

Series Cards

Two Champions Meet

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

Every normal human being likes a good fight. The animal man enjoys a physical conflict. Some delight in prizefights which require the least expenditure of intellect for participants and spectators.

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."

On the pages indicated, Gilson takes on St. 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.

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."

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?"

Granted, says Gilson, that 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.

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.

FIVE and TEN Years Ago

From Aug. 5, 1935, 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.

"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."—Boasuet.

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-enactment 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.

Would you like to know more about the Mass? If so, write me. 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?

through the Sacrament of Penance or in other words through Reconciliation and Confession. This soul pays even at the cost of death.

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. What God permitted His Only Son to do 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.

Kindly tell me what an abbot is. An abbot 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.

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

Most Catholics believe in an Antichrist?

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.

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.

What is the beatific vision?

Is there any religious order without the vow of poverty?

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

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.

What is meant by the Seal of Confession?

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 them.—Bridgeport "Herald"

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

EDITORIALS

(Continued from Page 18)

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 drafting 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.

"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 Mrs. Benedict Meehan

There is a lot of self-consciousness about the movement here in the land here in America. A book like "Never No More" is the story of a young girl who is a little lost village on the edge of the great bog of Allen? The young girl is Della Loughlin. The bog village is Ballyderrig. The great bog of Allen is anywhere in Ireland, as typical is the setting and scene of any Irish village.

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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 Mrs. Meehan 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 "Graz" of the story. She is a "realistic woman," a very who, very practical, very charitable soul who manages her household, her school and farm with a firm and loving hand. Graz is the real heart of the story, the helping hand to need, the understanding, the tender in distress.

Graz represents the best that is in the Irish character. She had the strong, practical, simple faith that marks the Irish race. She had a high degree of practical worldly wisdom. She had the great Irish spirit of hospitality. Christian hospitality is the manifestation of faith that we see in Christ in our needy brethren and of charity that we love and serve Him in the "least of these." Graz helped everyone in need from "Hank Murray, a poor little person, who practically lived at Graz's house, where he got his meals, an odd few shillings, and a corner of his own bed," to the "poor Mrs. Loughlin and her family made homeless by a fire."

The words and the manner with which Graz used to attend her charity to Mrs. Loughlin are especially lively. "Isn't that what brought me?" Graz said. "We've plenty of beds over in Derrymore, and you can have them, with a ham and a half. You're kindly welcome to make your home with us until you're settled again." This is the Graz—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 Graz 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 Graz's favorite recipes. I like most any interest in cooking is confined to the assumption of the finished product and I consider the recipe 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 Mrs. Meehan, amply compensate 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: Mrs. Meehan is the pen name of Kathleen Kelly whose brother, Joseph Kelly, is a Rochesterian. It is to be said that she dedicated the book. The dedication reads: "To Through My Brother, who has always been the backbone of my household. We gratefully dedicate to him the best 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 now 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 recognizing 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 part and of the cooking on the hearth. It's full of the daily things that people do. It's skillfully and imaginatively written with the laughter and tears of Ireland."—Becky Scotty 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 Howe.

Feast Days

- Sunday, Aug. 3.—ST. JOHN MARY BAPTIST VIANNKY.
Monday, Aug. 10.—ST. LAWRENCE.
Tuesday, Aug. 11.—SS. TIBURTIIUS AND CASSIANUS.
Wednesday, Aug. 12.—ST. CLARE.
Thursday, Aug. 13.—ST. HADEGUNDIS.
Friday, Aug. 14.—ST. EUSEBIUS.
Saturday, Aug. 15.—THE ASSUMPTION OF THE BLESSED VIRGIN MARY.