

Library Signpost

More Books For Christmas

By Rev. Benedict Ehmann

To supplement last week's list of books for the 1941 Christmas, I submit this week some of the recommendations made by The Commission on America. It presumes readers who are mental adults.

- Novels: They Came to a River Alvin McKay (\$2.75) Wise of the Kingdom A. J. Cronin (\$2.50) Keys of the Kingdom A. J. Cronin (\$2.50) Mountain Meadow John Buchan (\$2.50) The Young and the Immortal Isabel Currier \$2.50 All That Gilters, Francis Parkinson Keyes (\$2.50) The Land of Spicers, Kate O'Brien (\$2.50) King's Highway, Lucille Page-Burden \$2.50 Saratoga Trunk, Edna Ferber (\$2.50) The Neutral Ground, Frank O'Hough (\$2.50) Reckon With the River, Tark Mc-Merkin (\$2.50) The Last Frontier, Howard Fast (\$2.50) Windwept, Mary Ellen Chase (\$2.75) Darkness at Noon, Arthur Koestler (\$2.75) Bolany Bay Charles Nordhoff & James N. Hall (\$2.75) The Tremaine and the Masterful Monk Owen Francis Dudley (\$2.75) Faraway Island, Elizabeth Jordan (\$2.75) Lost Fields, Michael McLaverty (\$2.75) Not Without Honor, Vivian Paxson (\$2.50) The Ocean, James Hanley (\$2.50) Enough? You may not know what all these are about or any of them but you may recognize a favorite author or a best-seller title, and be pleased to know that they are on the approved list. It does not always happen however that because one book of an author is subject for approval all his other books enjoy the same visa. History and Biography: A Generation of Materialism, Carlton J. H. Hayes (\$2.75) The Story of American Catholicism, Theodore Maynard (\$2.75) The Franciscan Missions of California, John A. Berger (\$2.50) The Secret History of the American Revolution, Carl Van Doren (\$2.75) The Red Brigade, Eugene Lyons (\$3) The Man Who Got Even With God, By a Trappist Monk (\$2) All the Day Long, A Biography of Bishop Walsh of Maryknoll Daniel Sargent (\$2.50)

Sursum Corda

Is This Subject Tabu?

By Rev. James M. Gillis, C.S.P.

The theme of this brief essay is one that is usually avoided. Some people say it is dynamite. A great many more say that it had better be treated in a very gingerly way or be left alone. No matter what you say on this subject, they explain, your words will be misinterpreted, no matter which side you take you will displease both sides.

In my own judgment however, any publicist, statesman, any priest or preacher, any writer or platform speaker, any one who has the ear of the public or of any portion of the public must not avoid this matter.

I refer to the growing tension between Jews and Gentiles, perhaps especially in the larger cities but in some degree everywhere in America as well as in Europe.

Speaking as one who comes in contact with some thousands of persons every year, I might say every month I have been driven reluctantly to the conclusion that unless the atmosphere clears pretty soon there is going to be a clash between Jews and non-Jews here in New York City and in some other metropolitan cities. Now just here is where people who call themselves "prudent" say "Hush! Don't mention it." The very mention of that conflict may help to precipitate it. That advice, I think, is mistaken. "If you see the sword coming and tell it not to them, I will require their blood at thy hands," says God to the prophet Amos and says St. Paul, "Woe is me if I preach not the Gospel."

So let's have the Gospel on this matter. The heart of the Gospel is brotherly love. The touchstone of Christianity is in this, that we love one another. There is no subject spoken of more frequently or more forcefully by our Saviour Himself. A new commandment I give you that you love one another. It hath been said of old, Thou shalt love thy friends and hate thine enemy. I say to you, love your enemy. The Jew is not always or necessarily the enemy of the Christian, but even if he were he is not to be considered outside the pale and beyond the law of love.

There is no exception to this rule. There is no distinction of persons or of races with God. Sometimes we speak of a man's "pet peeve." Indeed we often say "that such and such is our own 'pet peeve.'" There may be no harm in that provided our pet peeve is not a person or a race. There are those who say they feel at peace with the world; they have no racial antipathies except one. That one, strangely enough, is the race from which sprang the Lord Who commands us to hate no one. That one race which they hate is the race from which came those whom the Pope has called our spiritual ancestors. "We are all spiritually Semites," say His Holiness. Embedded in the Canon of the Mass, the sacred part of the divine mysteries, immediately after the consecration of the Bread and Wine into the Body and Blood of Jesus, we mention Abel and "our patriarch Abraham" (our patriarch) and Melchisedech, to say nothing of John Paul, Matthias and a dozen other Jewish names. There is no race prejudice in the Mass or in our vespers or in any liturgical service of the Church. To make distinction between Jew and Gentile in prayer would be a sacrilege.

One of the memories of my "good Father" God rest his soul was a story he told us children of the Christian Brother who was explaining to the class of boys that they should love one another. English, Irish, Scotch, it made no difference. One boy raised his hand and asked the question, "And must we love the Jews?" That, he thought, will stump the teacher.

- We Have Been Friends Together, Raissa Maritain (\$2.50) The Origin of the Jewish, James Brodrick (\$3) When the Sorghum Was High, John J. Conidine (\$2) The Legion of Mary, Cecily Hallek (\$2) General Literature: Poems of Alice Meynell, New Edition at \$1.25 Shadows on the Down, Alfred Noyes (\$2.50) Not Even Death, Theodore Maynard (\$1.75) A Day in Manhattan, A. M. Sullivan (\$1) Cautionary Verses, Blaire B. Elce (\$3) Concise Cambridge History of English Literature, George Sampson (\$5) The Opinions of Oliver Ashton, Van Wyck Brooks (\$3) A thinly disguised autobiographical revelation of the author's own opinions on such dreary modern spokesmen as Dreiser Pound, and Eliot valuable as an urbane, yet incisive, criticism by one of America's best Spiritual Reading: He Cometh, Rev. Wm. J. McGarry, S. J. (\$3) The Love of God, Dom Alfred Graham, O. S. B. (\$2.50) Conversation With God, Rev. Anthony Thorold (\$1) Progress in Divine Love, Rev. Raoul Plus, S. J. (\$1.50) A Light in My Path, Rev. Peter Lippert, S. J. (\$2.50) Philosophy: Marriage and the Family, Jacques Leclercq (\$4.50) A Declaration of Dependence, Monk Fulton J. Sheen (\$1.75) The Child and I, Rev. F. J. Kleffer, S. M. (\$2) Current Events: France My Country, Jacques Maritain (\$1) France on Her Own, Thomas Kernan (\$2.75) The Armies March, John Cudaly (\$2.75) Pattern of Conquest, Joseph C. Harsh (\$2.50) Berlin Diary, William L. Shirer (\$3) Colored Catholics in the United States, Rev. John Gifford S. J. (\$3) 12 Million Black Voices, Richard Wright (\$3) Grab Bag: Shake Hands With the Dragon, Carl Glick (\$2.75) Big Family, Bethany Strtridge (\$2.75) The Silence of the Sea, Gisèle Belloe (\$2.50) And then of course there are always the good magazines which have become a habit of coming once a month or even once a week, to read and your friends what a good fellow you are among the weeklies. The Commonwealth, and America, among the monthlies. The Sign, The Catholic World, Orale Frater, The Liturgical Matters, The Catholic Woman's World, The Catholic Digest (a well bet), Extension, to name only a few of the best.

But of course it only gives the teacher a chance to expound the Gospel of universal brotherhood. Of course you all know that. But there are Christians and Catholics who seem to think it permissible to "talk" the Gospel when it teaches something that they consider too high to do or too high and holy. It is amazing to me men at Mass and Holy Communion and precisely to hear them say such vicious things about the Jews. It is a sin a serious sin. And that sin may be the part cause of what we shall see here in the streets. When violence comes perhaps those pious persons who took part in hostile demonstrations against the Jews will be horrified to witness the effect the wild words they have spoken.

It is indeed a delicate matter. But perhaps by speaking in time and speaking of the Gospel side of the subject, on the side indicated in the Mass and in the Scriptures, the ode openly taken by the Holy Father, we may do our little bit to prevent something very serious, so serious that I hesitate to name it. God forbid that it ever come, but if it does come it will be well that all Catholics have a clean conscience, not only at the final tragic moment but habitually. We owe it to our religion which we adore the Son of David and reverence the Lily of Israel.

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Five Years Ago--

—In the files of the CATHOLIC COURIER

From Dec. 16, 1936, Edition His Holiness, Pope Pius XI was stricken with a localized disturbance in the left leg which, however, did not prevent the Holy Father's normal occupations except the holding of public audiences. All public audiences were therefore cancelled.

The proposal in the British Parliament to permit "Merry Killings" was voted down in the House of Lords by a count of 36 to 14.

A chapel named in honor of Mary Immaculate was opened on the third floor, Columbus Civic Centre, Rochester, when the Rev. Gerald Lambert offered the first Mass in the chapel on the Feast of the Immaculate Conception.

The Auburn Little Theater Players opened a winter series of dramatic broadcasts on Station WMBO with a mystery drama.

Senior Major Frederick J. Wegman was elected Colonel of Rochester Regiment Knights of St. John to succeed Frank H. Biel, supreme president of the order.

Quote--End Quote

THAT MADE ME SMILE

I've had the fun of running this particular column for a good many years now. And because some of my readers were nice enough to suggest it, I've collected into one volume some of the humorous incidents that have made me smile. In fact, we've called the book, "That Made Me Smile." So if you'd like to see what I think the most amusing incidents noted down in the past years, and if you'd like to recall some of the things I've written in this column in the past eight years, you can get the book by sending one dollar to The Queen's Work, St. Louis, Missouri. Incidentally at the same time, I have collected "Hi, Gang!" out of Our Sunday Visitor, just the chapters relating to my grammar school days, and that is also published by The Queen's Work and is one dollar.

The Liturgical Movement THE MASS

The light of the stars goes out with the coming of dawn's chill white light, but the flaming candles at Mass are never extinguished. It is the jewel as well as the center and circumference of Catholic faith. — Rev. George J. Donahue.

He from whom we went forth has come after us, and He from whom we scattered has gathered us into Himself.

He has found us in the lap of our wretchedness and has put on humility in our hands.

He dwells in the wine of our faith and in the white bread of your altars.

You lay Him on our longing, you place Him on our hungering lips. You lay Him deeply into the heart of our solitude, and it opens like gates unbarred.

The dust of atoms blows together, for the stillness of eternity is mightier than a storm.

We are of one flesh and of one blood. We are the flame of one soul-birth. —Gertrude von Le Magny

Thus the time spent at Mass is like a short repose in a deep and well-built library into which no sounds come and where you feel yourself safe against the outer world. —Blaise Bellue.

Mass the adorable, the Holy, the rhythmic, the wonder of liturgical Latin the jeweled sediment of the faith, prayer, hope, love and dream of Europe, the last sign and symbol of Rome's dominion over mankind, the Passion Play of the Evangelist Mass! —Stane Leslie.

It is the Mass that matters, it is the Mass that makes the difference so hard to define, so subtle as it is, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Gromer. —Augustine Kirrell.

The Mass has secrets and no have children. —Francis Thompson.

To those who have achieved purity of heart, the Mass undoubtedly reveals what is an open secret to Angels in heaven and to Saints on earth. —Rev. George J. Donahue.

The Mass is Jesus Christ who is the Divine Poet and the Author of all beauty in time and eternity, on earth and in heaven. —Rev. George J. Donahue.

The Church has the same scope and function as the Word, namely, that of offering to God the acceptable and pleasing sacrifice of re-establishing harmony between the creature and the Creator. Issuing forth from the bloody nuptials of

Calvary, the Church with her doctrine, her hierarchy, her sacraments, her teaching, her ministry, her prayers, her tears and blood, has no other end than to give the desired proportions to the sacred humanity of Jesus Christ, to build up, to expand Jesus in the souls of men to build up and expand the souls in Jesus, by continuing on earth the holy temple where the Divinity receives a legitimate and pleasing worship where the voice of praise, and thanksgiving is heard, where the hymn of the glory of God is sung to the unity and trinity of God. —Abbot Caramelli.

But Jesus for that he continues for ever, hath an everlasting priesthood whereby he is able to save for ever them that come to God by him. —St. Paul.

But ye are a chosen race, a royal priesthood, a chosen generation, a kingdom of priests, and a holy nation. —1 Peter 2:9

That we may proclaim the perfections of Him who hath called you out of darkness into His wondrous light.

Also those Christians called and rightly so by the Prince of the Apostles, "a chosen generation, a royal priesthood" are to offer sacrifice for sin, and this in much the same way as every priest.

—Plus XI.

We must bring together in the august sacrifice of the Blessed Eucharist, the act of immolation made by the priest with that of the faithful so that they too may offer themselves up as a living sacrifice, holy pleasing unto God. —Rom 12:1

the sacrifice of our Lord is not complete as far as our sanctification is concerned unless our offerings and sacrifices correspond to His passion. —St. Cyprian.

The language of the liturgical prayers of the Mass will convey to the faithful an invitation to draw from the fountains of the spiritual life according to the words of Holy Writ. "Come ye that are thirsty and drink with joy of the waters of salvation." —Plus XI.

A wondrous hand joins all the faithful to Christ, the same hand which unites the Head with the other members of the body, namely, the Communion of Saints, a bond full of mystery which we believe in as Catholics and by virtue of which individuals and nations are not only united to one another but likewise with the Head itself, "who is Christ." —Plus XI.

EDITORIALS

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used Messiah would come. The signs of His coming had been set by the prophets, the scepter had passed from Israel, the weeks of Daniel had been brought close to completion and all men were waiting for His coming.

"Who art thou?" This is the question the Pharisees put to John the Baptist. John was baptizing. John was teaching the people, John by his austere life and evident sanctity had impressed the people. Only one sent by God had the right to baptize, to use this sacramental as a symbol of internal penance. Therefore, the question of the Pharisees to John: "Art thou Christ, or Elias or the Prophet?" Christ was the Greek word for their promised Messiah, the anointed one of God.

Well may men in the world today ask of John: "Who art thou?" Men should know that he is not the Christ, not Elias, not the Prophet. Men should know him for what he is, should respect his message, should act on his direction. "Do penance for the Kingdom of God is at hand!" "Missing the bus" has a special meaning for present day men and women. How many have "missed the bus" as far as John the Baptist is concerned. He has, indeed, prepared the way of the Lord, but so many have not followed that way, have not taken their position along that way that they may find the promised Redeemer. First among these unfortunates are the Pharisees of old: who studied the prophecies that spoke of His coming; who knew the signs that indicated the time and circumstances cited by the prophets were at hand; who had the great grace of meeting John the Baptist and bearing from his lips the message that the Redeemer was at hand;—and they turned away from Him, they rejected Him, they sought to destroy Him!

"Who art thou?" Advent brings us to John, to bear his message, to view his personality and his penitential spirit, to hear his message to "prepare the way of the Lord." We should not be satisfied just to come near to John, we should desire to know more about him, and when we know more about him and his God-given mission, then we should seek the final declaration from his lips: "Who art thou?" "I am not the Christ, I am the voice of one crying in the desert, 'Prepare ye the way of the Lord.'" Let it not be said of us: "There hath stood in the midst of you one whom you know not." Let us find Christ through the message of his Precursor.