

Two Champions Meet

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

Every normal human being likes a good fight. The animal man enjoys a physical contest. Some delight in prizefights which require the least expenditure of intellect for participants and spectators. A step higher in the mental scale is football, then baseball, billiards, bridge, chess. The highest kind of sport is the clash of mind with mind. There are champions in the realm of brain as in the realm of muscle, and when you find two first class minds in contest you have a battle worth watching. You can get immensely more fun out of a battle of intellects than the moron gets from watching two pugilists slugging each other, or from the conflict between batter and pitcher in a ball game.

As a sample of a beautiful fight between two champions in the intellectual league, I suggest a few pages (120-125) in Gilson's "God and Philosophy." Etienne Gilson, as you must know, is usually bracketed with Jacques Maritain as a supreme exponent of scholastic philosophy. He knows all other philosophies as well as his own. And he is up-to-the-minute in his knowledge of modern science.

On the pages indicated, Gilson takes on Sir James Jeans. That great scientist, having attained prominence in his own field, has ventured half a dozen times across the line into the field of philosophy. There we find Gilson waiting for him. The conflict that ensues is excellent sport. In a fascinating volume "This Mysterious Universe," Jeans admits and accentuates the fact that in spite of the amazing advance of science, the world becomes more and more a puzzle. Physicists, chemists, biologists, anthropologists, and all the rest of them are bewildered in the attempt to explain the origin of the universe and the appearance of life. Sir James Jeans starts with innumerable stars "wandering about space" at enormous distances from one another. It is, he says, an event of almost unimaginable rarity that one star should come anywhere near another. Yet, he says, we have to "believe" that the unimaginable event occurred. One star "wandering blindly through space" came so near another as to raise a huge tidal wave on the second. The wave exploded. The result was the planets, of which our Earth is one. The planets cooled.

One of them, "we know not," says Jeans, "how or when or why gave birth to life," and into a universe with life "we have stumbled, if not exactly by mistake at least as the result of... an accident."

So far Jeans. What is wrong with the picture he paints? What for example has science to do with "belief," "accidents," and the unimaginable? Jeans is honest. Like the wise man he "knows not and knows that he knows not." He doesn't pretend. He repeatedly confesses that the universe remains mysterious.

Here Gilson enters. He admits all that scientist says. "It is indeed all mysterious," he says, "but is it science? Is it scientific to explain the existence of man by a series of accidents, each of which is more impossible than the other?" Jeans, says Gilson, realizing that he cannot solve the puzzle even with the help of Einstein, Heisenberg, Dirac, Lemaître and DeBroglie, takes a deep dive into metaphysics, and comes up with the idea that the universe is a "creation" and that "its creation must have been an act of thought."

Granted, says Gilson, what has that conclusion to do with modern science? Socrates knew all that, without science. And so did St. Augustine and countless other thinkers before "science" was born. Gilson concludes: "The philosophical answer of Sir James Jeans has nothing whatever to do with modern science. It has absolutely nothing to do with any scientific knowledge at all."

The truth is that Jeans had gone not only beyond his depths but into another world than the one in which he is at home. That other world is the world beyond physics, the world of philosophy and theology. It is also the world of faith. When you go into that world you are out of the realm of science—you are in the real home of mystery—religion.

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FIVE and TEN Years Ago

—in the files of the CATHOLIC COURIER

From Aug. 5, 1932, Edition

John Moody, publisher and founder of Moody's Investment Service, one of the world's outstanding financial analysts, told students of St. Mary's Seminary, Baltimore, why and how he became a convert to the Catholic Church.

From Aug. 5, 1937, Edition

Attending the impressive installation ceremonies of the Most Rev. Edward Mooney, as first Archbishop of Detroit, the Most Rev. James E. Kearney, Bishop of Salt Lake, Utah, received word of his translation by the Holy See to the See of Rochester where he would succeed Archbishop Mooney, as Bishop of Rochester. Preparations were started immediately in the Rochester diocese to welcome Bishop Kearney. A large delegation of priests and laymen who accompanied Archbishop Mooney to Detroit for the installation were the first to congratulate Bishop Kearney.

"The Knights of Columbus must assume leadership of Catholic Action and only through wholehearted cooperation by the entire membership in Council affairs can this goal be realized," declared Harry J. Lagonegro, taking office, as Elmira Council's Grand Knight.

With a total registration of 2,499, a four-week period of city religious vacation schools, conducted in Rochester, were brought to a close with religious dramatic presentations by the children.

If somebody describes you as a very interesting talker, he probably means that you seemed interested while he talked.—Birmingham "News."

"Hands lifted up in prayer smash more battalions than hands raised to strike."—Boasnet.

IF YOU WERE TO GO TO MASS—

If you, Mr. Non-Catholic Neighbor, were to go to Mass some Sunday, or some week-day, you would be present at—not just a ceremony, not a mere communion service—but the true re-creation of the Last Supper (that is, the anticipation of Calvary)—just as Peter and John and the other Apostles assisted at the original event like first Mass, 1900 years ago.

You would see at the altar a priest, empowered by Almighty God to represent the only perfect priest, Jesus Christ. You would see that priest, in obedience to Christ's own injunction, take bread and wine and, with Christ's own words, "This is My Body," change the substance of the bread and the wine into the substance of the Body and Blood of Christ. This is the pure oblation, the perfect sacrifice, which alone can make the sacrifice of the Old Law a sacrifice and worthy of a perfect God. Thus is re-created in an unbloody manner, the sacrifice of our Saviour on the cross—the same infinite victim. Marvelous privilege, in the Catholic's estimation, to be present in person and apply its merits to his own soul.

You would then see the priest

complete this perfect sacrifice by reading to Holy Communion the Commemoration Eucharistic. Also the re-creation of the altar call requiring the Sacred Host, thereby sharing in the great Sacrifice, partaking of the Body of the Son of God, and eating unnumbered graces.

The Holy Sacrifice of the Mass has been the heritage of worship in all Christendom for 1900 years, and in all Christendom for 1900 years, and as it will be to the end of time. It is the Mass that creates Catholic churches all over the world—two large ones, five and more times every Sunday morning. It is the Mass that brings from the countless of their homes every day in the week a steady stream of devout and understanding Catholics—the Mystery of Faith of the new and eternal testament.

Would you like to know more about the Mass? If so, write us. Would you like to attend Mass some Sunday or week-day morning? If so, one of us will be glad to accompany you. Feel free to write us and you will find us ready and willing at all times.—Catholic Information Society, P. O. Box 10, Newark, Pa.

'Quiz' Corner

How is it possible for one soul to satisfy for the temporal punishment which is due to their sins at another soul?

The temporal punishment due to sin is imposed to satisfy the justice of God. The justice of God may be satisfied regarding the person who performs the necessary penance to atone for the temporal punishment due to sin. When God permitted His Only Son to come for our sins it was a vicarious atonement. It is the same with our prayers and sufferings for the soul in Purgatory. We assume some of the debt which those souls owe to God and in this manner shorten their stay in Purgatory.

If one is interrupted during prayer would this be a sin?

If you are interrupted by another it is no sin, nor would it be a sin for you to interrupt your own prayers for any sufficient reason. The prayers which you have said before the interruption will have their own value and if it be some particular devotion all that is necessary is that you continue from that part where you left off at the interruption.

What is the beatific vision?

The immediate knowledge which the blessed in heaven have of God is called the Beatific Vision. It is called beatific because it is the supreme source of happiness in heaven.

What is meant by the Seal of Confession?

It is a most sacred obligation which binds a priest to keep absolutely secret knowledge gained

through the Sacrament of Penance or in other words through the Sacrament of Confession. This Seal obliges even at the cost of death.

Kindly tell me what an abbey is. An abbey is the superior of a community of men consecrated to God by the religious vows of poverty, chastity and obedience, and dwelling in monastic institutions.

Must Catholics believe in an Antichrist?

Since they must believe in Holy Scripture they must believe that there will be an Antichrist. And they must believe that all the prophecies in Scripture are true prophecies, and that they will be duly fulfilled. There will come an Antichrist who will fulfill in the sense intended by Scripture the mysterious prophecies concerning him. More than that we are not obliged to believe.

Is there any religious order without the vow of poverty?

No. The three vows of poverty, chastity and obedience are essential to the religious state. They offer to God all external goods, the body and the will, making the religious life a complete sacrifice and cutting off the obstacles to holiness that come from riches, pleasures and self-will.

Hollywood reports a 24-month supply of makeup stuff on hand. After that the movie stars will have to face the future with the one nature gave 'em.—Bridgeport "Herald."

EDITORIALS

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natural development of the high school work into collegiate lines, the new Novitiate must be considered as only the beginning of a long series of blessings for the Church and her children in this district.

SO MUCH THE MORE DID THEY PUBLISH IT

Christ's work was not hidden. It was public. He was deafing with men who knew a miracle when they saw it; who realized that the restoration of sight to the blind, of hearing to the deaf, of speech to the dumb, of life to the dead, as something that could find an explanation only in God's own power. Christ's works marked him in the minds of His followers as one Who had within Him the power of God.

"They brought to Him one deaf and dumb." They were interested in Christ, they were interested in their neighbor. They knew of Christ's power to cure, they knew of this man's need of help. So they brought him to Christ, and saw Christ bestow on him the power of speech, the faculty of hearing.

Christ is awaiting those whom we can bring to Him: souls suffering from spiritual dumbness, spiritual deafness. Our invitation is all that many a soul needs to return to Christ and to know His healing power. Are we ready in our prayers, in our good example, in our conversation, to bring our brethren to Christ? Miracles are not all of yesterday; Christ awaits His opportunity today to work wonders in our souls if we will only come near to Him.

Idyll of Ireland

By Rev. Benedict Shannon

There is a lot of self-consciousness about the movement here in the land here in America. A book like "Never No More" by Maureen Lavery is a book that can give you an insight into the life in a country where the people still cherish their immemorial customs. "Never No More" is the story of the life of the St. Joseph House of Hospitality at St. Joseph's, New York. The book itself you can get at the Catholic Bookstore, Columbus Circle, New York, N.Y.

"Never No More" is the story of a young girl who is a little lost child on the edge of the great sea of life. The young girl is Della Lavery. The last village is Ballyderrig. The great sea of life is anywhere in Ireland, as typical is the setting and scene of any Irish village.

A crowd of mine recently remarked that "There are no ordinary people in a small town. Everyone is a character, or, rather, a type of character." His observation is confirmed by Maureen Lavery in "Never No More." Indeed, the characters are so interesting that even O'Connell said in his Preface to the book: "Every character is matter enough for a novel, certainly a short story."

Della herself is a sensitive, artistic, Irish nation who develops into a wise, understanding, and sympathetic woman under the guidance and after the example of her grandmother. This is the "Grand" of the story. She is a "real" woman, a very old, very practical, very charitable soul who manages her household, her farm and farm with a firm and loving hand. Grand is the real head of the household, the helping hand to need the understanding and tender to distress.

Grand represents the best that is in the Irish character. She had the strong, enduring, simple faith that marks the Irish race. She had a high degree of practical worldly wisdom. She trained the great Irish virtues of hospitality, Christian hospitality, in the manifestation of faith that she saw in Christ in our needy brethren and of charity that she saw in her own life in the "least of men." Grand helped everyone in need from "Hank Murray, a poor old man, who practically lived at Grand's house, where he got his meals, an old fisherman, and a number of his own hands the day" to the young Mrs. Laughlin and her family made homeless by a fire. The words and the manner with which Grand used to attend her charity to Mrs. Laughlin are especially vivid: "Isn't that what brought me?" Grand said. "We've plenty of beds over in Derrymore, and you can have them with a hair and a nail. You're kindly welcome to make your home with us until you're settled again." This is the Grand—dearly, deeply, and unreservedly loved by Della.

"Never No More" is a very nostalgic story. Never no more are Della's childhood days in Ballyderrig. Never no more are many of the characters, some good and holy, others evil and wicked, that Della knew in Ballyderrig. Never no more is Grand and the days at Derrymore House. Anyone who loves the Irish and who doesn't will love this book. The book has faults, as have the Irish, but they are the faults of a friend which we indulgently overlook. The chief fault I find (looking at it with more masculine eyes) is the inclusion of so many of Grand's favorite recipes. I like most any interest in cooking is confined to the assumption of the finished product and I consider it goes out of place in anything but a cook-book and a housewife's hand. However, the drama, action, and humor enacted in this typical Irish village of Ballyderrig and faithfully reproduced by Maureen Lavery, a quality compensates for the recipes. It is hoped that we have not seen the last of the characters that populated the village and the story.

A local note on the book: Maureen Lavery is the pen name of Kathleen Kelly whose brother, Joseph Kelly, is a Rochesterian. It is to Joe that she dedicated the book. The dedication reads: "To Through My Brother, who has always been the backbone of my household. We gratefully join in the most silent work of his sister and for the honor of having that work dedicated to him." We take this occasion, too, to thank him for his charity to us in the recent past when he managed the new closed cash store super-market on Monroe Ave. For he then gave us all the left-over baked goods and thus helped us feed the men who come to us for breakfast and supper. We dedicate this review to him as an expression of our gratitude. And not only to him but to everyone who makes our work possible by their generous donations of food, clothing and money. The Catholic Workers, St. Joseph's House of Hospitality, 12 E. 8.

OTHER ESTIMATES OF "NEVER NO MORE"

"Possibly the author's genuine contribution to literature is in re-creating the world-wide with the beauty and dignity of even the most insignificant of human acts, done with an eye kept on God."—The Sign.

"I think it would be very difficult to take you back to Ireland more completely than this book because it is full of the small of past and of the cooking on the hearth. It's full of the daily things that people do. It's skillfully and sensitively written with the laughter and tears of Ireland."—Becky Scott of Station WOL.

"Part novel and part biography, part cookbook and part poetry, part laughter and part heartache, but all Irish. It is as fresh as the dew and as nostalgic as the treasured memories of your childhood's faintly remembered dreams."—Harriet Moore

Feast Days

Sunday, Aug. 3.—ST. JOHN MARY BAPTIST VIANNKY.
Monday, Aug. 4.—ST. LAWRENCE.
Tuesday, Aug. 5.—SS. TIBURTUS AND CASSIAN.
Wednesday, Aug. 6.—ST. CLARE.
Thursday, Aug. 7.—ST. RADEGUNDIS.
Friday, Aug. 8.—ST. EUSEBIUS.
Saturday, Aug. 9.—THE ASSUMPTION OF THE BLESSED VIRGIN MARY.