

Catholic Courier

VOLUME XIV JULY 30, 1942 NUMBER 51

Official Newspaper of The Rochester Diocese
With the Approval of the
MOST REVEREND JAMES EDWARD KEARNEY, D.D.
Bishop of Rochester

The CATHOLIC COURIER has my most enthusiastic approval. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The CATHOLIC COURIER should be found in every Catholic home in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or even to seek no information whatever. Let us have a brief slogan "The CATHOLIC COURIER is every Catholic's home."

• JAMES E. KEARNEY, Bishop of Rochester.

OUR CHAPLAINS

Great comfort is afforded parents of soldiers and sailors in the assurance that the Chaplain will be near our servicemen to minister to their spiritual wants. Greater comfort is given the men themselves, who find in the practice of their religion the greatest solace that can come to their military life.

Our diocese has given a generous share of its priests to this splendid work, and stands prepared to add more to the list within the near future. We take pride also in the fact that the Chief of Chaplains, Brigadier General Arnold, is a former student of St. Bernard's Seminary; and that in the highest ordinary rank to which a Chaplain can attain is one of our priests who has been in the service since 1918, Colonel Walter J. Donoghue. General Arnold has full charge of all the chaplains in service. Colonel Donoghue is the Corps Area Chaplain of the First Corps Area located at Boston, Mass. The COURIER goes out each week to our chaplains. It keeps them reminded of events at home and serves as a foundation for Catholic reading for themselves and those to whom they turn over the paper after they have read it.

We had during the week a happy surprise in a letter containing a check wrapped up in the COURIER editorial of July 23 on the "Bishops' Relief Collection", and specifying that the \$25.00 was to be used for this relief project that came so close to the heart of the Chaplain. "In connection with the attached clipping herewith is a check for twenty five dollars. I have many priest friends and also Sisters who are now in prison camps, and I am pleased to make a little contribution for the cause." Colonel Donoghue's check is being added to the total received in the Bishops' Relief Collection in the diocese. We thank him for his generous response, which was all the more pleasing because it was so entirely unexpected. His service in the Philippines, and his travels in the East, brought him close to those places in which our Catholic laity and clergy are now suffering the privations of conquered nations.

God's work goes on in camp and barracks, on our ships of war, and even in camps where prisoners of war are held. Confessions are heard, Mass celebrated often under difficulties, Holy Communion given, prayers offered, in these military prison-camps. God's work goes on among our men preparing themselves for the fray. Our prayers should be with the zealous and patriotic legion of the Men of God, the Chaplains who are doing such splendid work for the spiritual welfare and the preservation of morale among our fighting men.

FOR RELIGION IN SCHOOL

There should be no argument necessary to prove the naturalness and the necessity of religion in education. The burden of proof should not rest on those who advocate religion in education; it should be on those who seek to make permanent the separation of these two entities.

Experience of many years now offers itself in support of the thesis that there can be no true education without religion. Practical results over the years show the natural fruit of Godless education. A spirit of irreligion that makes our young people ready victims of every tendency to paganism, a story of juvenile crime that reflects the lack of religious sanctions on the activities of our young people, a falling off in the attendance of churches outside the Catholic fold that makes thinking men pause—all these naturally follow a system of education in which God is entirely excluded.

George Washington in his Farewell Address warned us of the danger of excluding Religion and Morality from our national life. "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports: reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Our Catholic School System has been and is the response of our Catholic people to the warning of our First President. Men outside the fold are testifying to their confidence that the Church is right in this.

Catholic parents are most illogical and most disobedient and most untrue to obligation, when they set aside the wisdom of the Church, the authority of the Church, the experience of the Church, by sending their children to irreligious schools. Their guilt is emphasized by the fact that Catholic Education is awaiting these children in a system of primary, secondary and collegiate schools that unite with their religious training a secular course in all things comparable to that offered in secular schools. Thoughtful parents, conscientious parents, thank God for the opportunity offered them of providing their children with the complete education that includes God in its curriculum.

FREEDOM FROM FEAR

America has arisen to the challenge of the oppressors of men. She has summoned the strength and the courage and the fighting ability of all her sons to repel the assassin who would bind the freedom of all men in bonds of fear. She has called forth the productive power of all her industries to meet the challenge.

Fear is not and has not been part of our national life. Liberty and

(Continued on Page 19)

Diocesan Recordings

LAY RETREATS

Rochester Diocese has its own Retreat House for weekend Laymen's Retreats situated on the shores of Seneca Lake in Geneva. The weekend retreat movement is not new. It has been carried on for years at similar Retreat Houses wherever established, Philadelphia, Baltimore, New Jersey, Long Island.

Retreatants come from Our Lady of the Lake Retreat House, Geneva, declare the experience is one men will repeat again and again. Some laymen have already made two retreats there, this year.

Men of Malvern is what retreatants who make the retreat at the Philadelphia weekend retreat house call themselves.

The Philadelphia Catholic laymen are enthusiastic over the making of retreats at St. Joseph's-in-the-Hills. They even publish their own newspaper, "Men of Malvern."

"Leading Them Not Into Temptation" is a caption over a picture in July "Men of Malvern," showing fathers and sons on a visit to outdoor shrines while on retreat. Recognized in line is Thomas J. Quinn, Supreme Commander of the Order of the Alhambra proudly walking with his son.

Headline in "Men of Malvern": "Navy Groups Do Grand Job," "Convoy 42 Men Safely to Malvern," to make the retreat, of course.

"Your Reporter—Mal Verne" reports the second half of the Retreat Season under way at Malvern with a score of 3,131 retreatants to date, 471 ahead of last year.

Rochester Diocese is on the way with its retreat movement. The figures may not grow to the Malvern record in a year. They have been going for years, but watch our record grow.

Writing in America, the Jesuit national review, a Man of Malvern compares the retreat activities to those at an army camp. Present are a commanding officer, new recruits, regulars, sentries, drills and maneuvers—against sin. "It's a Fort of Faith."

QUERIES and REPLIES

What is Meant By The Pauline Privilege?

The Pauline Privilege as the phrase implies is a special favor of faith granted by Saint Paul to one of the partners in a natural marriage who becomes a convert to the Church and whose consort then refuses to live in a peaceful wedlock precisely because of this conversion. The Pauline Privilege may be invoked only in cases of natural marriage, that is, where both parties to the marriage contract were unbaptized persons. In the event that one of the parties to this natural marriage becomes a convert to the Church and the other party because of this action is unwilling to continue in peaceful wedlock with his or her now-Christian consort the baptized person may, after proper ecclesiastical procedure, consider this natural marriage dissolved and validly contract marriage with a Christian.

Although natural marriage is in itself indissoluble, it can be dissolved by God and in the instance just given may be so dissolved. "If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean, but now they are holy. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace" (1 Cor. 7, 13).—From the pen of Father Richard Felix, O.S.B., Defenders of the Faith, Conception, Missouri.)

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

Copyright, 1942, by M. J. Murray



Along The Way

Incomparable Sayings

By REV. DANIEL A. LORD, S.J.

No one should be allowed to put words into the mouth of Our Lord, words, I mean, that He did not speak, but might have spoken. One should protect the author from the consequent humiliation. For an obviously divine reason, whatever Christ said was so beautiful, so finished, so adequate, and so simple and profound, that the words which authors attribute to Him sound by comparison flat, stupid, unmusical, and shallow.

Manuel Komroff's new book on Christ in the Days of Our Lord, like all books about the Savior arouses immediate interest. It seems practically impossible to write a book about the Savior which does not get an audience. Yet he, the author, runs that terrible risk of making Christ say things which we have no record of His saying. And whenever this happens, the comparison to what He actually spoke is too terrible to be missed. Komroff lets his imagination run around the figure of Christ. He builds up sequences for the men and women in His life which often seem plausible frequently far-fetched. Sometimes He tries to imagine what Christ did, and when he strays far from the Gospel, the effect is sad indeed.

But no author, be he a Shakespeare, should try to imagine what Christ actually said. Christ had the great gift of never saying a dull or commonplace thing, and never saying the simplest thing without turning it into a compelling thought phrased in language beyond the possibility of improvement. The author who sets his flat inventions along side of these must read his own work with abashed head.

Us Skulking Jesuits

An open letter to the editors of The Saturday Review brings us Jesuits again into the forefront. The old edition of the Encyclopaedia Britannica had an article on the Jesuits which rehearsed the ancient yarns and lies and fables as solemn history. In recent years, history is gradually being rewritten—especially Catholic history—with a little regard for the facts. So the editors of the E. B. made some major changes which evidently irritate the correspondent.

That's quite a matter of personal opinion but at the end of her letter she suggests that "an inquiry into the activity of the Jesuits in recent years might well be on the agenda of the statesmen who will remake the world after the war." Fine with us! We'd be glad if they did. It would spike a few more painfully ridiculous yarns. But if the men who remake the

world have nothing more serious to do than spend time looking up Jesuit apocrypha, they're a sorry lot indeed.

High Honor

A charming Protestant family of my friendship recently had the rather unusual opportunity of entertaining two travelling nuns for dinner. They called to assist their faithful Irish Catholic cook a little Italian girl. The youngster waited on table with all the gravity and grace in the world.

Her father is, of all things, an Italian Protestant, as my friends describe him, a pretty disagreeable old fellow, to whom his daughter's earnings are most important. But when, after the departure of the nuns, the mistress of the house came to pay her, she put her hands firmly behind her back.

No, indeed; she couldn't possibly take pay for the privilege of waiting on Sisters. And she didn't.

You Can't Tell These Days

The young lady in the hospital was feeling pretty rocky. She had gone through a serious operation, and her world was still gyrating crazily. She reached, as sick people will, for something strong to cling to: something steady and rock-like on which to lay the hands of her soul. And she found it.

Outside her window was a long hospital porch, and onto it walked a vast hulk of a man in the uniform of a policeman. He was big and bulky and rock-firm, and her mind reached out to him reassuringly. Yes, in the world there still were firm, steady, dependable things on which you could count no matter how sick you felt: massive symbols of manhood and power like the policeman there. And without a sound, before her startled eyes the policeman slowly crumpled in a fainting mass on the porch. He had just given a blood transfusion and walked out on the porch to collapse.

These Youngsters

Just heard about a youngster who at eight attempted suicide because he was wild with curiosity to see what Heaven was like and another who proved his good Irish blood with the perfect "bull": "Father, if a man is killed by being cut in half, which side of his body is his soul in?"

"Oh, doctor, I'm so sick; if I could only die."
"I'll do the best I can for you."