

Section Cards

An Important Utterance

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

That was a strong and stirring address delivered in St. Louis by Bishop Edwin V. O'Hara of Kansas City during the convention of the Catholic Central Verein of America and the National Catholic Women's Union. Other speeches made since we went into the war have reached a larger audience, but no utterance either by statesman or by churchman is more fundamentally valuable in war or peace.

Bishop O'Hara spoke of the employment of mothers—particularly young mothers in war industry. Characteristically not given to rhetorical over-emphasis, His Excellency on this occasion made no attempt to smother his indignation or to dissuade his wrath at the unnatural phenomenon of impressing into war-work women who in all conscience should be at home taking care of their children. "It is smugly planned," he asserted, "to set up a vast chain of nurseries under the patronage of the State to relieve mothers of their children while these mothers operate power machines, even on night shifts, in bomber plants."

Any such abnormal and unnatural procedure said the Bishop "should be the last resource of a suffering nation."

I need not repeat all the other vigorous phrases in that notable address. Every reader of this column must have seen it.

Here and now I would merely call attention to the fact that some 25 years ago, one of the major prophets of sociological modernism, H. G. Wells, made the very same suggestion which Bishop O'Hara now declares an imminent possibility. Mr. Wells used to insist that the chief obstacle to the development of a true civilization (meaning of course a Wellian civilization) was the fact that children were brought up in their own homes by their own mothers. We must change all that, he said. We

must establish State institutions, and stock them with boys and girls, indeed babies taken away from the vicious influence of fathers and mothers.

Mr. Wells, cynicism of ultra modernism, had not in mind the opportunity that a war would afford to put his nefarious plan into action. But perhaps he now welcomes the war if not for itself, at least as the occasion of trying the plan he invented a generation ago.

Invented? No, not invented. There were pagan philosophers, or at least one philosopher, Plato, in the fifth century B. C., who planned an Ideal Republic in which one feature was the removal of children from the home and their incarceration—let the word stand, incarceration—in children's commonwealths to be reared by the State.

So the ultra-ultra-up-to-date neo-modern must recast very latest sociological experiment terms not to be added; very, very old. Old, vicious, heathen, unnatural and abominable.

What the Bishop had in mind (I hope I do not intrude upon his thoughts) is that the war which scourges so many old-established institutions may destroy the absolutely basic foundation of Christian civilization, the Family, the Home, the Jesus-Mary-Joseph unity of father, mother, child. Already millions of fathers have been taken; now the suggestion is that mothers absent themselves and leave the children to the impersonal care of some bureau or department of the State.

The plan is hideous—to carry it out would be ruinous—to fight, as we say, for civilization, but to destroy while we fight would be an insane procedure. The Bishop does not use those adjectives, but he does speak in forthright denunciation of what he calls "the sad spectacle of progressive de-Christianization in contemporary society."

Occasionally, and indeed rather frequently, members of Congress ask and obtain permission to have printed in the Congressional Record, the text of speeches that have seemed to them important and valuable for our American life. I wish that Bishop O'Hara's speech might be in that manner preserved for future reference. But before it is committed to the Record it should be given in the National House of Representatives and broadcast to the four corners of the United States.

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Library Signpost

The Church's Harvest-Home

By Rev. Benedict Ehmura

This is the Autumn Ember-week. It is the Church's harvest-home. She rejoices in the fruits of the earth, in the great harvests that fill the granaries and the wineries, in the beauty of this "season of mists and mellow fruitfulness."

From dim antique times, men have always brought home their harvests with joy. Every literature has its harvest songs, exulting in the good earth, bounding and rollicking songs that dance like King David before the Ark of God's bounty.

Ember Wednesday celebrates the Church's harvest joy. She gathers her children under the mantle of Mary, the fruitful Mother of the Vine (the key-church of this festival is St. Mary Major's in Rome). Together with them she gives a thank-offering of the harvest to the heavenly Father, in the bread and wine which are to be consecrated into the sacrificial Flesh and Blood of the Savior. She invites them to sing with her as she exults in psalms of joy: (at the Introit) Rejoice to God our help; sing aloud to the God of Jacob! take a pleasant psalm with the harp . . . (at the Gradual) Who is as the Lord our God? who dwelleth on high, raising up the needy from the earth, and lifting up the poor out of the dung-hill? . . . (at the Communion) Eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves, because it is the holy day of the Lord: be not sad, for the joy of the Lord is our strength.

She reads to her children from the Holy Bible. First from that part of the Prophecy of Amos in which the great shepherd-prophet describes the Kingdom of the Savior in terms of the vineyard and the field: Behold the days come, when the ploughman shall errstrate the reaper, and the breeder of grapes him that soweth seed, and the mountains shall drop sweetness, and every hill shall be filled. And I will bring back the captivity of My people Israel, and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them; and I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

And then, because man lives not on bread alone, Mother Church reads to her children about the holy word which is the bread of the soul. She turns the Bible to the Second Book of Esdras, that portion where it is recounted how the man of God "brought the law before the multitude of men and women . . . and he read it plainly in the street that was before the water-gate, from the morning until midday . . . and the ears of all the people were attentive to the book."

But if our souls are to bear a harvest of good works from the hearing of the word and from the sowing of grace, they must be pruned and purged by fasting and prayer. And so Mother Church, after these readings, directs our attention in the Gospel to our Blessed Lord casting out the devil from the possessed boy, and saying to His apostles when they asked Him why they could not cast out the evil spirit, "This kind can go out by nothing, but by prayer and fasting."

Such is the Church's teaching and her joyous singing in her harvest-home liturgy. She rejoices in the harvesting of crops and fruits and grain. But even more she rejoices in God's harvesting of souls. As He gathers them into the granaries of heaven. With the eye of faith, we should see all men as God's fair field sown with His grace, waiting to become the golden wheat for harvest, the death-tine, the judgment-time, when the wheat will be separated from the cockle, and God's harvest be made full. The harvesting of earth always brings to the mind of Mother Church the harvesting of heaven. In the fall of the year she, too, has her vintage songs, her thrashing songs. She sings them with joy, in the

Ember Masses of September, the Christ-King-Feast, on All Saints; they are the jubilant harvest-harvests for the Church Triumphant.

Many people these days are thinking of the end of the world. The turn of events, no enormous, as full of perils and omens of anti-Christ, seems to be bringing the final prophesies to a head. I do not share their alarm. For one thing, it seems to me that some of the signs predicted in the end of the world from fulfillment. For another, the Church and the view the end of time with calm. To the Church, Christ's Second Coming is a consolation devoutly to be wished for. In her own and ardent youth, her expectation of Christ's return—His Parousia, she called it—consoled her thoughts. Read St. Paul's letters to the Thimotheans. Read St. John's Apocalypse. Remember that every Mass is a vigilant memorial of the death of the Lord, with His own. Remember the Lord's parables of the wise virgins, and of the faithful servant. The Church does not forget these things. She is the faithful Bride, who waits with devoted love and yearning the return of her Beloved. The days of harvest-home awaken her desire for His Parousia. With gladness she beholds the fruition of her Beloved's Vigilard, the ripening of His grain.

As we sing the songs of the Mother Church, and as we center into her spirit, we will come to see that the terror and evil of our age, when Death and Satan seem to be the only powers, are all under the sway of the Prince of Peace, and His harvesting goes on unceasingly, among our soldiers, among our distraught families, among the refugees, the poor, and the starving, gathering them into His harvest-home. His peace, His love.

FIVE and TEN Years Ago

—in the files of the CATHOLIC COURIER

From Sept. 16, 1937 Edition
"We must never think of any Catholic School in the terms of Catechism alone. It is a Catholic philosophy, perennial in nature which permeates all academic learning, it is a Catholic spirit which pervades the classroom always, it is the Catholic interpretation of life and death and eternity which is continually forming character in the learner. These are the reasons for the existence of Catholic schools," declared His Excellency, Bishop O'Hara in dedicating the larger Elmira Catholic High School.

From Sept. 16, 1927 Edition
As the Angelus bells rang out, the key was turned for the last time by the Rt. Rev. Mgr. Charles F. Shay, marking the closing of St. Patrick's Cathedral, historic edifice on Platt St. Rochester.

Completely renovated in Byzantine style was the historic Our Lady of Victory Church, Rochester, under the direct supervision of the Rev. Canon A. Van Der Meulen, C.S.B.C., pastor.

Selected

"God's might to direct me,
God's power to protect me,
God's wisdom for learning,
God's eye for discerning,
God's ear for hearing,
God's word for my clearing."

"May He support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then in His mercy may He give us a safe lodging, and a holy rest, and peace at the last!"—Cardinal Newman.

"Nothing does more harm to the progress of Christianity and is more against its spirit than race prejudice amongst Christians.—There is nothing more widely spread in the Christian world."—Jacques Maritain.

Quiz Corner

Why is there temptation under the Providence of God?

There is temptation under the Providence of God, because God has made man a free being and requires a voluntary service from him. For God will not force man to do good against his will.

Hence, there is need of free whereby man freely chooses or freely refuses this service of his Maker, and these tests are called temptations. Therefore, man will be perfected, not by escaping from temptation, but rather by victory over it.

When making the Stations of the Cross by oneself in the Our Father, the Most Mary and the others be to the Father, etc., enough to say, or just what prayer would you advise one to say when making the Stations?

When making the Stations all that is necessary is that you pause at each station, meditate for a few moments or more on the mystery which is commemorated. At the conclusion of the Stations you should say some prayer for the intentions of the Holy Father who graciously grants the Indulgences, though this is not necessary.

Is it wrong for a girl to marry with a virgin and veil even if she should?

Marriage is wrought and is purely a matter of fact and not a regulation of the Church. Hence there is nothing to prevent a girl to marry in that way, nor must it be taken as a sign that a girl has done wrong. She does not marry in a wrong and veil. That would be a judgment, because people should do marry in all sorts of ways. If a girl has done wrong, she is certainly not required to publish it to the world by refusing to wear a veil.

Should one worry if they are not certain that they made an act of contrition when they went to confession?

There is no necessity to make a formal act of contrition in the confessional. Contrition is a condition of mind and heart. The very fact that you went to confession indicates that you were sorry for your sins, that you had contrition. It is well to make a formal act of contrition while the priest is giving you absolution as a good means to settle our hearts to sorrow. The fact that you forget it in the confessional should cause you no worry.

Is it a sin to hear one's father's sins?

The father's sins, provided he have knowledge of an actual kind, it is a sin for a Catholic to consult each friend if he believes in their power. To consult them out of envy only or grudge will be a sin, according to the circumstances. It usually is according to the present occasion of sin.

How do the poor suffering souls help those on earth by their prayers?

Though the suffering souls can not help themselves, but depend on our prayers and on the intercession of the saints to impart the mercy of God and hasten their release from the pains of Purgatory, still they can and do make use of their prayers and supplications. This is done by virtue of the communication of the saints, that is to say, on account of the intimate union which exists among the saints in Heaven, the souls in Purgatory and the faithful on earth.

Is it a mortal sin to be late for Mass through one's own fault?

Certainly, if the intention is such that you are not present at Mass of the Mass to satisfy the Sunday obligation. If you are not present when the priest says the prayer called "the Offertory" before he receives the host from the chalice to offer up the bread and wine you do not fulfill the obligation of hearing Mass.

The proper Catholic attitude toward Mass is to obey the Church and hear the whole Mass, to be present when the priest comes to the altar and not leaving the Church till the priest leaves after saying the prayer of the last of the altar.

Spiritual Thoughts

"No ye perfect as your heavenly Father is perfect."

"Unto whomsoever much is given, of him much shall be required."

"The Church of God possesses nothing more admirable, nothing more holy, nothing more precious than the most holy sacrament of the Eucharist."

EDITORIALS

(Continued from Page 157)

"We must never think of any Catholic School in the terms of Catechism alone. It is a Catholic philosophy, perennial in nature, which permeates all academic learning, it is a Catholic spirit which pervades the classroom always, it is the Catholic interpretation of life, and death and eternity which is intrinsically forming character in the learner."

That is why these teachers of our children are making personal sacrifices to go to Aquinas Institute, Friday, this week. That is the essence of training the young for fitting themselves to take a rightful place in a true democracy.

A HOME-FRONT DUTY

"It is a struggle to the death to determine whether our way of life, our religion, all we hold most dear, will survive or be suspended."

Maybe we all have thought of this recently, or maybe given it a little more thought but it is imperative that this statement of Walter Reid Wolf, Acting Deputy State Administrator, Defense Savings Staff, Treasury Department be made a part of our everyday thinking.

It is not a clergyman who is calling upon us to think of this and act upon it. It is a representative of our great American government. To those in power the realization is deep-set that this global warfare must be won not only for victory itself but for preservation of those ideals for which the pioneers and founders of these United States of America fought.

Leadership in making these truths of the importance of War Savings Bonds and Stamps is demanded at this time as much as capable guidance on the field of battle. The men out there taking the brunt will have a terrific let-down coming if those of us at home fail in our duty.

A duty presents itself in making known that sacrifices must be made. We must with the same spirit that we enter the Holy Season of Lent or Advent, give up, that our fighting forces will not go down.

Called to sacrifice on material luxuries and conveniences, our government has given us the duty of investing in War Bonds and Stamps even to the extent of going without other things to do so. This phase of the self-denial program is not a hardship but a privilege. All the money that goes into these government securities will be returned to the investor with interest in a monetary way and with the full satisfaction that we are backing up the men on land, on sea and in the air.