

ADVENT

There is nothing static in human life. Time marches on and our life marches on with it. From the moment of birth till death, the clock ticks off the seconds and minutes, the hours and the days, the weeks and the months and the years; it measures our waking hours and our sleeping hours. We work and the clock works with us; we slumber, but the clock never sleeps. Our life had its beginning, it shall have its end.

The ecclesiastical year ends with Saturday midnight. The new Church year begins with the 1st Sunday of Advent. We are older by one year on this day, are we better? We are nearer to the end of our earthly life, are we nearer the beginning of an eternity with God in Heaven?

Well does the Church begin her year with a season of penance and prayer, commemorating God's goodness and man's sin. Man's sin in turning away from God in the disobedience of our First Parents, and in all the other violations that followed in the wake of original sin. God's goodness in promising a Redeemer to make satisfaction for sin. The name of this season is Advent, which means "the coming." We look forward with Adam and Eve and their descendants to the coming of the promised Redeemer. We look forward with all God's Patriarchs and Prophets to the advent of the Christ. We look forward with Mary and Joseph to the approaching birth of Jesus. It is a time of sorrow for sin, of anticipation of a new visitation of God's pardoning grace.

"None of them that await Thy coming shall be confounded." Devout Catholics will give themselves during Advent to "await the coming of the Lord." Through a good confession and Communion, through prayerful use of the special graces of this season, they shall regain God's favor if they have lost it, they will increase it if it still dwells with them. "They shall not be confounded," because they have waited on the coming of their Lord and Saviour, Jesus Christ. May Advent awaken in us a vivid sense of the shortness of time, of the quick passing of this life, of the need of being always in God's grace.

OUR CATHOLIC UNIVERSITY

Custom of long standing set aside the 1st Sunday of Advent as Catholic University Sunday in the dioceses of the United States. Ever since the establishment of this great national shrine of Catholic Culture, our people have been accustomed on this day to give their offering for its support. From the North and the South and the East and the West, the funds have come into Washington year after year, constituting the most effective endowment the University has had. Other universities have been the recipients of gifts from the wealthy running into many millions. Our Catholic University has not attracted the gifts of the wealthy in any great number. But the millions of Catholics in the country have of their own accord given generously each year to support it. Perhaps it means more in itself and in its work to the great body of our people because they have had so important, so essential, a part in its upkeep.

The coming Sunday, November 10 will find each parish in this diocese collecting from its people their University gift for this year. It will be for many the second contribution for this year, the first being the offering they made in the Catholic University Drive of early Spring to lift the debt resting on the school. Sunday's gift will be the usual annual gift for meeting of current running expenses. The Catholic University deserves well of every diocese because of its position as the recognized National Shrine of Catholic Learning, and because of the influence it has had in training Sisters and Priests and lay people for leading positions in our Catholic Charity Organizations, and for the principal teaching positions in our schools, high schools, colleges and seminaries.

'A MAN'S A MAN, FOR A' THAT'

Every lover of liberty will rejoice in the decision of the United States Supreme Court invalidating the so-called "Oke" law of California, which shut the doors of the State to the poor. Our own State with twenty-six others, has a like law. The decision of the Court marks all these State laws as contrary to the Constitution. It was a unanimous decision, although arrived at on different grounds by three groups of the Justices.

While we respect all the grounds offered to prove the unconstitutionality of the law, we find special satisfaction in the one advanced by Justice Jackson, viz. that California has no right under the Constitution to make the indigence of the individual a standard by which to bar him.

This is getting back to the American ideal, this is casting out the abominations that would divide our people into classes, putting a mark on decent citizens because of their poverty, substituting narrow selfishness for the fundamental respect Americans should have one for another. The problem of poverty is a national problem, the solution of which is not to be complicated and hindered by the uncharity and injustice of the several States. There has been too much of the pagan attitude toward our poor in city and State and nation. There has been too much proneness to assume that poverty is a mark of inferiority, of unworthiness. Public Welfare officials and workers have too often abused their office, which should be one of justice and charity, by browbeating the poor, by making as bitter as possible the meager relief meted out to them and their needy families.

"Poverty and immorality are not synonymous," says the Byrnes in his written opinion. May that declaration of an enlightened American in high authority impress itself on that presidential type of social worker who labors with such evident self-satisfaction to lead decent married folk into the abomination of illegitimate birth-control, on the principle that the poor should not have children. Poverty and immorality are not synonymous!

America is greater for decisions such as this. Liberty becomes in this matter a reality and not just a figment. Poverty did not keep out the Pilgrims, did not exclude the Maryland Catholics, did not keep Lincoln from moving from State to State. Poverty shall not be permitted to put the mark of degradation on decent men and women. Back to the sturdy mentality, to the humane decency of Bobbie Burns—"A man's a man for a' that."

SIGNS IN THE SUN

Stability is a requisite for our comfort, stability in ourselves and in the things about us. Such stability is not absolute, admits of some changes. But even the changes occur according to some orderly plan.

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STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

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Advertisement for 'AMERICA'S FIRST PUBLIC SHRINE to OUR LADY of PERPETUAL HELP'. Includes text: 'WAS ERRECTED ST. JAMES, BALTIMORE, 1868 - 22 YEARS AFTER PUBLIC GENERATION HAD BEEN RESTORED TO THE 14th CENTURY MIRACULOUS PICTURE IN ROME.' Lists names: SCHWANN, MILLER, VESALIUS, MORGAGNI, LAMARCK, PASTELIER, LAENNEC, MALPIGHI. Lists subjects: HISTOLOGY, PHYSIOLOGY, ANATOMY, PATHOLOGY, EVOLUTION THEORY, BACTERIOLOGY, PHYSICAL DIAGNOSIS, COMPARATIVE PHYSIOLOGY. Includes 'Did you know that' section and 'For 225 years 1491-1716' text.

Along The Way

Another Chauffeur

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

Has anyone ever written a book on New York taxi-drivers? If not, why has that rich and fragrant field been neglected? The driver who drove me from the Penn Station turned to me a profile marked by that nose which the ancient Hebrews appropriated from the still more ancient Hittites.

"Them Russians ain't doing so bad, is they fadder?" I remember an attempt at reproducing that marvelous patois. "Me I don't like no wars, God dat from me fadder. He came from Ireland. Yep with dis nose of mine, I still got an Irish dad. Irish dad Jewish mother. Me dad comes from Ireland to get in the Civil War. He got twenty-four wounds in his stomach. He didn't like it much, kinda soured him on wars. I take after him."

"Well, fadder the Jewish religion is pretty good too. I bet we got almost as many holidays, as you Catholics has. Yep a pretty good religion."

"I been driving a hunk for twenty-nine years, five kids, and he love me. I sent em all through college." (That was the Jewish mother in him. I couldn't help but think) "One of em a doctor now, one of em a lawyer, the three girls married, and one of em still holding down a swell job. None of em gives me nothing though. I should worry. Maybe they will some day. But I ain't one to be living off my kids. I give em the best. I could if they gives me anything, okay if they don't I should worry."

(Five children through college on the earnings of a taxidriver. Write that down, Mr. Ripley.)

"I take the early run two in the morning to eleven. Never had no other. That's the time you meet the queer ones and the nice people. Boy do I get sore when some guy gets fresh with a girl in me cab. We're told to mind our business unless the girl needs help, but even so, it booms me up."

"This business in Europe is hard on us hackmen. The big business used to be meeting the boats hauling the people there for sailing time, pulling em back when they landed. All gone now, just meeting trains and cruising the streets, and nobody ever paid like them gus off a ship. They were free to get their money, maybe they'd forget what the American dollar was worth."

"Here you are, fodder 84th and Park. I know the place, even if I ain't a Catholic. Used to haul a lot of people here to choic. Den they all started walking. Riding again now, and business is looking up."

"Where do I live? The Bronx, of course. Me and the old lady. Used to be crowded with five kids. Lots a 'oom now'."

Cemetery Wedding

The queer tastes of the human race is seldom better illustrated than in the ways they wait to get married. There's the couple Father

LeBuffe reports on who came with an amazing request. Not Catholics, they had found a lovely little chapel where they wanted to get married.

It was the mortuary chapel in the center of a non-sectarian cemetery. Will the pallbearers, I mean the bridesmaids and ushers please step forward."

Panhandlers

One of the most frequent nuisances that a parish priest must handle is the panhandler at the parish house door. Most priests take it for granted that it is better to give something to a score of unworthy men than to turn away even one deserving fellow.

There is one line tossed by the panhandlers which starts Father LeBuffe, but if I can get back to you, and they mention a spot about 30 cents in carfare away. I've a job waiting for me."

Most priests know it is only a yarn. But one priest with persistence decided to find out how true the story was. So as he handed out the had dollars for carfare he also gave the beggar a post-card self addressed.

"When you get back to your town and your job, will you just mail that back to me? Then I'll know you've safely arrived."

The men all vehemently promised.

Deflation

Father Smith the genial rector of St. Joseph's Philadelphia, tells this delightful story on himself. He had finished a sermon which in all candor, he thought pretty good. He'd worked hard after serious preparation, and he felt that the congregation were silent, responsive. He moved for a brief second he felt an understandable vanity. Then as he took off his surplice his young acolyte took-over. "Say fadder, did you see that girl in the fourth pew? Oh boy, did you ever put her to sleep."

Feast Days

- Sunday, Nov. 30.—ST. ANDREW, APOSTLE.
Monday, Dec. 1.—ST. ELIUS.
Tuesday, Dec. 2.—ST. BIBIANA.
Wednesday, Dec. 3.—ST. FRANCIS XAVIER.
Thursday, Dec. 4.—ST. BARBARA.
Friday, Dec. 5.—ST. SABBAS.
Saturday, Dec. 6.—ST. NICOLAUS OF BARI.

"Oh," cried the landlady in a butler. "I've seen a large mouse in the pantry. What shall I do?" Boarder: "Shut the door and let it starve to death!"

Diocesan Recordings

Our fellow Catholic editors of college and high school papers will get together at Nazareth Academy on Dec. 6 to celebrate the 100th anniversary of the Christ the King. With Nazareth College as host these young men and women of the Catholic press are assembling here from several points in the state as well as from our own colleges and high schools in the diocese. This gathering is encouraging to all who realize that in the Catholic Press there is a front line defense against forces which would destroy the Church. It is not difficult to interest our youth in their Catholic publications. To this effect have come hundreds of young people with stories to be printed young men who are eager to carry the diocesan newspapers to the homes, boys and girls who have worked zealously in the Students Catholic Press Crusade. These have attained an opportunity to know their Catholic paper and to appreciate it. The young people meeting at Nazareth Academy have become deeply engaged in the problems of a Catholic publication. The influence of their deliberations should have far-reaching effect in the diocese. An informed lay is assured when the youth become Catholic Press conscious. Especially so before the tempting secular publications impress upon their minds secular ideas which can lead astray from the Catholic way of life.

To the parishes affiliated the Catholic Central Verein of America plans to bring the fruit of their deliberations by staging mass meetings. A well-trained and well-informed lay group can be of immeasurable help to those in the parishes by bringing the results of their work to everyone in every way.

It isn't just another motion picture that Rochester Knights of Columbus is sponsoring at the Little Theater the week beginning Dec. 6. It is "The Story of the Vatican." This story can well be told or shown in every section of the diocese for it is the next thing to a trip to the Vatican, the center of our Holy Faith and brings vividly before us our Holy Father whose reign is set with world conditions in possible to realize fully.

QUERIES and REPLIES

Why is Not One Religion As Good As Another?

One religion is not as good as another because God Himself has instituted but one religion. All other so-called religions are only pretensions or pervasions of that one true religion. One Lord, one Faith, one Baptism, one God and Father of all who is above all and through all, and in us all. (Eph. 4:5)

If the creature could dictate to the Creator, one religion might be conceivably be as good as another. But the creature can have no such power precisely because he is a creature. Since God is God and has made known His divine will and wish to men in this matter, man has no alternative but to obey and worship God in the manner and way which God has prescribed.

Why Worry About Religion? We Have Other Problems More Pressing Today.

One of the best replies to this question was that given by President Roosevelt in his message to Congress on Jan. 4, 1939. "Storms from abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two, democracy and the eternal good faith Religion, by teaching man his relationship to God, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors."

Will Purgatory Last Forever?

This life is but a prelude to the life that is to come. A time of testing, a period of preparation and probation, wherein each individual determines for himself his destiny in eternity. In eternity there are but two permanent states, Heaven and Hell. Purgatory is only a temporary state of purgation and will come to an end with the end of time.

(From the pen of Father Richard Felix, O.S.B., Defenders of the Faith, Conception, Missouri.)