

# Two Champions Meet

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

Every normal human being has a good fight. The animal man enjoys a physical contest. Some delight in promulgata 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 slug 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 (120-126) in Gilson's "God and Philosophy." Etienne Gilson, whom 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-moment in his knowledge of modern science.

On the pages indicated, Gilson takes on Sir James Jeans. That great scientist, having attained pre-eminence 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 riddle even with the help of Einstein, Heisenberg, Dirac, Lemaitre 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, but 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. (Copyright, 1942, N.C.W.C.)

## 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 whole-hearted 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 2,189, 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 mere battalions that hands raised to strike."—Bossuet.

# 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, nor a mere communal service—but the true re-enactment of the Last Supper itself, the anticipation of Calvary—just as Peter and John and the other Apostles assisted at the original event (the 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—This is the Chalice of My Blood," change the substance of the bread and the wine into the substance of the Body and Blood of Christ. This is the pure Eucharist, the perfect sacrifice, which alone and unlike the sacrifices of the Old Law is adequate and worthy of perfect God. This is re-enacted 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 receiving in Holy Communion the Consecrated Elements. Also the communicants at the altar rail receiving the Sacred Host, thereby sharing in the great Sacrifice, partaking of the Divinity of the Son of God, and gaining unnumbered graces.

The Holy Sacrifice of the Mass has been the keystone of worship in all Christendom for 1900 years, and it will be to the end of time. It is the Mass that crowns Catholic churches all over the world—two, three, four, five and more times every Sunday morning. It is the Mass that brings from the comfort of their homes every day in the week a goodly number of devout and understanding Catholics—the Mystery of Faith, 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 22, Norberth, Pa.

## 'Quiz' Corner

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

The temporal punishment due to sin is imposed to satisfy the justice of God. The justice of God may be satisfied regardless of the person who performs the necessary penance to atone for the temporal punishment due to sin. When God permitted His Only Son to atone for our sins it was a vicarious atonement. It is the same with our prayers and sufferings for the souls 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 Sacramental Confession. This Seal obliges even at the cost of death.

Why 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 25 per cent 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

(Continued from Page 11)

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 dealing 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 Klumpp

(There is a lot of self-consciousness about the movement back to the land here in America. I look like Maury Laverly's Never No More indicates the way, unconscious proof of which people can read life in a country where the past is still a part from unnumbered centuries. Tom Scully, head of the St. Joseph House of Hospitality at 100 South Ave., is enthusiastic about the book and tells us why here. The book itself you can get at the Catholic Bookstore—Library, Columbia Park Centre, Rochester, N.Y.)

Never No More, by Maury Laverly (Lantern Press, N.Y.)

"Never No More" is the story of a young girl who grows up in a little town on the edge of the great bog of Allen. The young girl is Della Loughlin. The town is Ballydergry. The great bog of Allen is somewhere in Ireland, so typical is the setting and setting of any Irish village.

A friend 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 Maury Laverly in "Never No More." Indeed, the characters are so interesting that Dean O'Connell said in his Preface to the book: "Every character is made enough for a novel, certainly a short story."

Della herself is a sensitive, artistic, Irish girl who develops into a wise, understanding, and sympathetic woman under the guidance and after the example of her grandparents. This is the "Grand" of the story. She is a "valiant woman," a very strong, very practical, very charitable soul who changes her grandparents' house and farm into a fine and loving home. She is the soul head in charge of the holding hand in need, the understanding, non-factor in 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 upheld the great Irish virtues of hospitality, Christian hospitality as the manifestation of faith that can see Christ in our needy brethren and of charity that can love and serve Him in the "least of these." Grand helped everyone in need from "Black Murray," a poor abolition, who practically lived at Grand's house, where he got his meals, an odd few shillings and a supper of his own beside the fire," to the foolish Mrs. Loughlin and her family made homeless by a fire. The words and the manner with which Grand used to extend her charity to Mrs. Loughlin are especially Irish: "Isn't that what brought me?" Grand said. "We've plenty of beds over in Derrymore, and you can have them with a heart and a half. You're kindly welcome to make your home with us until you're settled again." This is the Grand as deeply, and deservedly loved by Della.

"Never No More," as the title suggests, has a very nostalgic flavor. Never no more are Della's childhood days in Ballydergry. Never no more are many of the characters, some good and bad, others evil and warped, that Della knew in Ballydergry. 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 to be sure, 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. Like most men my interest in cooking is confined to consumption of the finished product and I ponder recipes out of plans in anything but a cook-book and a housewife's mood. However, the drama, pathos, and humor enacted in this typical Irish village of Ballydergry and faithfully reproduced by Maury Laverly adequately compensate for the recipes. It is hoped that we have not seen the last of the characters that peopled the village and the story.

A local note on the book: Maury Laverly is the pen name of Kathleen Kelly whose brother, Joseph Kelly, is a Rochesterian. It is he that one dedicated the book. The dedication reads: "To Thomas, My Brother, who has always been the butter-milk for my soda-bread." We congratulate Joe on the excellent 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 store near 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.)

## OTHER ESTIMATES OF "NEVER NO MORE"

"Possibly the author's peculiar contribution to literature is in confounding the world-wise 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 does this book because it is full of the smell of peat and of the cooking on the hearth. It's full of the daily things that people do. It's skillfully and effectively written with the laughter and tears of Ireland."—Brown Beauty at Station WOL.

"Part novel and part biography, part textbook 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."—Hartford Times

## Feast Days

- Sunday, Aug. 6.—ST. JOHN MARIE BAPTIST VIANNENY.
- Monday, Aug. 10.—ST. LAWRENCE.
- Tuesday, Aug. 11.—SS. THIBUSEUS AND CASSIAN.
- Wednesday, Aug. 12.—ST. CLARE.
- Thursday, Aug. 13.—ST. RADEGUNDEN.
- Friday, Aug. 14.—ST. EUSEBIUS.
- Saturday, Aug. 15.—THE ASSUMPTION OF THE BLESSED VIRGIN MARY.