

## How Shall We Fight?

By Rev. Benedict Dennis

The essentials of human life in a war are friend-  
ful. But a worse enemy is that of the soul. What  
good is it to beat down oppression and slavery and  
then find that our own souls are twisted? Christians  
cannot tolerate any pleasure in the monstrous  
means of war. The wave of enthusiasm which swept  
our country a couple of weeks ago because of the  
bombing of Japanese cities, I suppose it would be  
charitable to interpret as satisfaction over the turn  
of the tide in our military affairs. But what if the  
enthusiasm had in it any element of vindictiveness,  
of hardness of pride? Good Americans would have  
to discern that present against it, appealing for it.  
There is the terrible danger, otherwise, that what  
we are choosing to consider "the arsenal of  
democracy" may emerge from the war a-baggage of  
hate, not only with blood on our hands, but with  
murder in our hearts.

The morality of air-raids is a new issue for the  
moral theologians to thresh out. As for me, though  
I am one of the least capable in this exact science,  
I have an inescapable conviction that air-raids are  
an immoral means of war, even in search of military  
objectives, as long as they result in the slaying  
of civilians not engaged in war. But no matter  
what vigorous pros and cons could be cited on this  
new issue of military means, there can be no doubt  
that we must protest against the ferocity of our fellow-citizens who jump with enthusiasm at the slaying  
of our enemies. That is something in which  
Good Americans can have no part.

A heroic sermon was preached in New Orleans  
last New Year's Day by Cardinal Faulhaber, which  
gave ten commandments to faithful Catholics  
throughout the Reich in their relations to the government.  
If we are going to be true to Christian  
principles in the conduct of the war, we will have  
to pay close heed to the Cardinal's ten commandments.  
He said:

"1. Resist evil with all your power; remain sanguine, wise and confident.

"2. Neither spread false rumors nor join in empty  
maxims of authority. On the contrary, speak the  
truth.

"3. Do not unleash anger but conquer irritation so  
that neither your conscience is dulled nor your soul's  
power wasted to discouragement or discontent.

"4. Refresh the spirit from the best of our culture  
so that peace may find you as did war.

"5. Help build up the society that offers men good-  
will; live in justice, freedom and truth.

"6. Do not draw away from the suffering of hu-  
manity, but bear men with a warm heart and judge  
the enemy in full justice.

"7. Where you cannot act or take part in the de-  
velopment of events, do not merely wait and plan,  
but contemplate the reason of all existence.

"8. Fulfill your destiny in the larger relations of  
the world, but not without humbly recognizing your  
share in the guilt of life.

"9. Praise light even in darkness, for light always  
remains light.

"10. Be human in order to be Christian."

Please note especially number 3, number 6, and  
the last part of number 8. If we take those to heart,  
there can be no comfort for us in the bombing of  
enemy cities, in the conversion of God's natural gifts  
to the horrible engines of total war, in the bending  
of our best energies toward destruction; in the  
smearing of our brothers (for our enemies are still  
our brothers) with devilish names and caricatures.

What our people must do for their government  
in the war, whether as soldiers or civilians, must  
be done with a sense of contrition. "For we all have  
sinned and do need the glory of God." We have ac-  
cepted a set-up of life which is riddled through with  
injustice and inhumanity. We have enjoyed the  
benefits of an industrial order which has made thousands  
of our brothers dry, which has made the white man  
an object of distrust throughout the world, which  
has made the world the white man's checkerboard,  
which has bought cheap and sold dear. Yes, that's  
the price we've paid for our gadgets, our cars, our  
radios, our whole padded existence. It has been cry-  
ing to heaven for vengeance these many years. Now  
we are reaping the whirlwind of the wind we have  
sown. We cannot legitimately defend ourselves with  
anything less than contrition and prayer in our  
hearts. For we share in the common sin: its fruits  
have been ours. We cannot exorcise the devil from  
our enemies with the devil's own spittle; only with  
tears of contrition and the ointment of charity.

Were Franco's soldiers such monsters when they  
said a prayer for the enemies against whom they  
were pulling the trigger?

American Christians, or Christians of any other  
land, cannot go all out for war. We have our hearts  
to keep. It must be true of all of us that our hearts  
are not in war. This need not subtract from loyalty,  
nor from obedience to any of the legitimate demands  
of government. It does mean that we keep our  
hearts in charity.

We cannot expect that all persons, even all Cath-  
olics, will take this message to themselves, human  
nature being what it is. But there must be, there  
will be some few here and there in every place,  
whose whole thought is for peace and justice and  
charity. Who knows but that the Holy Spirit may  
breath upon these separate Christians and spread  
their fire abroad to catch hold of the world when  
it is once again sick of its banquet of Mars? —  
even as with St. Francis and his Third Order in the  
Middle Ages.

## Five Years Ago

—In the files of the CATHOLIC COURIER

From May 13, 1937, Edition  
Miss Marjorie L. Anderson, Nazareth Academy  
senior, won first prize in New York State in the  
Eighth Gorgas Essay Contest. It was announced at  
the Gorgas Memorial Institute headquarters in  
Washington.

Warning was sounded that the Rev. Michael  
O'Flanagan scheduled to speak at Convention Hall  
under auspices of the Rochester Committee to Aid  
the Spanish Loyalists was a suspended priest.

## EDITORIALS

(Continued from Page 8)

commands, are our duty from the law of God and from  
Luther's maxims of love and service. After a lifetime  
of study and teaching, we have learned that a better  
group of this duty, a more complete understanding of what is right  
and what is wrong. Right thinking will protect us from all danger of  
wrecking our lives by wilfully turning away from the ethics and morality  
which are so clearly taught to us through moral intuitions and divine revelation.

### MORE ON THE CASE FOR THE JEWS

Some days ago we spoke on The Case for the Jews, insisting that  
the ordinary laws of justice, of fair play, of Christian love of our  
neighbor, should apply in all our dealings with our Jewish brethren.  
Axis propaganda has spread many myths among our people concerning  
the Jews and the part they have played and do play in business, in finance, in our armed forces, in patriotic attachment to our  
country. There is much of interest and importance in an article by H.  
C. McGinnis appearing in the May issue of "The Grid," published  
by the Benedictine Fathers of Blenner, Indiana. The COURIER quotes extensively from the article in today's edition, in the interest  
of a better understanding by Gentile Americans of the important contributions of American Jews to our national history.

"It is the purpose of this writing to give a few well-authenticated  
facts which may help to dispel the belief that American international  
policies and our national economic setup are entirely dominated by  
Jews; for facts prove that nothing could be farther from the truth."

The author of the article states the facts, gives us needed information  
to correct false statements on the subject. Read of the 250,000 Jewish  
soldiers who fought for the United States in World War I; 5% of  
the armed forces, though Jews form only 3% of the population.

Read of the financial support given George Washington when he  
needed it most by Haynes Salomon, a Jewish financier \$600,000  
without interest when others were calling for 20% to 40%. Read of the  
true proportion Jewish bankers, merchants, manufacturers, how  
to the total population: we rejoice in the truth that will be the foun-  
dation for your continued respect and regard for our Jewish brethren.

Forces that would dominate Americans are at work. Axis Anti-  
Semetic propaganda would divide us as a preliminary to enslaving us.  
It is no love of America or of American institutions that prompts the  
campaign of falsehood as a foundation for hatred of the Jews; true  
Americans will on American principles of truth and justice avoid all  
such hatred.

### GIVE FOR BOTH

Truly can it be said: "I Am An American" by all who do their  
part in filling the 1942 Community War Chest. The Chest appeal for  
1942 is our largest and most magnificent effort, its failure would be  
our most serious disaster," warns His Excellency, Bishop Kearney, in  
his vigorous appeal.

The campaign, this year, is all encompassing. We are being asked not  
only to give for our nine participating Catholic agencies and the  
other worthwhile institutions for the unfortunate here at home, but  
to add all we can for the men in the armed forces, the "crushed and  
broken abroad," and the vital assistance of the American Red Cross.

This is a year of self-sacrifice. Fortunately, by means of the Com-  
munity and War Chest our personal sacrifice demanded is not as  
great as it would be if all agencies participating were to make an  
individual campaign. We are called upon, however, to sacrifice in  
greater manner than in years past. That do, and the momentous pro-  
gram called for when the Chest Campaign goes over will be a decided  
factor in winning the victory, for which all of us must work and  
pray.

### HE UPBRAIDED THEM

For their unbelief and hardness of heart, Jesus rebuked His Ap-  
petites. They had refused to believe the reports of those who had seen  
the Risen Christ, who had told of His resurrection from the dead.  
They had hardened their hearts against the truth. That unbelief and  
hardness of heart did not, indeed, been corrected; they themselves  
had seen the Lord had looked with their own eyes on Him present  
before them in His risen body. Thomas had spoken for them His  
word of faith: "My Lord and My God."

Faith in Christ can never be a matter of indifference: it is and must  
be always a matter of personal obligation. For us today as for the  
Apostles of old, faith is a matter of conscientious obligation. The Son  
of God became man to save us. He died and arose again to save us.

He lived and died to teach us the way to heaven. Only through faith  
in Him, only through following of His precepts, can we hope for sal-  
vation. Therefore, did Jesus in sending forth His Apostles to teach  
and baptize all nations, say: "He that believeth and is baptized, shall  
be saved; he that believeth not, shall be condemned." "Condemned,"  
because of unbelief; because Christ came to save him, and he refuses  
to be saved; God's grace and pardon awaiting him, and by unbelief  
and hardness of heart he refuses to accept them.

The teachings of Christ were to be taught by His Apostles and by  
the Holy Spirit dwelling within the Church; through these teachings  
they were to be His witnesses till the end of time; they were to give  
this testimony of Him. Heretofore was to be always the content of the  
faith they were to profess and to preach unto men.

Let us look upon our faith as our tribute to the Savior, a tribute  
made invaluable by the grace of God accompanying it. Let us treasure  
it as our means of being saved.

## 'Quiz' Corner

How does the Church know that  
these Saints are in Heaven?

With the assistance of the Holy  
Ghost, the Church can and does  
know. The Catholic Church is the  
Body of Christ, or His Spouse; it is  
in fact Christ, and He knows what  
holiness is. The Church examines  
the life of the holy person, and  
says that such a life could not lead  
a soul to hell. The Church calls  
those Saints only whose heroic virtue  
has been proved. Perfect char-  
ity before death destroys sin, and  
all punishment due to sin. There  
is no place where such a soul could  
go except Heaven. Miracles  
wrought by God in honor of such a  
life are God's guarantee of his/her  
holiness.

## The Blackfriars

### "Savonarola"

By Rev. Michael C. O'Flaherty, S.J.

After reading the historical drama, "Savonarola," Father John N. Doherty, S.J., has written a series of comments on the play, and these are to follow in a series of articles. This is the first article.

When the Italian writer, Luigi Pirandello, wrote his play, "Savonarola," he did not intend it to be a tragedy, but a comedy. The play is a satire on the Italian Renaissance, and the author's intention was to expose the corruption and the vice of the period. The play is a comedy, but it is also a tragedy, for it shows the downfall of a man who tried to do good, but failed.

In consequence one asks when the author of the drama from the perspective of the moralist, would he consider it a comedy or a tragedy? The answer is that the play is a tragedy, but it is also a comedy.

Well, there was an idea which pervaded the play, the idea that the play was a satire on the corruption of the Italian Renaissance, and that the author wanted to expose the corruption of the period. But the play is also a comedy, for it shows the downfall of a man who tried to do good, but failed.

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In the three acts and seven scenes of the play there is little violence, but there is much action. The action is carried on by Mr. Lodovico, who is supported by his wife, the Countess, with whom he is in a high state of passion. He will move about the stage, shouting and crying, and the audience will be moved by his actions. The audience will be moved by his actions, and the audience will be moved by his actions.

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