

Library Signpost

Cry Out Of The Depths

By Rev. Benedict Ehmann

The article Christianity Now and After by Michael de la Bedoyere in the April Atlantic Monthly...

His article in The Atlantic Monthly is too long for adequate compression in a column as short as this.

His main concern is with the role of Christianity in the War, and in the years after the War.

Today, there survives in England and America a genuine conviction about the desirability and indeed the necessity of maintaining what we call the decencies of civilized life...

Even if this defense proves wholly successful, the real struggle will be just beginning, not only because the war will have destroyed the old world...

Mr de la Bedoyere feels that Christianity poses several awkward questions in relation to the present struggle

1. Are Christianity and modern war compatible? Even if the arguments of the pacifist can be answered, they may well leave a taste in the mouth.

2. Can Christianity's universal claims harmonize with a nation's partisan claims? There is no getting away from the truth that a faithful Christian community must always sow the seeds of division within an empire...

3. Can the Christian code keep step with the code of a nation in total war? Even though a nation may sincerely start out with the intention of fight-

ing cleanly, the methods of the enemy may force it to retaliate in kind. Yet for Christianity two wrongs can never make a right.

This tension between Christian ideals and national war efforts will considerably handicap the present influence of Christianity on the war world.

Will this changed order translate itself in time into free institutions, suited to the new needs, or will it translate itself into a despotic order backed by materialist-minded masses trained to support a super Machine State...

This is the direction being taken by many who have the ear of the public. Not only is their increasingly fervent admiration of Soviet Russia (whose despotism and past policies, internal and external, they wholly overlook)...

The alternative? A reframing of our own democratic institutions, relating them far more directly to these Christian principles of the responsibility and freedom of the person in a technical age...

The hope? Personal regeneration and prayer. In the long run Christianity produces its effects on the world, not through study and talk and good resolutions, but through reborn souls.

Sorsum Corda

Don't Tell Me: Show Me

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

It is odd how an idea keeps recurring once it has come into the mind, and how many times a subject of discussion comes up again, once it has been introduced. Here it is a phenomenon in psychology.

So it is with a subject of disputation. In this column a few weeks ago I brought in from Bishop Prohaska the mater of argumentation as opposed to joyous manifestation of one's faith...

Now close upon the heels of that second appears a book which might be considered an amplification of the theme: Heien Iswolsky's Light Before Dawn.

M. Maritain is a philosopher, perhaps the most profound and original thinker of the day. Being a Thomist he is not afraid of logic. He can reason on even terms with the most resolute practitioner of what the Scholastics call "ratiocination."

All who have met him and have had the privilege of intimate personal conversation — perhaps also those who have only sat under him at a lecture — will admit the correctness of Miss Iswolsky's analysis of Maritain's power.

I have received the same impression in the presence of other men in whom intellectual power and spiritual magnetism were combined.

subject of conveying the Catholic faith to the American people.

In some old manual of the art of preaching it was recorded that an auditor said of a preacher "what he says" in that instance the comment was uncomplimentary. But it could be, on the other hand, the greatest tribute a preacher or any public speaker could receive.

St Philip Neri had that effect upon those who heard him. It was his custom to preach almost every day and there can be no doubt that what he said was logical and theologically accurate.

So too St. Francis de Sales. So too St. Augustine and as St. Augustine himself testifies so was it of St. Ambrose. Indeed St. Augustine says that he was influenced by St. Ambrose not so much because that great Bishop was eloquent but because his personality was attractive.

All these men were intellectuals, some of them of heroic mental stature. All of them were occupied in apostolic work. It was their vocation to bring men to God.

The apostle Philip said to Jesus, "Lord show us the Father." In the pulpit I have often called attention to that phrase "show us." Not "tell us," or "explain to us," or "convince us," but "show us."

FIVE and TEN Years Ago--

—in the files of the CATHOLIC COURIER

From Apr. 22, 1932, Edition With more than 4,000 attending, the Most Rev John Francis O'Hern solemnly blessed the complete new school, parish building and auditorium of Holy Family Parish, Rochester.

From Apr. 22, 1937, Edition Inauguration of a plan to promote an Eucharistic Day in the diocese, approval of passage in the State Legislature of a bill to curb child labor, approval of a Novena in honor of St. Thomas. More to be conducted by each society and advance of Junior Holy Name societies were among actions taken by the Rochester Diocesan Holy Name Union convening at St. Joseph's parish, Wayland.

First Parish Credit Union to be established in the diocese was launched in Holy Family Parish, Rochester, with \$231.75 paid in an charges of 25 members.

'Quiz' Corner

May a Catholic serve as a pall-bearer at a non-Catholic funeral? To act in such a capacity is considered a mark of respect and not an active participation in non-

Catholic religious ceremonies, and is, therefore, permitted.

Is it not proper to follow the Sorrowful Mysteries when you say your Rosary for the dead?

There is no rule governing the mysteries on which we meditate when the Rosary is said for a deceased person. Such Rosary is governed by the same rules as one said for a living person.

If you can't do more than suffer in silence, be willing not to do more. If you know some one who acts in this way, you know some one who is very pleasing to God.

Feast Days

Sunday, Apr. 24--SS. CLETUS AND MARCELLINUS.

Monday, Apr. 27--ST. PETER CANISIUS.

Tuesday, Apr. 28--ST. PAUL OF THE CROSS.

Wednesday, Apr. 29. -- ST. PETER.

Thursday, Apr. 30--ST. CATHERINE OF SIENA.

Friday, May 1--SS. PHILIP AND JAMES.

Saturday, May 2--ST. ATHANASIUS.

EDITORIALS

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soldiers and our sailors, that the blessings of a peace based on the tranquility of order may once more rest on America and upon the world.

Patriotic work and patriotic prayer and patriotic devotion is the program for every true American in this, our country's hour of trial!

NOT A CATHOLIC PAPER

The Chancery of the Archdiocese of Detroit has given official testimony to the fact that "Social Justice" is not a Catholic paper. The testimony makes clear that a Catholic paper is one that has the approval of the diocesan authorities.

It is important at this time to keep these facts in mind, that we may understand fully that the action of the Government in refusing "Social Justice" the use of the mails, has not been taken against a Catholic paper.

There can be no doubt on the attitude of any patriotic American toward our country in the attack that has been made on her by predatory nations: that attitude will always be one of complete cooperation, unquestioned loyalty, earnest desire for victory.

AN APPROACHING ANNIVERSARY

The Tenth Anniversary of the Diocesan Holy Name Union will be celebrated on the first Sunday in May with a Convention to be held in Rochester.

Here we have an organization that appeals to every man in our parishes. Other societies have their particular appeal, none have so general an appeal as the Holy Name Society.

The COURIER will give special attention on the first Sunday in May to the observance of the Tenth Anniversary of the Holy Name Diocesan Union.

YOU SHALL SEE ME

Easter joy in its fullness consists in the sight of the Risen Saviour. It is a joy that remains, that is permanent, in that its cause shall never pass away.

Easter joy is ours today even as it was joy for the Apostles 1900 years ago. The sight of the Risen Saviour is ours by faith, is ours by virtue of the experience of the Apostles, of the Holy Women, of the hundreds who saw Him after His death walking the ways of Galilee.

The Risen Saviour is our own possession to remain with us always, unless we choose to banish him from our sight by any mortal sin, but especially by the sin of unfaith, by the sin of refusing to see Him risen in the flesh.