng-

lish government. (The totalitarian states would think very differently about them.) So into the keep-ing of the Quakers and Mennonites have been passed

a few abandoned CCC camps where conscientious objectors may work for their country in ways not

might be imperiled the Catholic Worker has ob-

tained leave from the Government to operate a camp, fully equipped in Massachusetts, for Catholic

conscientious objectors. For this, \$20,000 a year will be needed. Where will it come from? Perhaps from:

you, my readers. I do not often suggest an appeal to your generosity. But if you are interested, a bill sent to The Catholic Worker, 115 Most Street, New

York City, might do valiant work. Are you willing

to gamble with those brave gamblers, the Catholic

He's a young man who believes that the wife should have the final say about what happens in the

home and a bride should have the say about the

wedding.
Recently, he, the girl, and I were talking details

of that happy future. Said he, in perfect sincerity, humer and proper adjustment;
"Now about the wedding breakfast, what have you made up my mind to de?"

Rightly fearing that in these camps Catholic faith:

directly connected with war.

way Groams and shudders come from the Chief-Inspector. So this was a Convent school'

That very night saw a secret session of senior Cedie? girls gathered in the room of the heroine-Verity Goodchild-for gossin. But the gossining gave away to gasping when a bent figure was seen creeping through the garden just below. The session adjourned. Next day reporters speak in and have an easy time persuading Verity to pose and give out bits of information in the bargain. As a reward.

"She one scribe gives her a clue—a torn strip from a Cedie. nun's vell fround on a bush. For the first time since their elderly boarder had met death the nune are uneasy. And the plot continues to thicken. All the while the Chief-Inspector is learning child psychology. His admiration for the nuns grows with every meal. How little the world knows of the convent! I thought I had a fair knowledge about nuns—ambillous youth!

Thanks to his keen sense of smell the Chief-Inspector makes progress through the mate. The case rests on the identification of one peculiar, haunting aroma. Every inquisitive snift brought wrinkles to his shiny ferehead and registered another ache behind the forehead. To level those self-inflicted fur-rows, the mans brought refreshments and set the Inspector to marvelling again. Certainly people outthink that agricultional rot would be printed, sold and swallowed! But people believe anything these days—truth the sole exception. But that didn't solve his case. To get back to earth the Chief-Impector quizzes the whiskery old caretaker only to find that had that arreient's spectacies been an inch higher on his nose he would have recognized the killer. But his glasses had been out of focus, and apparently erson under observation could not wait for an optical adjustment. Yet missing by an inch doesn't opion adjustment. Yet missing by an inch doesn't discourage the Yard — there are still thirty-five chances left. The inspector prowis abroad at night, and can't can breakfast the next morning as a consequence. The pace accelerates — a forlorn cry on a chilly night, like a voice from Purgatory ... a case of mistaken identity ... the Inspector hearing a death-bed confession . . . and the terrible

Again the Chief-Inspector and the Reverend Mother are seated in their chairs of respective comfort, but this time the num is listening. The in-spector has difficulty explaining, not the case, but his reactions to the convent. With most people it is almost a dogma that nurs are introverted persons, essentially unpractical, full of selfah desire to protect their own souls. Once acquainted, he had soon dropped all suspicions about women in religion. So he had really solved more than a murder, though his other findings would never be included in his report to the Yard. As for the murder, the solution he offered is logical enough to satisfy, and in all fairness will not even be hinted at here But that peculiar aroma really did give him the scent!

But the tale is not finished when the Chief-Inspector hears the front door close softly behind him and finds himself back in the drab world The Har-rington Convent School is back at normal again and there is unfinished business at hand. And that's one reason why the closing words will leave you satisfied it will have been an enjoyable evening punctuated with irresistible sallies of humor. You will sleep contentedly after MURDER IN A NUNNERY. Eugene McFarland

WHY?

fight for the principles of Christ which alone can save the world, rather than resort to the quick so-Why De You Catholica Omit from the Lord's Prayer The Words "For Thine is This Kingdom And The Power And The Glocy Ferever"? Our government has recognized the existence and

We omit the words mentioned from the Lord's Prayer because those words are not found in the prayer taught by our Lord to His Disciples and re-corded by Saint Matthew (c. 6) and Saint Luke

True enough some manuscripts of the Gospels do contain those words but they are not given in the more ancient and accurate copies of the Scriptures that have come down to us. Even most Protestant scholars admit today that their version in regard to these words is an interpolation, that is an unauthorized addition to the original text of the Gospel. The King James edition of the Bible still car-ries this interpolation but the Protestant Revised Edition of 1881 has omitted it.

It is easy to understand how these words could be interpolated when one realizes that it was often the custom in the ancient Church to conclude the Pater Noster or Lords' Prayer with a doxology or short verse in praise of God. These doxologies were frequently written on the margin of the Bible manuscript and in time crept into the text itself through the error or carelessness of convists.

The interracial problem is the rreatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of problem confronting the Catholic Church in America. argument, if it is only for the

UNITED ACTION



Right Rov. Mago Pow M. H. Wynhoven Eatler in Chief Catholic Action of the South

Pigeons in the Grass

Frances and Mercedes were comfortably seatsofa, with the Bunday papers strews all around thera. "Golly, it's good to have a peaceful Sunday for a change, isn't it, Frant"

"lin't it? I don't know how many months it's

been since I really had time to settle down and wreatle with the papers to my heart's content. Have you the books wview section.

'Yes, I've just remet a gorgeous review on Gertrude Steins new book. It took her 11 years to write it, and still me one knows what it's about. Why do you suppose she bothers to write

"She must have something. Cedie. Why my peasior quoted from Gertrude Stein in his annual printed report this year" "He did? Fran, you're kidding."

"No, really, he did. It was the poem, Pigeons in the Grass Alas." And is that all ?" That's all there he, there ain't

any more to borrow a phrase. But, what-possible point would that quotation about pigeons have in a yearly financial report!" Why, it's as pinin as day, Cedie, the lesson applies to parishioners who cure to other churches for the services, for any reason at all'

What sort of reasons, France Well, of course, the financial reason is always suspect. Aside from the fact that they're bound to support their own parish church these wandering pigeons give but example to people who are just leoking for the opportunity to say Humph, the high-and-mighty So-and-So's never rive a nickel to the church, so

The So-and-So's-trmm. I don't believe I know theres "Cadle, you're just leading me on. Next thing I know, you'll be ragging me for bremaking out into

No. I won't darling. After all. brought this on mayself. You know it's really a sore subject with some people Cedie. I. was visiting a fine family in a neighboring parish finst week and they bragged that They d had a pew in a fashlonable downtown church for the last 30 years and that they always went to services there."

They certainly were silly to mention that in front of you. Fran Didn't they ever hear about red flags and bulls?"

"Now angel I'm not that bad."
"On no! I'd be willing to bet that you didn't let the subject drop there now did you! Tell the truth and."

Well, I did try to show them the error of their way."
"I can just imagine Come on tell the whole story."
"Being a guest, I hand to go easy on them. I told them that the

community knows they're a prom-inent Catholic family, but most of the people in the parish to which they belong think they're indifferent and lukewarm. Not practicing their religion because they're never seen at their own church "What did they say to that?"
"They were rather taken aback

They said they'd never looked at it that way; they simply had felt that as long as you faithfully at-tended Mass every Sunday, you're

"Maybe you should send them your pastor's intemprelation of Gertrude Stein." Perhaps I shall. It's so diffi-

cult for a pastor, aind there is simply no argument to it; but it always has been, axed still is an inherited attitude of the common people to look up to and be influenced by, the example of richer or more socially prominent etisens. For that remach, a parish can't hit its full stride in effectiveness if the well-to-do parishioners don't pay any attention to what the pastor wants to do.

Why—"
"Wait a minute, darriing: I'm on your side, and, incidentally, I've had a long sermon on co-opera-tion already today. Here, you take theater section, and we'll call it quits."

Please, Cedie, let me finish my

sake of getting it out of may system. Won't you?" "Ge ahead, Fran: my innate kindness prompts me to give you 35 more seconds of rapt. sitem-

"In these days of Calhelie Astion how can a paster make a real success with his lay erganinations when the people with edunence—the very enes who could help most ignere his efforts and tet him struggle slong with a bandful of willing old falthfuls ?"

"It must be discouraging—I can see it ptainly, Fran. There's no enthusiasm created. Under these circumstances, things are done by a few because the paster wants it, and the Bishop has erdered it: and yet, there's no underlying metive that God wills it, secause God is not given much consideration, and the good that can be accomminds of self-satisfied partablonchurches ignore the fundamental of Catholic Action, namely, indiwidual parish interests. Now how that for a latie speech all by myself Fran?"

Diocesan Recordings

A JOB FOR MEMBERS OF HOLY NAME SOCIETY

This department cannot speak for other diocesan Haly Name units but when the Rochester Diocesan Holy Name Union takes over a job, it is done thoroughly.
With successes in discesses wide With successes in discessar-wide effort recorded, the Holy Name men of this diocese, joining with their fellow-members throughout the country, will tackle the job of placing the new Bible, coming out in May, into every Catholie home. Years of labor spent by scholars in the original writings. in the Challoner-Rheims and Dougy version and in the revision. of this approved text will be brought to full fruition to the de-gree the Holy Name men are received in their effort. The Bishops of this country have done their work in arranging for this revised Bible which is to be brought out at a reasonable price. The scholars including our own Rev Dr Edward J. Byrne of St Bernard's have done a New Testament to make reading easter. Naw the Holy Name men ar- going to complete the task provided our lay people respond as they should in accepting the THEW WORK.

His Excellency, Bishop Kearney has commissioned the Holy Name men in this diocese to bring the Bible to every Catholic family. Sunday, May 18, is the date set for Biblical Sunday throughout the diocese. The Rev. F. William Stauder, diocesan director, and Norman A. O'Brien, president, are. planning the Diocesan Holy Name Union's program. If the Holy Name men equal their efforts a few years ago for the CATHOLIC COURIER, Rochester diocese will be out in the forefront in the distribution of the new Bible, and they will equal those efforts and surpass them.

Impection time for the Knights of St. John gives visible demon-stration of the progress in mili-tary technique made by the Roch-ester Regiment during the year. The knights and lades' auxiliary drill companies invite their friends to these inspections in various parish halls (see diocesan news page? This is a phase of activity revealing to those who have never witnessed