

Seruum Corda

An Excellent Resolution

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

"Inasmuch as the United States of America is now at war;

"And inasmuch as the Board of Trade of the City of Chicago is now and always has been an organization whose members above all treasure their citizenship and their rights and privileges under the American form of government;

"Now, therefore, be it resolved that for the duration of the war the directors order that the bell be sounded daily in the Exchange hall at 11 o'clock and that the members of this Exchange refrain from all other activities and for one minute engage in silent prayer for victory."

This resolution explains itself. It was passed on January 13 and became effective on the following day. So unusual an event calls for a few observations.

The passing of that resolution conjures up memories of the early days of the American Republic, and still more of the days just before we won our independence. In those times it was the invariable and inevitable custom to associate political affairs with religion. A war is a "political affair" (in the high and noble acceptance of the much abused word "political") and in consequence our forefathers thought it not unseemly to ask God's blessing on their efforts to win a righteous war. "In God is our trust, for our cause it is just." When a nation believes in the justice of its cause, it should pray for victory. Only if we did not believe that we were on the right side should we refrain from asking victory. If the other side believes in the justice of its cause, let the other side pray for victory. Not to pray for victory would indicate a doubt about being in the right. If we were in doubt we could not go forth to kill. To kill a man while thinking that perhaps he is right and you are wrong would be a crime. Of course in prayer for victory, as in all prayers, we don't claim to know infallibly what is for the best. We leave that decision to God Who can neither deceive nor be deceived. The last clause

in every prayer, whether we express it or not, is "nevertheless not my will but Thine be done."

The resolution of the Chicago Board of Trade is a happy omen for a second reason. It indicates that business men, perhaps under the stress of a great crisis in the nation's history, are now once again consciously associating religion with business. It is a mistake—more than a mistake, a sin—to say "religion and business don't mix." They must not be separated any more than honest politics and religion. The man who says, "Keep religion out of business and out of politics," confesses in effect that his business or his politics is shady. One who does business, or engages in political affairs "honestly as in the day" need feel no hesitation in calling God to look upon what he does and to ask God's blessing on his activities. St. Paul says, "Whether you eat or drink or whatever else you do, do all to the honor and glory of God." If eating and drinking, why not buying and selling? If eating and drinking and buying and selling, why not fighting a war? Either you believe in the war or you don't. If you don't, then beware the hypocrisy of asking God to bless it. If you do, then have no hesitation about calling God first to witness that your conscience is clear, and in the second place to bless and prosper the armed forces of your nation.

When I had read the resolution that has given rise to this little article, I thought especially of two churches in which you may see on every working day, numbers of business men kneeling before the Altar before going to the office, and again when the day's work is done. One of those two churches is St. Peter's on Barclay Street in New York City; the other is St. Mary's on Wabash Avenue in Chicago. Both are near to the downtown business districts. Both are frequented by men (and of course women, but just now I have especially the men in mind) who are not ashamed to begin and to end a day of business transactions in the name of God. There are other churches like that, in fact there is one or more in every big business city. Their impromptu and wholly voluntary congregations are the delight and the hope of all who love to see religion survive as an active element in every-day life.

So, welcome to the action of the Chicago Board of Trade. And here's hoping that the same resolution or a similar one will be passed in every Board of Trade in the United States. If the movement spreads and become habitual this kind of ours will be saved, truly saved.

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Library Signpost

Goodbye, "Commonweal"?

By Rev. Benedict Ehmman

That question mark has a meaning. Let's hope it will never have to be converted into a period or an exclamation mark.

For the Commonweal is facing extinction . . . unless it can raise \$10,000 to liquidate its obligations.

Fully realizing the import of the word tragedy, I seriously say it would be a tragedy to lower the curtain on the Commonweal. It is doing such a plucky job for Christ here in the United States.

Only four or five years ago it changed its policy after some ten or so years of conservatism. New editors took hold who had a more realistic attitude on the prospects and possibilities of Catholic life. They were called "left-wingers" by certain people: "vulgar," by others.

But I liked the new Commonweal. It seemed to take off the kid gloves and the high hat, and to roll up its sleeves for a real job of work. It had more drive. It had more gusto. It took more cognizance of Catholic realities like Dorothy Day and Monsignor Ligutti and the Baroness de Hueck and Father Terminiello. It had its finger on the pulse of the future.

It's one grand journal, and I'll cry if it has to go. But then I ask myself, Why should it have to go? All for want of \$10,000? What's "ten grand" among 20,000,000 Catholics? Wasn't it nearly or over a million that Marshall Field sank into PM magazine?

This is an SOS from me to you for the Commonweal. It offers an appealing plan to its friends to help save it. It wants a thousand patrons to offer ten dollars either as individuals or in groups. Will readers of this column rally to the rescue . . . in Rochester (good old slowpoke Rochester) in Elmira, in Auburn, in Geneva, in Corning and Hornell and Penn Yan and Canandaigua, or in whatever other honorable township you are?

Some of the more well-to-do might send a direct gift. Others might induce their clubs—the Holy Name Society, the K. of C., the Sodality, the N. C. C. W., for instance—to do the same. Our Rochester diocese represents a pretty thickly populated portion of Catholic America. We ought to do our share to save a fine front-line journal from the rocks.

Send what you can raise to The Commonweal, 386 Fourth Ave., New York City. This is not an "ad," paid or otherwise. I am writing it, unknown to the Commonweal editors, out of my fervent wish to keep its masthead before the public. For with its laymen editors and its unblinkered policy, it has an entree where no other Catholic journal can ever reach.

The Feast of Our Lady of Lourdes this week coincides with the good news that Franz Werfel, one of the world's chief novelists, is publishing in the spring a novel called *The Song of Bernadette*. Its main character is to be the little Lourdes peasant girl who was visited by the Mother of God. With his *The Forty Days of Musa Dagh* and his *Embered Heaven* (both of which are in the Catholic Press Library), Franz Werfel proved himself a masterful and subtle story-teller, with deep insight into the deep, strange beauty of human life. We eagerly await his new novel on such a wonderful subject as "la petite Bernadette."

Werfel is one of the few refugee writers, apparently, who is keeping his writing to thoughts of peace. For no theme could be closer to the heart of peace than holy Lourdes and its gentle saint. Bravo, Mr. Werfel, and may others follow your example!

The Catholic Book Club publishes a quarterly supplement which is prepared by Fr. Francis X. Con-

nolly, S.J. on the novel of the current season. I pass on to you a digest of his comments on some of the more conspicuous of them.

The Last Tycoon, by Scott Fitzgerald . . . a decadent study of a Hollywood producer, written with a faded animation more characteristic of a cocktail party than of a serious and living.

Lone Parade, by Fanny Hurst . . . a novel of three career women . . . has the musty atmosphere of yesterday's frustration.

The Ivory Mischief, by Arthur Meeker, Jr. . . a scintillatingly scandalous tale of two sisters who lived in the age of Louis XV and had a good bit to do in its "ivory mischief." Unsavory incidents are related rather than described . . . the real objection: a sentimental admiration for people who dare to live scandalously; a studied avoidance of the inner meaning of the lives depicted; a blindness to the essential tragedy of the time.

Mad Grandeur, by Oliver St. John Gogarty . . . one-third history, one-third romance, one-third sheer spoof . . . best in the historical part . . . less fortunate in the romantic part, cracking bawdy jokes or writing a lush description of a nymph at her bath . . . typically Irish all story in the spoofing part.

Wild Is the River, by Louis Bromfield . . . one of the most tawdry of recent melodramas.

Saratoga Trunk, by Edna Ferber . . . a Hollywood-bull costume piece of romantic social history.

(Quote: "The Bromfields and the Forbers are so many and so brilliantly juvenile; one wonders whether they will ever grow up. They employ the best and most artistic means to tell a story which was never worth telling in the first place.")

Genesee Fever, by Carl Carmer . . . interesting and ingenious variation on a solid American theme . . . unfortunately over-emphatic about the lusty doings of its main character . . . handling of animal scenes nothing higher than ordinary obscenity.

Next week, I shall give Fr. Connolly's comment in full on *Windswept*, by Mary Ellen Chase.

Five Years Ago--

—in the files of the CATHOLIC COURIER

From Feb. 11, 1937, Edition

As 150,000 devout persons participated in the solemn closing of the Thirty-third International Eucharistic Congress, in Manila, they heard the voice of His Holiness, Pope Pius XI, coming to them over the air. In his broadcast, the Supreme Pontiff prayed that all men may acknowledge, adore and follow Jesus Christ "for he alone hath the words of eternal life" so that with the general restoration of public tranquility and the reconciliation of souls in justice and charity, the peace of Christ may finally shine upon the wearied race of men.

"It is the conviction of all thinking men who have contributed to the welfare of society that he who undermines religion brings ruin upon society at large, and is an enemy of his country." So declared the Rev. Bartholomew L. Quirk in addressing the Seneca Falls Knights of Columbus on the subject, "Irreligion the Destroyer."

With members of the Rochester Nocturnal Adoration Society as a nucleus, plans were proposed by James E. Cuff for a society to encourage daily visits to the Blessed Sacrament, at the Nocturnal Adoration Society's annual meeting in Columbus Civic Centre.

Feast Days

- Sunday, Feb. 15—QUINQUAGESIMA.
- Monday, Feb. 16—ST. JULIANA.
- Tuesday, Feb. 17—ST. FAUSTINUS.
- Wednesday, Feb. 18—ASH WEDNESDAY.
- Thursday, Feb. 19—ST. GABRIEL.
- Friday, Feb. 20—ST. EUCHEPRIUS.
- Saturday, Feb. 21—ST. PEPIN.

Albert of the Belgians— Harry of the Police—

On February 17th, 1934, Albert I, King of the Belgians, fell from a cliff and the world mourned.

On the very next day Harry Donahue, of the Philadelphia police, succumbed to a gangster's bullet, and his friends wept.

The sovereign of an entire nation and a guardian of a city's section had one great thing in common their way of knowing, loving and serving God. Each assiduated at Mass on Sundays. Each confessed his sins to a priest. Each received into his breast his God in Holy Communion. Each prayed to the Blessed Virgin Mother and to the saints.

King and policeman are now no more, but Albert and Harry will live on forever. They have gone, we believe, to join—and to hobnob with—Peter, the fisherman who died on a cross—Fanny, the colored woman who washed other folks' clothes—Michelangelo, the painter of cathedrals and chapels—Michael Donnelly, the painter of fences and barns—Louis, the scientist who gave us "pasteurization"—Ludwig, the waiter who served smiles with his beer.

The Church that shows the same way, the same truth, the same life is a Belgian monarch as an American cop—is a first century fisherman and a twentieth century washer-woman—is surely the one Church that can be rightfully called "Catholic"; and just as

surely, to our minds, the one kind of church that an all-knowing, all-just God could and would establish. Doesn't that really sound logical? And isn't it also logical to ask your own Catholic neighbors for Catholic facts? We promise a courteous reply to all inquiries—Catholic Information Society of Norberth, Pa.

Catholics and the Public Schools

Catholics view with great joy the efforts being made to give public school children some religious instruction. They sincerely hope these efforts will succeed and the rising generation come to know Almighty God, and knowing Him, love and serve Him—the chief purpose for which they and every one of us are in this world. This is why the Catholic Church builds and maintains her own schools, that her own children may have a knowledge of God which secular education, pure and simple, cannot give.

AVE MARIA

By DOLORES HOFFMAN

Ave Maria, our mother so sweet
We humbly kneel in prayer at thy feet
Ave Maria, bend low from thy throne
Protect us and guide us on our way home.

Ave Maria, bring peace to this world
Help us keep our flag flying unfurled
Ave Maria, bright Star of the Sea
Keep this the land of the brave and the free.

Ave Maria, great Queen up above
To thee we come in sorrow and love
Ave Maria, our powerful friend
From all evil thy children defend.

EDITORIALS

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new high. For the intimate details, we shall have to wait for a time till the record has been completed.

But the Crusade is not over! Crusading is never over! They must go on, because their cause is one that never ceases to demand attention.

No matter how well we have done our work of crusading, there remain some homes not yet written up for a subscription: new homes constantly appear in every parish: people move in, newly-weds start housekeeping, folk that were living with Father and Mother set up their own homes.

Onward for the Catholic Press! As a solid basis for other Catholic reading, the Courier is recognized as necessary reading. Every reader should think that he or she owes the Courier for timely and interesting narrations of religious news, of religious articles, religious columns. Every reader should be a Crusader for the Courier, ready and eager to recommend it, to seek new readers among their friends, to find new homes into which it should go. Parishioners in 100% coverage parishes should thank their zealous Pastors for securing delivery of the Courier to their homes on such pleasing terms. Parishioners in parishes not yet listed for this coverage, should find their work in seeking new subscribers on the usual plan.

A religious cause! A holy goal! To send the Bishop's weekly diocesan newspaper into every Catholic home, as a true courier—a speedy messenger bring God's message in doctrine and in Church activities into the house and into the heart of every Catholic in the Diocese. Onward, Crusaders!

ALL THINGS SHALL BE ACCOMPLISHED

Over the years the Prophets had written concerning the Son of Man. They had painted His career, from infancy to death, and beyond death to the glory of His resurrection unto life.

One would think the Jewish people would have found little cause for seeing worldly glory and kingly domination as the portion of the promised Messiah. Certainly such anticipation found no basis in the Holy Writings.

And now Christ sets His face toward Jerusalem, where, He tells the twelve, all things shall be accomplished that had been foretold by the Prophets concerning the Son of Man. Christ went prepared to be delivered to the Gentiles; to be mocked, to be scourged and spit upon; to be put to death; and to rise again.

"All things shall be accomplished." Christ's program was before Him—He was ready to fulfill the will of His Father, ready to accept all suffering that man's redemption might be accomplished.

It should help us to enter into Lent with a penitential spirit to keep in mind Christ's program. He is now going up to Jerusalem; we should go with Him, remain with Him: He is to suffer for us; we can suffer for Him through the Lenten practices we are now called on to perform. We can help Him know that our heart is His, which will be the complete answer He asks of every one for whom He died. When He has the love of men, then, indeed, "All things shall be accomplished" that are desired by His Sacred Heart.