

Library Signpost

Hope For Tomorrow

By Rev. Benedict Dumont

In LIGHT BEFORE DUSK, Helen Iswolsky has written a soul-stirring account of certain spiritual stirrings that were shaking the heart of Europe before the crash came—movements of the spirit which are still suffering their Calvary with their eyes set confidently on tomorrow's Easter.

Light Before Dusk, by Helen Iswolsky (Longmans). There are two significant messages in Light Before Dusk, Helen Iswolsky's recollections of her life in France from the close of the first World War to May, 1941. First of these is that the Russian people, despite the impositions of atheistic Communist leaders are still deeply religious.

For a Roman Catholic only vaguely aware of the differences between Orthodoxy and Catholicism and of the problem of Union which confronts sincere men representing both, what Miss Iswolsky has to say of the situation of the Russian Church is of the utmost interest. Nicholas Berdiaeff, one of the most articulate spokesmen for Orthodoxy, was a fellow refugee with her in France, and she was in constant touch with him and many others of their compatriots during all her years there, both before and after her conversion to Catholicism.

Her second message should bring hope to those who despair of the fate of France. It is her belief that the "mystical energy" which pervaded France before the war (the "light before dusk")—energy typified by movements such as "the friends of Esprit" and the Jockets has not died though the country is enslaved.

Of the work performed quietly and confidently by intellectuals such as Maritain, Father Bernardot, the Dominican and his fellows of La Tour Maubourg, Stanislas Fumet, editor of Temps Present, and many others whom she came to know well through her work in social service, Miss Iswolsky has high expectations. Her association with the leaders of Christian thought leads her to the firm conviction that the great soul of France will never die, but will find through suffering its lost glory.

In the feverish rush of the news, the Government evacuation of 112,000 Japanese on the West Coast seemed perhaps like a minor item. Yet, says Father Charles McCarthy of the Maryknoll Missionaries, "it is the largest movement of population ever attempted within the United States."

In an article in the June Field Afar, Father McCarthy presents some interesting facts about this great evacuation of the Japanese to the interior. The Catholic Worker for June writes up the "business as a wretched affront to human rights and dignity. But the Maryknoll priest testifies that "the majority of the Japanese were anxious to go. They realized that the evacuation, with all its bitter trials and material losses, had nothing of the nature of a persecution: it was, on the part of the United States Government, merely one of the stern necessities of war and not an expression of racial hatred."

There were abuses during the transition time, swindling the evacuees, for example, who had to dispose of their property quickly. "But such vulturism," writes Father McCarthy, "are always and everywhere ready to batten on human suffering." The Government quickly set up agencies to protect the property of the evacuees.

It was the Army which was entrusted with the staggering job of moving the Japanese inland. Says Father McCarthy, "It is doubtful if the soldiers of any army, since the days of the Crusades, have grasped as have our 1942 United States servicemen, the meaning of eternal and spiritual values. Our soldiers of today express their faith not only in chapel attendance and devotion to God, but also in their Christian conduct. The hearts of our soldiers are playing an important role in the evacuation of the Japanese. A Japanese woman in Seattle tells the story that soldiers assigned to escort the evacuees from their homes did so with Emily Post courtesy, and that some soldiers were not ashamed of the tears glistening on their bronzed cheeks, while they performed their duty. One young draftee knocked at her door and asked to use her telephone. He was heartbroken by his experience in uprooting a typical family from its home and, in her presence, he spent \$25 of his good army wages to call his mother in New York and talk with her at length to still the loneliness in his heart."

The Catholic Worker article is helpful to keep us from being complacent about the grim corollaries of war. But Father McCarthy's report gives us another aspect of the picture which it would be uncharitable to disregard the kindly, cordial spirit with which, in general the United States Army performed its stern task.

In the Gospels the enemies of Christ are always men, while the women with whom He is brought into contact, are faithful and devoted. — Bishop Spalding. Sandpaper is recommended as a means of removing the shine from blue serge trousers. If applied vigorously it may also remove the trousers. — San Diego "Union".

Every man must educate himself. His books and teachers are but helps; the work is his. — Webster.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

Advertisement for 'The Bible' featuring illustrations of figures and text: 'THE BIBLE IN ITS MOST INTERESTING FORM', 'A GREAT SUMMARY OF THE WHOLE BIBLE STORY', 'LAND ON WHICH A MONASTIC FARM ONCE ACQUIRED WAS REVERTED TO FORMER USE IN BERNERS STREET, LONDON, AND IS NOW ON SITE OF BOMBED BUILDINGS FREEMEN NOW NEAR POST & FOLLYERY. E.C. 4.'

EDITORIALS

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as a giant to run his course, the very unktion of the Priesthood still moist on his hands, are a power to make us rejoice at our membership in the Church of Christ. So also the coming of a priest who has borne the labor of the day and the heats in other fields, is a matter of rejoicing for us. Always the Priesthood of Jesus Christ, but manifested anew in different personalities. Always the preaching of Jesus Christ, but in new accents and novel methods of presentation. Always the Sacraments of Jesus Christ, but conferred by a new minister in newer circumstances of time and place.

The good Catholic welcomes heartily to his parish the newly assigned priest of God. He sees in him a spiritual friend, a needed helper along the road of life, a trusted adviser in the most intimate problems of the soul. The children have a particularly warm welcome for him: He is their spiritual father, and they instinctively repose in him that confidence and trust that belongs to one sent by God to minister to them, Emmanuel, God with us! Through His Priesthood, Jesus remains with us! The coming to us of the new priest is a new visitation of the Master, with all its promise of grace through the Sacraments and the Preaching of the Word. The happy event recalls to us the words of the Catechism on our attitude towards the priests of the Church: "We should look upon the priests of the Church as ministers of God and dispensers of His mysteries."

SIMON'S PARTNERS

It was a fishing corporation. Its place of business was along the shores of the Lake of Genesareth. Its equipment included several boats, strong nets, oars, sails perhaps, and a portion of the shore with some form of dock or landing place. Its stock in trade was the fish the partners would be able to catch in their daily trips out into the lake. Simon and James and John were the owners of the business. Simon was the one first noticed by Our Lord: He used Simon's boat for the great draught of fishes. He spoke of James and John as Simon's partners. To Simon He gave the call answered by all three: "Fear not, from henceforth, thou shalt catch men." Leaving all things, they followed Him.

The fishing firm was broken up, but James and John continued to be Simon's partners. Nine others joined the company by invitation of Jesus Christ. It was to be a corporation unique in the history of the world. Simon and His partners were united in a company that should never be dissolved. They were to catch men for God; catch them out of the depths of a wicked world, and make them Sons of God. They were to profit by their membership in the Society where they were Simon's Partners: God's grace in abundance, the joy of the Lord, the blessings God gives to those who serve Him well, was to be theirs. They were to suffer loss because of their membership in the new Society: all earthly things, the tools of their trade, their boats and nets, the comforts of home, they gladly gave up for the sake of Christ.

Simon's Partners have brought many blessings to the world. They were the earliest followers of Christ. His first Bishops, the earliest bearers of His message to men. Gladly they laid down their lives for the Master and greatly have they profited by their loyalty to Christ. To keep close to Simon and his Partners should be our most sacred desire.

Knowing that you are not redeemed with corruptible things, as gold and silver, but with the Precious Blood of Christ. — I Peter, 1, 18, 19.

Any Good Out Of Radio?

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

An intelligent man who happens to have seen the radio at random, and who notices the fact that the radio is in the hands of hitting upon a new game and the radio, not the radio of Broadway or of Hollywood, not too heavily saturated with the semi-sensational, semi-decadent musical jargon of the past ages, may easily become discouraged. He is discouraged or appalled or infuriated, according to his mood of the moment or his shifting temperament. There surely is a plethora of stuff that appears promisingly in the clientele of the commercial radio. Instead of all the miraculous modern inventions, the radio has been most generally appropriated to the purposes of the moment, the semi-sensational and the sub-mergic.

But if one were to suffer such irritation as a casual glance at radio programs and an occasional hearing of radio recitations that he would either radio and refrain from using it, he would really lose a great deal. Not all that comes over the air is "tripe." Believe it or not, there are programs for adults with education and good taste. The radio is the world you can find good in if it is put in the right places. Or it is like this metropolitan city in which I write and from which so many of the programs emanate. You can find whatever you look for in New York. Good music, its great abundance, excellent drama, news and sports, and a wide variety of religious programs, even high superlative intellectual religious programs that are important, successful opportunities for education and culture, surpassing those of ancient Athens or Imperial Rome and more accessible to more individuals than those of Florence in the days of the great renaissance.

Everything good is here. And of course on the other hand everything bad, if you want it. Of course you may have to hunt for the good, while the bad things itself in your face. But the good is there, even if you have to be somewhat of a sportsman to discover it.

So of the radio. I am not enough of an editor to dare say what percentage of the programs is worth the attention of an adult intelligence, but it may be not inconsiderable. I shouldn't be surprised if all the reports who make up the programs, get them out the supply of music and talk, of entertainment and instruction according to the actual needs of their composite audience. It may be worth the bread and butter depends on it that they give the public what the public wants. They probably have statistics to prove that they present as much intellectual material as is warranted by the demand.

And now it is reported that one, if not more, of the big systems is going to try out the public to see if it will stand for programs of perhaps a higher standard than what has been common hitherto. They have commenced broadcasting the actual text of certain extraordinarily fine books. The first attempt was the opening chapter of Augustine de Saint Exupery's Night in Arles, which was said to be a minimum of theistic and sound views. The reaction by the listening public was favorable.

Another "bookish experiment" was the reading of Nathaniel Hawthorne's The Scarlet Letter. The program was said to "attract thousands of a change of pace from other air-and-audio programs, and gave bedfast patients in hospitals something worth listening to." But it must have been welcome news to great numbers of non-invalids, and to hundreds of other groups besides tired housewives. The reader is said to make "no attempt at dramatic emphasis. His to read "articulately and clearly."

Now it must be obvious that I have no axe to grind in this matter. There are not specifically Catholic programs. And I am not selling the wares of any broadcasting system. But I do say that we who like good things on the radio should give encouragement to any such attempt to test the cultural pulse of the people at large. I have a suspicion, perhaps more than a suspicion, that people do not write in to say what they have liked. At least not in proportion to the number of people who write curious letters about what they have not liked. Critics and fanatics are usually more articulate than the good solid sensible portion of the public. It should be so. The speaker or the singer who attracts the first-class program likes to have words of commendation and the producer of the sponsor will accept the program if the words of commendation do not come in.

Of course I am not saying that the reader of these lines must like this or that program. But it does seem to me that a reading of the classic, and of new, over the radio is what you may very probably enjoy. If you do enjoy it, the station that does the experimenting would like to know of your pleasure.

E. S.—By the way, how many of the readers of this paper make a point of writing occasionally to express satisfaction at the Catholic Hour programs throughout the year?

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FIVE and TEN Years Ago

In the files of the CATHOLIC COURIER

From June 17, 1936, Edition

First Daily sponsored by the newly formed Rochester Diocesan Holy Name Union attracted a throng of 20,000 persons to Red Wing Stadium. As His Excellency, Bishop O'Hara, officiated, a solemn Pontifical Benediction of the outdoor altar, 17,000 members held aloft lighted candles in presence of a deeply impressive spectacle of religious devotion. Speakers were the Rev. Fr. M. Shea, O.P., New York, and Judge Joseph A. Moynihan, Detroit.

From June 17, 1937, Edition

Hope that the dream of a new Nazareth College to carry on the fine work being done by the Sisters of St. Joseph for the Catholic women of Rochester was expressed by Archbishop Moynihan as he concluded awarding diplomas to 26 graduates at the annual commencement on the August 27, 1937.

The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, issued a statement attacking the action taken by the House of Delegates of the American Medical Association in opposing birth control.