

100 CATHOLIC COURIER 1941

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With the Approval of the

MOST REVEREND JAMES EDWARD KEARNEY, D.D.

Bishop of Baltimore

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of the goodness of God in giving him a vocation, he lived over the years the life of Another Christ.

His last years were spent in Elmhurst as Chaplain at St. Joseph's Hospital. There his ministrations to the sick endeared him to many thousands who were patients at the hospital. A kindly, sympathetic, and cheerful, a deep seal for the souls of his charges, made him an ideal man to stand by the bed of sickness, to offer words of comfort to the sufferer, to prepare the dying for their passing to eternity. To the Sisters at the hospital, to the priests of the Elmhurst District, to the Catholic and non-Catholic people of the city, he was a devoted friend and a ready helper. His memory shall long remain with those who have known the seal of his ministrations.

His Pastorate at Caledonia and Mumford enabled him to apply his priestly knowledge and power to the training up of a people acceptable to God. God's priesthood was never exercised to better advantage than in the person of Father Elmer. At the altar, in the confessional, with the little children, he was the devout priest, the learned teacher, the divine physician.

To his bereaved sisters and other members of his family, and to his many friends among the clergy and laity of the diocese, the Courier extends its heartfelt sympathy. May he rest in peace!

He Spoke Rightly

In days gone by, it was customary among unbelievers to pass over the miracles of Christ with a sneer. People had witnessed the cures Christ wrought, had given testimony of them, had seen them go into the historical record of the Gospels. All this meant nothing to those who refused to accept Christ. They would not accept His miracles, because their will was against such acceptance.

Christ's life was one great miracle. His coming to earth, His private and public dealings with men, His death and resurrection and ascension, were the crowning events of a life that was marked as surrounded by God's power and God's blessing in such a way as to prove that Christ was the Eternal Son of God.

Christ in Sunday's Gospel gave speech and hearing to one who was deaf and dumb. His act was a miracle not because of what He did, but because of the conditions surrounding the act. To all men, God gives the power of speech and of hearing; this ordinary gift of God is not miraculous, because it is ordinary. When God gives such gifts to an individual, restoring them where they are lacking, His act is extraordinary, is miraculous.

May this Gospel help us to be grateful to God for all His gifts, natural and supernatural. May it help us to appreciate that all we have come from Him and should be used for His honor and glory.

Five Years Ago

—in the files of the CATHOLIC COURIER

From Thursday, Aug. 12, 1936, Edition.

Accounts of scenes of horror, increasing daily the toll of deaths of Priests and Religious, and the destruction of apostolic churches, convents and monasteries in war-torn Spain were given in able and well-documented articles by C. M. C. News Service, headquarters at Washington.

In some churches which had been spared from destruction, tabernacles had been torn open and the Sacred Hosts strewn in the streets to be trampled under the feet of the mob.

World War Veterans at Auburn presented a pole and flag to the Columbus Squares at the Squares camp just completed, at Koenigs Point, Oswego Lake.

Claims made by Deputy Jose Gomez Espinosa, before a group of Senators and Representatives from the United States, that giving bread to the hungry was a sin, and that there was more religious liberty in Mexico than ever before, was refuted by the Mexican hierarchy in a statement issued through its Executive Committee.

With Americans and British gunboats in Wuchow Harbor ready to remove their respective nationals from the South China trouble zone of which Wuchow was the center, 20 Maryland American Marines prepared quietly to stay at their posts in the Prefecture of Yangtze until the greater good demanded their departure.

Quote--End Quote

We do not like to see Spain send a volunteer legion to aid the Nazis; but those would-be liberals and Communists "fellow travelers" in this country who supported the "Loyalists" (Leftist-Communist) regime in the Spanish civil war have no reason to complain.—The Michigan Catholic.

Naves travels slowly in England. Will some kindly disposed neighbor tell the Times that the right Reverend, that Henry VIII's martyr-chancellor has been canonized? The Times always refers to him as Sir Thomas More, though it does not seem sufficient to write of St. Joan of Arc. Does the Thunderer consider it right to make saints of all but Englishmen?—(Selected).

Reports have it that in the coming adjustment of peace-time activities to the nation's defense economy there is to be drastic curtailment in the publishing field, both in books and periodicals. What types of reading will survive? There would seem to be hope that with no need to stimulate sales, the supply will almost surely be below the demand. Publishers can turn away from the truth and veracity with which they have been enticing the public and maintain standards more in keeping with what was once known as literature. If new books are to be scarce, it may mean a turning to the classics and to the great literature of the past, with the great treasures of the past from which they have been diverted by the tidal output from the modern book and magazine factories.—The Pittsburgh Courier.

Charity is love of God and love of neighbor and all in God. It raises the soul of man to the Infinite God and the all-perfect God it brings down into the natural union of the soul with God as is the heart beat with human life.—His Excellency, the Most Rev. Samuel A. Stritch, D.D.

Feast Days

MONDAY, AUG. 12, ST. AUGUSTINE AND SIX OTHER SAINTS.

TUESDAY, AUG. 13, ST. AUGUSTINE AND SIX OTHER SAINTS.

WEDNESDAY, AUG. 14, ST. AUGUSTINE AND SIX OTHER SAINTS.

THURSDAY, AUG. 15, ST. AUGUSTINE AND SIX OTHER SAINTS.

FRIDAY, AUG. 16, ST. AUGUSTINE AND SIX OTHER SAINTS.

SATURDAY, AUG. 17, ST. AUGUSTINE AND SIX OTHER SAINTS.

SUNDAY, AUG. 18, ST. AUGUSTINE AND SIX OTHER SAINTS.

MONDAY, AUG. 19, ST. AUGUSTINE AND SIX OTHER SAINTS.

TUESDAY, AUG. 20, ST. AUGUSTINE AND SIX OTHER SAINTS.

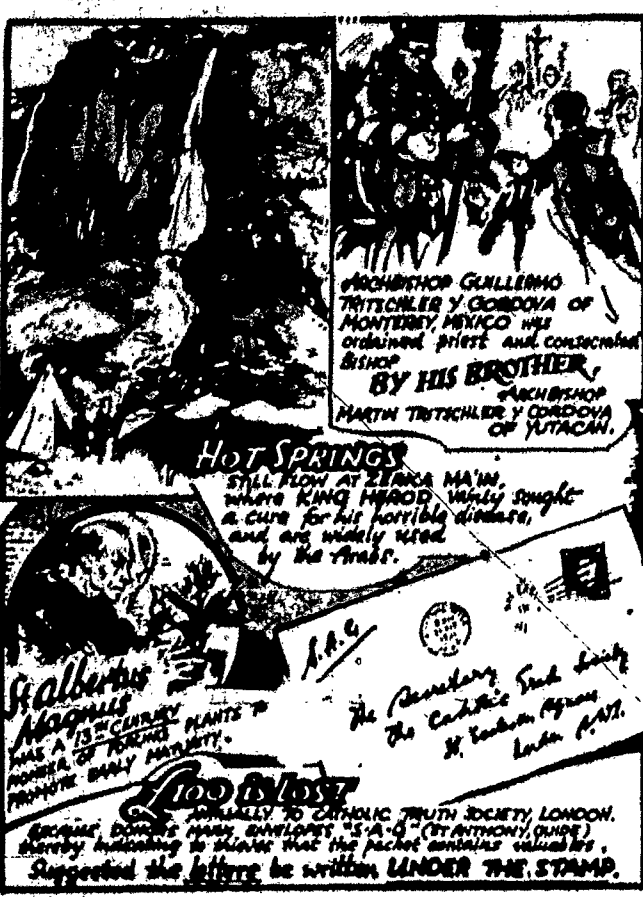
WEDNESDAY, AUG. 21, ST. AUGUSTINE AND SIX OTHER SAINTS.

STRANGE BUT TRUE

A Little-Known Fact for Catholics

By M. J. MURRAY

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PAGE MY PASTOR

By Right Rev. Msgr. Peter M. H. Wynhoven

Editor-in-Chief, Catholic Action of the South

THE CHURCH WAS PACKED

"Frances, you should have been at our church last night. We had the closing ceremonies of the Forty Hours' devotions. The church was packed; the sight was inspiring."

"Do you think I'm desperately in need of inspiration, Cedic? After all, you know."

"Oh, I didn't mean that, Fran. It's just that you're so full of things, or should I say, those manifestations of faith."

"I do, do I? I may be a little bit of a fanatic, but I'm giving it to you."

"That's a revelation, coming from you, Fran."

"Cedic, if you promise not to get funny, I'll explain my reaction."

"Cross my heart, Fran."

"Far be it from me to give the impression that beautiful ceremonies and large crowds of worshippers animated with faith do not impress and inspire me."

"Well, that's what we heard at church last night, Fran, and you said—"

"Ah, ah, wait a minute, Cedic; maybe you didn't tell me you were a jiffy. If you'll answer a few questions."

"You'll tell me! After all, I was there and you weren't. How can you tell me that?"

"I asked you to hear me in patience, Cedic. Tell me, did you attend the services on the three nights?"

"Yes, I did, inquisitor. Surprised?"

"No, I didn't ask you for that reason, but to get to this: Was the church packed on the first and second nights?"

"No, I guess it was about two-thirds filled, Fran."

"Did you have a special speaker last night?"

"Only a short sermon was preached, and the pastor delivered that himself, but we had two visiting speakers the other nights, and they were real orators, as the pastor had promised us the Sunday before."

"Still, the church was packed on the last night, when the pastor himself spoke only a few words."

"Yes, listen, Fran, what is this, a murder trial?"

"No, Cedic. I've finished quizzing—only one more question. Did the pastor have an elaborate procession with a whole lot of children in it?"

"M-m-m. A big one, Fran. He must have had from two to three hundred kids in line: a vested boys' choir with cute little brown collars and large, black bow ties—about fifty of them; then there were at least seventy little angels, the most precious things you ever want to see. I guess some of them weren't older than five."

"All right, Cedic—and he had a raft of all-dead-end-up altar boys and a big boy of larger girls, sweetly arrayed as virgins and brides—and by this time you have passed the two hundred mark that you guessed."

"Frances, there's nothing in that to merit your heavy-handed sarcasm. It was a lovely procession."

"I'm sure it was, darling. My laugh is at the idea of your telling me that the church was packed with faithful worshippers and that I wouldn't have been."

"You wouldn't have been, Fran?"

"No. How could anyone, with the thought that one-third of those people had alighted God and His grace on two nights and then come the third night to see their little darlings on parade, and for no other reason. As far as their faith in Our Lord in the Blessed Sacrament is concerned, it does not bother them at all. I bet you anything that not one of them went to Holy Communion during the three days—and if the truth were known—"

"Cedic, don't shut me out! I can't see you. I'm blinded and staggered without a manager to throw in the sponge. After all, I didn't start this."

Chalk Up One for Shaw

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

Before George Bernard Shaw passed to his reward—or, as he would have put it, to his cash him for once on the right side of a question of morals. Make no mistake about it, Shaw is first of all a moralist. Not, of course, our kind of moralist. His ethics are upside down and wrong side front. But ethics for his kind—good or bad. Nothing serves his purpose better than to have shallow thinking persons think him only a jester. No one in his generation has been more terrifically in earnest; no one more convinced of a solemn and serious purpose in life. The purpose has been and is to destroy Christian morality.

Take for one example his perpetual hammering away at the sacredness of marriage and his fifty-year-old advocacy of free and easy divorce. "The one question," he says, "that must not be asked is: husband or wife who wishes a divorce is 'why.' Flippant? Yes. Funny? Some readers think so. But behind the fun and the flippancy is a deadly purpose. For can it be denied that the modern divorcee is the most successful and the most part in the general demoralization of society is perhaps as great as that of Voltaire at the end of the eighteenth century."

So I say, wouldn't it be a relief—comic relief perhaps—to find him right, just once?

Well, he comes near to being right in what he has recently said about bombing an enemy's cities as a means of waging war. His condemnation that practice is wrong, that it is immoral, is sound. He is right in coming to that Christian conclusion who can say? Perhaps it was because in this instance he had as a collaborator Gilbert Murray. Professor Murray doesn't teach morals. His line is Greek. His ideas come from Greek literature rather than from the New Testament. But Murray, even if pagan, is human. Some years ago in a periodical magazine (I forget the name) he explained that he doesn't do a bad action—what Christians would call a sin—because he is afraid of it, or to use his exact phrase, "the smell of it." Such a criterion of good and bad would not satisfy St. Thomas Aquinas. But the aesthetic basis of morals is better than no basis at all.

St. Gilbert Murray and Bernard Shaw seem to have discussed the matter together and to have come to the conclusion that they don't like the sight or the smell or even the thought of dropping bombs from the sky on homes and churches and hospitals, on unarmed men, helpless women and babies in their cribs.

Whether or not that was the process by which the one of them (English) arrived at their conviction, the fact is that they have hit upon an ethical doctrine long ago taught by St. Thomas and Bellarmine, Catholic moralists. The principle is that soldiers are not to use force and to kill innocent non-combatants. That principle stands now as in the days of Caesar or Alexander, or Napoleon or Grant or Sherman. Let no one trick you with the fallacy that since methods of warfare change with the times, the fundamental principles also change. The principle that we must kill no one in peace or in war unless he be an "unjust aggressor" holds true today as it did in the days of Aquinas or, for that matter, of Aristotle.

So, Bernard Shaw, for once in his life, was right. But the odd fact is that when he was right, a host of his fellow Britons castigated him. He had been a thousand times wrong and they had applauded him. They approved or at least tolerated his wild tirades about modish and modern and liberal relationships. But as soon as he stumbled upon something true and right in the moral order, they berated him.

He answered them with his characteristic gusto. But his answer gives evidence that he has hit upon the excellent moral principle only by chance or by intuition. He didn't know how to defend the position he had taken. He went on to show that bombing innocent and helpless people herded in cities doesn't produce the desired effect. It has the intended effect, London and he predicts that it will only "stiffen resistance" in Berlin.

Of course the correct answer is that to bomb civilians is murder. There is no moral code, ancient, medieval or modern, that permits the deliberate killing of the innocent. A soldier must not shoot with a rifle or stab with a sword or bayonet any helpless human being, under penalty of being a murderer. Catholic moralists make no exception to that moral law, not even in favor of those who don't shoot but drop bombs from an airplane. The principle holds good: innocent non-combatants must not be deliberately killed. And a second principle also remains forever valid; we may not do an evil act to produce a good result.

Neither Bernard Shaw nor Gilbert Murray had a firm hold on either of those principles. They just stumbled upon something good and true. Even so it is fun to catch them—and especially to catch the all-but-invariably-wrong Shaw—for once in the right.

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Just from the Sidelines

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

The episode of General Lear and the young soldiers who walked because they Yoo Hooded at girls on the golf links has, according to Army authorities, been placed in the catalogue of armed business.

That's good. It certainly gave a lot of congressmen a chance to do what a lot of congressmen like to do: Tell professional soldiers how to run the army. And don't we all like to tell professionals how to run anything?

As one whose work makes him take more than his share of trains, let me say that the soldiers who now crowd them, I find the overwhelming proportion young fellows. They are quiet, well-mannered, unobtrusive, a credit to their uniforms, and a credit to the young manhood of the nation.

But not all boys are interested in young people and very proud of the great number of the young soldiers I've seen travelling. I sincerely hope there will be a few more General Lears to protect the fine soldiers against the rowdy and to give our army that discipline which includes respect for the rights of others, a decent regard for the feelings of women, and basic dignity that goes with the uniform of one's country.

I met the three youngsters in front of a Civil War Monument. They were inspecting the cannon of those days with a quizzical eye, and as they seemed nice kids, full of alive interest, I took over the cannon of those days. Then said one of them looking at me as at another antique:

"I showed them that the cannon were looking at were cast in 1862."

"Subtract 1862 from 1941," I suggested, "and you'll see how long ago the Civil War was fought."

They did, correctly and whistled. That was a long time ago to them. So we went on talking Civil War and cannon of those days. Then said one of them looking at me as at another antique:

"Father, did you fight in the Civil War?"

embarrassed the girl till she was blushing red, they talked in loud and blatant voices, they offered to beat up the porter and the conductor and anyone

Blood-Stained Hand

Progressives and liberals in both Europe and our country, and certainly such Fabian Socialists as George Bernard Shaw, H. G. Wells and the Webbs (Sidney and Beatrice), having long regarded Bolshevism with a "laissez-faire" attitude. Some even went so far as to consider it just another emanation of the Liberal spirit.

But when Stalin and Hitler joined hands in 1939, their disappointment knew no bounds; their initial amazement and consternation were followed by complete silence. However, following the German attack upon Russia the Liberals and Progressives returned to their old habit of finding the cause with which they were in accord.

An almost unbelievable instance of this attitude is the statement by Harold J. Laaski appearing in the July 25 issue of "The New Statesman and Nation," of London. This outstanding exponent of modern liberalism thought it best to minimize the countless murders, purges and inhumanities of the Soviet Government on the simple ground that "much of the past history of Soviet persecution is let us admit, intelligible, however grim, in the light of what the Russian Orthodox Church has been, and of its political policies, in certain instances still pursued, of other churches."

The sinister implication of this reasoning will certainly not be lost on the reader. A similar stand has been taken by the "Nation" of New York and of course by certain New Dealers who have at all times flirted with Socialism and to an extent with Communism. A pertinent example is the opinion recently expressed by Undersecretary of State Sumner Welles: "No one has been a more consistent opponent of Communism than I have for the last twenty-five years. I will unsway no words that I have spoken about it; but all this fades away before the spectacle which is now unfolding."

The comment of the obscure columnist who quoted these words is also interesting. "Why worry about the form of Russian government?" he asks simply—a question heard not infrequently at the present time.

The reaction of Catholics generally to the war between Soviet Russia and Nazi Germany has been quite different, however, in England as well as in our own country. The fortunes of the war have placed Russia and England on the same side, that is, opposed to Germany. But important distinctions are made. "The Catholic Times," London Catholic weekly, reported in its issue of July 14 that "Lord Rannellour has asked in the House of Lords for a Government statement expressing its resolve to avoid political affiliations or sympathies with Russian Communism." This Catholic peer declared it was of the highest importance "to make it quite clear by some statement, which will go all round the world, that while we are giving military assistance to the latest victim of German aggression, we are in no way committed to any political concessions in the future, or to any doctrinal sympathy." Unless this is done, Lord Rannellour concluded, there is danger of "a serious reaction in religious and conservative circles in many countries of the world."

Illustrative of the attitude on the part of Russians, or people of Russian descent in the United States, toward the question of sympathizing or actively assisting the Soviet Government, is the letter

addressed on July 2nd by the Russian-American National Committee to President Roosevelt. "We believe it would be a fatal mistake," the communication states categorically. Included among the reasons contained in the document, signed by Archbishop of the United States, is the domination of Russia by the Communist, the subversive activities of Communists in the United States, the crimes committed against God, religion, the Church, society and the Russian people by the Soviet authorities. "Shall America lend her helping hand not to the Russian nation and to the Russian people, but to the Russian Communist?" the letter asks. "But to the foreign government which is endeavoring to overthrow our own?"

What Catholics think of the proposal that our Government lend every assistance to Soviet Russia, moral as well as material, is revealed in the advertisement published by the American First Committee in "The Catholic Review" of Baltimore, issue of July 11th. A bishop, nine domestic prelates and papal chamberlains, 11 priests and six laymen—not all of them members of the Committee by any means—signed a statement declaring: "We do not, we will not, we cannot grasp the crimson-stained hand of Stalin in his present plight. Our sympathy for one side must not blind us to the murderous deeds of the 'worst butcher of Christians.'"

Quoting an article from the "Ave Maria" for June 23rd, regarding moral obligation and war ("since there is no possibility of America ever joining Nazi Germany, we must envisage only the question of help to Soviet Russia") the signers affirm: "Every theologian we have read or heard quoted upholds the position that a war of defense against invasion or oppression is a war of duty to be undertaken for the sake of the homeland. . . . As a liberty loving, strong, patriotic people of untold resources, let us make ready to meet Hitler unflinchingly should Hitler be foolish enough to invade us. He then becomes an aggressor and we will treat him as such. We have no moral obligation to attack Hitler in Europe. No theologian of any weight will attempt to sustain any such thesis."

Added strength is lent the statement by the fact that Bishop Michael J. Keppel, one of the signers, is a professor of theology at the Most Holy Trinity College, Washington, D. C., while others, including Very Rev. Bartholomew Timlin, O.F.M., Very Rev. Cornelius J. Warren, C.S.S.R., Rev. John D. M. Barrett, S.S., Rev. John L. Bauman, S.S., are also professors of theology. Likewise on the list are Rt. Rev. McGrath, S.S., Rev. John L. Bauman, S.S., and Rev. Louis C. Vaeth, Washington, Archdiocesan Director of the Society for the Propagation of the Faith, and Rev. Paul Hanley Furphy, professor of sociology at the Catholic University.

But judging from present indications, agitation for endorsement of and far-reaching assistance to Soviet Russia will no doubt be exceptionally vigorous and may ultimately prevail. It should be the duty not of Catholics alone, but of all right thinking men and women, to do everything in their power to prevent the acceptance by our country of the blood-stained hand of Dictator Stalin. Our conviction that Hitler should not blind us to the fact that two wrong