

Library Signpost

May Days In Red

By Rev. Benedict Ehmman

May Day in modern times means Communist parades... shouting the Hammer and Sickle painting the town Red...

Perhaps this year the Party Line will play down the noise and shouting and marching. The Comrades will be willing to bide their time until a later year...

I am convinced that the day of the Internationale will come—the great day all the comrades are looking for—unless they can be met with a stronger dynamic than theirs...

The dynamic which alone can conquer and subdue the dynamic of Communism is the dynamic of Christ's grace and truth. But let it be said right here that most of us are sorry specimens of Christ's grace and truth...

Does it ever flash before us that the cross of Christ must shine out in our lives? Otherwise we are nothing. Christ called His Christians the salt of the earth. But are we so?

It is a problem to me why we who are Christians have less zeal for the poor and wretched of the earth than do the Communists who are atheists. Taking us as a group and the Communists as a group, I think that is the state of affairs...

discussion clubs presenting these things? When heroic missionaries come among us to appeal for their poor brothers, they seem to be voices in the wilderness, even though they do get a good collection.

But God never leaves His truth and His power without witnesses. The Pope fasting and sleeping on the floor, heroic bishops and priests in concentration camps; missionary priests and sisters at lonely and dangerous stations; hidden souls everywhere who visit the sick and lonely...

This is the only dynamic able to get ahead of the Communists. Our parishes need to recapture it. They can do so as the first Christian parish did, nineteen hundred years ago...

Send forth Thy Spirit and they shall be created; and Thou shalt renew the face of the earth. This year the Pentecost novena begins on May 14 and continues to May 22. If each pastor would gather his flock together, as the Disciples were gathered together in the Upper Room...

There would be the sound as of a mighty wind blowing like the wind of that first Pentecost revolution. There would again be the tongues of fire men aflame to speak for God. There would be new Sauls converted on Damascus roads...

Seven days this month of May, we priests will wear revolutionary red at the altar. It is the red of the Holy Spirit during Pentecost week. It is the red of revolution, for the Holy Spirit was sent to change the face of the earth...

There is our Catholic dynamic, full of divine power. It is up to us to put it to work, with all our powers of prayer and sacrifice, to insure that the Holy Spirit will renew its work again in our lives.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

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EDITORIALS

(Continued from Page 18)

Sursum Corda

"The Case Against the Jew"

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

That was a stirring article "The Case Against the Jews," in the Saturday Evening Post of March 28. Vivacious, epigrammatic, "packing a punch," it was a sample of contemporary journalism at its smartest.

More than that, it rang true. Most articles on that dangerous topic suppress facts. Anti-Semites and pro-Semites are usually special pleaders, equally partisan. But here is a Jew, Milton Mayer, who gets down to fundamentals with his own people, tells them the real reason of the dispute of some of them, and then by way of balance lest we Gentiles become Pharisaic, tells us also a few plain facts about ourselves.

But what I liked about the Mayer article was its substantial basis in Scripture. It is in effect a sermon on a text frequently expounded in the Catholic pulpit, "See thou and understand that it is a bitter and an evil thing for thee to have left the Lord thy God."

Putting it point blank, what Mr. Mayer says is that both Jews and Gentiles in great numbers have apostatized from God, and that the apostasy is the cause of all our troubles. He has coined a name for the Jew who "changes his name in New York and his nose in Los Angeles, who has himself baptized a Christian Scientist, do they baptize?" and his children Episcopalians. He calls them "adjusted Jews." One feels like saying with Gratiano, "I thank thee Jew, for teaching me that word." "Adjusted Jew" is good. But so too is "adjusted" Gentile. We even have "adjusted" Catholics. We used to call them chameleon Catholics. We have always used the old analogy of the chameleon which being put on a piece of red cloth, turned red, on a piece of green cloth turned green, and on a Scotch plaid committed suicide, trying to make good.

"Adjusted" is a more modern word. More scientific. It suggests the evolutionist theory of adaptation to environment. The trouble, says Mr. Mayer, is that the Jew adapts or adjusts himself so much that he adjusts himself clean out of his religion. It makes me think of the Catholic who tries to speak and act and look like a Protestant. He "changes his name from Schonberg to Belmont," says Mr. Mayer. Yes, and he changes his name from O'Brien to Bryant, and with similarly pathetic and tragic results. Mr. Mayer, I regret to say, tells an old story and tells it wrong. Since it is his article, let him have his version. A Jew meets a hunchback in front of a Fifth Avenue Episcopal Church. "I am a vestryman in this Church," he says, "I used to be a Jew." "Yes," says the recipient of the confidence, "and I used to be a hunchback."

I used to know a family of Irish Catholics of aristocratic pretensions who attempted to join a fashionable Protestant Church. "Go back to your own. Don't try to conceal your religion or your face," said the minister.

The Jew, says Mr. Mayer, "reforms his ancient ritual and then abandons it, changes his day of rest and worship from Saturday to Sunday; gives up the rest for golf and the worship for fried chicken, just like the Gentiles."

"Just like the Gentiles," ran through the article like a refrain at the end of each stanza of a song.

and it must be confessed that this Jewish writer hits the Gentiles where it hurts or should hurt.

But he isn't fooling. He is very much in earnest. He knows his Bible. He says "When the Jews were still Jews, they sustained themselves with the knowledge that though they had lost everything else they still had their God. How will the pagan Jew, the 'adjusted' Jew sustain himself when he has lost everything else? For they have turned their back unto Me, and not their face, but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? Let them arise, if they can save thee."

And again "The Jews refused to be God's chosen people and now in the end they are Hee's. They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Strong words. Divine words, inspired. It seems strange to find them in a popular weekly magazine but there they are lifted from the Bible and put alongside a cigarette advertisement.

Mr. Mayer says as it were in passing, "There was nothing a Gentile would do that a Jew wouldn't do if he could." That's a home thrust. Another Jew said something like that long ago. St. Paul told the Corinthian Christians there was nothing the heathen did that they were not doing. Is there anything that the neo-pagans do that Christians do not do? A little examining of consciences and reflection and determination on the part of Gentiles, Catholic and non-Catholic, to avoid the sins of heathenism, and of some Jews would be of more value to the world than a lot of the Jew-baiting.

We hear Jew-baiting can be an alibi. "Nazism is an ersatz religion," says Mr. Mayer. A thoughtful person reading his article will ask if blaming other people for the sins that we commit ourselves is not an ersatz or substitute in America as in Germany for a religious fervor that is gone.

Yes, it's a good article if you read it in the right spirit and get the real lesson out of it.

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FIVE and TEN Years Ago

—in the files of the CATHOLIC COURIER

From Apr. 29, 1932, Edition

Formation of a Diocesan Holy Name Union was given the approval and sanction of His Excellency Bishop O'Hern, who appointed the Rev. William F. Stauder, diocesan spiritual director, B. Edward Sheisinger was elected the Diocesan Union's first president at an organization meeting held in Columbus Civic Centre.

From Apr. 29, 1937, Edition

Works of charity as conducted by our missionaries in the far-flung mission outposts stood out in impressions of a four month world-girdling journey. It was stated by the Rev. Leo C. Mooney, managing editor CATHOLIC COURIER, and the Rev. John M. Duffy, superintendent, Catholic Schools, Diocese of Rochester, upon their return home.

The Catholic can admit of no principle of evolution which involves the evolution of the human soul. The Rev. Francis P. LeBuffe, S.J., told the meeting of the Rochester High School Chapter of the Catholic Round Table of Science at a Nazareth Academy meeting.

Growing religious fervor among Catholics as an immediate consequence of the constant Nazi persecutions of the Church was reported from all parts of Germany in dispatches to Amsterdam.

in factory and in office. It means for them sacrifice of comfort, of safety, of training in school or trade or profession for the future years. These loyal servants of their country gladly make every sacrifice called for by their membership in the armed forces of the country. They know that such sacrifice is the price that must be paid to maintain our freedom, to guarantee to their children and themselves freedom from the oppression of the enemy.

For men and women at home, war must entail sacrifice. This has been accepted as true, but its full significance has, perhaps not been fully impressed upon us. As the months of the war go on we see additions to the limitations put on our ordinary way of life. No new tires, no new cars, rationed gasoline, clothing, household goods; rationing of sugar, of tea, of coffee. An ever growing list of restrictions, of partial or total withdrawal of things we considered almost essential to our life and happiness. It has been a stern discipline, but a useful one. We have found we can dispense with many alleged necessities, can get along comfortably without many of the trappings connected with our standard of living. We accept in all loyalty and patriotic cooperation the message of our President that we shall be called upon to lower our standard of living even more.

War means sacrifice! Limitation of individual income to \$25,000 will not affect many of us. Taxes will and must reach all of us. Price ceilings are a necessary protection against inflation, and wages can and will be kept at existing scales. Farm prices must be kept properly proportioned to wages to avoid too great a rise in the cost of living. Extra earnings should go into the purchase of war bonds. Rationing naturally must accompany scarcity. Reduction of personal debts, avoidance of unnecessary installment purchases, will take care of that surplus of personal income that might otherwise cause inflation through an unusual demand for goods.

War means sacrifice! Love of our country, desire to be of the greatest possible help to her, in the present crisis, will lead patriotic Americans to make that sacrifice gladly. We can not all be soldiers, we can not all bear arms; but we can serve America well in the sphere of activity that has been assigned to us. We can serve by making readily every sacrifice that is asked of us.

IF I GO NOT

Man's ways are not God's ways. Man would frequently choose for himself a way that would mean harm. Man would frequently take for himself a way that might lead to ruin.

The followers of Christ were sad when He told them He was about to go away from them. They loved Him, had joy in His Presence, wished their present happy condition to continue always. Christ had other plans for Himself and for them. To remain with them would be to destroy those plans; to remove the blessings those plans were to bring them.

The coming of the Paraclete was to result from Christ's going forth from His followers to the Father. The coming of the Paraclete was to perfect in them the work Christ had begun. He was to teach them all truth: He was to convince the world of sin, and of justice, and of judgment. He was to remain with them to preserve in His Church the deposit of faith given Her by Christ.

All this Christ had in mind when He spoke the sentence: "If I go not, the Paraclete shall not come to you." May we learn as the Apostles did, to give absolute confidence to the Blessed Saviour, to depend utterly on Him to do those things that shall mean most for our spiritual benefit.