

Library Suggest

Matters of October

By Rev. Benedict Edwards

Beautiful isn't it, the way Nature turns Fran- ciscan around St. Francis' Feast? Her green robe changes to brown and saffron, as she comes cheer- to the abscission of December. With marvellous chemistry, the Divine Artist turns all into the hue of fire for the immolation of November, like Abra- ham setting fire to the wood for the sacrifice of Isaac. But before the final harvest of red, Nature celebrates the harvest in Franciscan brown: and like a jewel in the ring of these lovely days is the Feast of the Poor Man of Assisi who praised God for flowers and fruits and trees, for sun and moon, for fire and water, and for all His wonderful works.

Don't we Catholics owe it to God to use Nature as an instrument of praise? Especially now, when men are making a titanic effort to mold Nature's gifts into instruments of death and blood-fury. Are we the least bit uncomfortable, when we ought to be downright aghast and appalled, at seeing our nat- ural powers so diverted, so converted, so wasted, so turned against our brothers and away from God's peace? Necessity if you will. But an evil neces- sity; not something to sell out souls to, and some- thing to make us forget the very name of Christian, unless we are wholly visited by the brutish drive of the war tempo.

Let's do what we have to in what Christopher Dawson calls that "judgment of the nations." I'm not pleading anything against the war effort. But I insist we have our souls in keep. We have to pre- serve our wholesome view of life. We have to see Nature still as God's handwork and the instrument of His praise. We may not let the miracle of Oc- tober pass unregarded and without its witness in the fever of war.

Only as men of peace, like Francis, can we ob- serve and use God's gifts for His service. Soldiers and defense workers can be men of peace. They can have Franciscan hearts. I'm not talking through my hat. I know soldiers and defense workers who are men of peace, their minds are set on God and His charity and their thoughts like God's, are "thoughts of peace, and not of affliction." Such men are not many to be sure. But they are a chosen guard who have made up their minds to pre- serve their souls from the contaminations of war. They are to be found, I'm sure, in every city, as they are in ours. They remind one of the ten just men for whose sake God would have been willing to spare Sodom and Gomorrah.

Read The Franciscan Message to the World Gemell Chesterton

St. Francis of Assisi Life of St. Francis of Assisi

Fr. Cuthbert

Books on October Saints: Oct 3 St. Theresa Her Autobiography, and Ghcon's The Secret of the Little Flower.

Sursum Corda

Word 'Standards' Again

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

There's that word again "Standards." What's wrong with the world? Standards. What's right with the world? Standards. What's the cause of the chaos in the world? Standards. What can produce order out of chaos? Standards. The present global war is a war of Standards. Men talk of ideologies. An easier and better word is Standards. Ideologies or mere philosophies. Standards are norms of con- duct based upon philosophies. Philosophies don't fight. At least they don't fight bloody battles. Philoso- phies put on a kind of shadow boxing in clubrooms, lecture halls and debating clubs. But when some- body makes a standard of action out of a philosophy and starts to put it into practice, the result may well be war. That is what is happening now. One stand- ard is at war with another.

It might be truer to say that such is the situation as we see it. How some other people see it, or some other nations, we cannot pretend to say. It is not humanly possible to get into the mind of other men. The mentality of nations remains a secret from us. But in our own country, those who make the most acceptable plea for the justice and the importance of the war insist that it is a battle to the death be- tween the "traditional" that is to say the American standard of right, law, virtue and the pagan standard. As philosophies, Christianity and paganism have been in conflict in the universities, on plat- forms, in the pulpit, in controversial conversations. The traditionalist, that is to say the believer in American civilization, has always held that there is a Right and a Law and a Standard of conduct above men and nations that the Standard is fixed, immu- table, universal, eternal. In fact, the Standard is God. God revealed in the Decalogue. God revealed in the Gospel. The protagonists of paganism, on the other hand, have been teaching in lectures and books and magazines for two or three generations, that there is no permanent standard, still less a divine, sacrosanct, inviolable standard of conduct. The standard, they say, is not God but the mind of man. Man changes his mind and the standard of his con- duct changes; with him. Which standard is right? The one he had formerly or the one he has now? The one promulgated at Sinai and in Galilee or the one held by the "moderns," the "liberals," the "en- lightened?"

The pagan would have explained that the only right standard for a man is the one he holds today. The standards of our grandfathers were right for them. But if we follow the standard of our grand- fathers it is because we have become stabilized, crystallized, ossified. Ethics, they say, -that is to say the philosophy and the rule of conduct - is not dead, but alive. It changes from generation to generation, and we must change with it. To hold the ethics of a by-gone generation is immoral. Yes, im- moral. "Morals," they say are "mores." "Mores" are customs, habits, Standards. Good morals are the morals of the time in which we live. Bad morals for

Oct. 8: St. Bruno The Gift's Holy Mass, by Fr. Martindale.

Oct. 10: St. Francis Preach The Creation of the Universe, by Margaret Taw.

Oct. 12: King St. Edward What Are Saints? by Fr. Martindale.

Oct. 13: St. Teresa Her own writings, espe- cially The Interior Castle, was Honorata's St. Teresa Recreated in Her Writings; Herland's St. Teresa of Avila; Alharran's The Heart of Her Soul.

Oct. 17: St. August Mary These Three Hearts, by Margaret Taw; The Secret of St. Margaret Mary, by Henri Ghcon.

Material on the other Saints of October may be found in Butler's Lives of the Saints or in the Catho- lic Encyclopedia.

Catholic Stages Department BORN IN BETHLEHEM

A Sequence of Nativity Dramas A beautifully written series of seven illuminations By Francis X. Talbot

on the beginning of Jesus' life, based upon Gospel words and facts. Told with simple tenderness, each play reconstructs an episode of the Divine history without recourse to embellishment. They may be produced without scenery, and may be used in class- rooms. Simple, economical dialogue makes memoriz- ing easy.

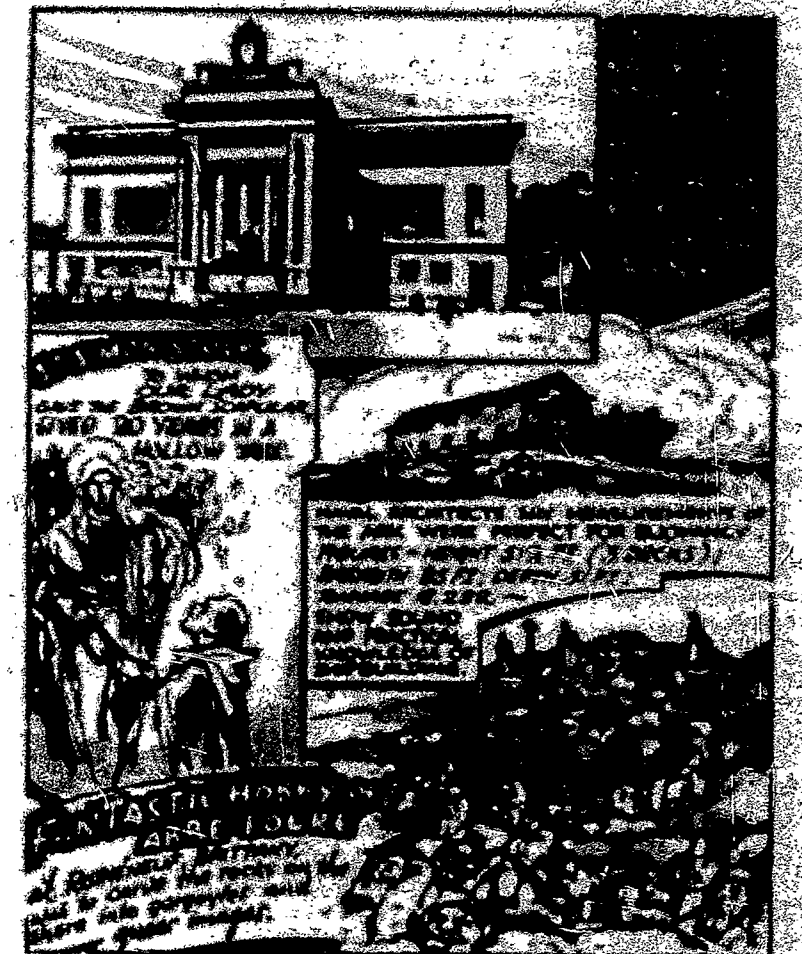
Synopsis: The sequence begins with Gabriel's announcement to Mary. The unborn child from Nazareth to Bethlehem, then to Egypt, and the period concludes with the concealment of the Child among other children in the town of Heliopolis.

- The individual dramas are: 1-THE PROLOGUE: 2M, 1F; 10 minutes; GABRIEL announces the tidings to MARY. 2-UP ROM NAZARETH: 2M, 1F; adult, adolescent; 10 minutes; Nazareth neighbors bid farewell to MARY and JOSEPH. 3-DOWN TO BETHLEHEM: 2M, 1F; adult, adolescent; 10 minutes; MARY and JOSEPH arrive at Bethlehem, find shelter in a shed. 4-OUT ON THE HILLSIDE: 2M, 1F; adult, adolescent; 10 minutes; JOSEPH hears the voices of the CHILD as shepherds see the light of heaven. 5-AN INTERLUDE: 2M, adult; 10 minutes; jealous HEROD commands SOLDIERS to murder the Child whom his subjects are worshipping. 6-SUNSET TO MOON: 2M, 1F; adult, adolescent; 10 minutes; JOSEPH, MARY, and the INFANT es- cape from Herod, seek safety in another land. 7-AM OTHER CHILDREN: 2M, 1F; adult, adolescent, children; 10 minutes; In the Egyptian town of Heliopolis, JOSEPH and MARY find a haven for JESUS.

Production Notes: Type: dramatic episodes Sets: no scenery required Playing Time: 1 1/2 hours in entirety Costumes: Biblical Direc- tion: simple Production: simple requirements. Source: Longmans, Green & Co., 114 Fifth Ave., N. Y. C. In SHINING IN THE DARKNESS, dramas of the Nativity and the Resurrection; 13 plays in the volume; Copyright 1932, all rights reserved. Con- sult publisher for royalty and production. \$2 a copy. (Acknowledgement for this digest to National Ser- vice Bureau, WPA Federal Theatre Project.)

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY



Feast Days

- Tuesday, October 11 - ST. EDWARD THE CONFESSOR. Wednesday, October 14 - ST. CALLESTUS. Thursday, October 15 - ST. TERESA OF AVILA. Friday, October 16 - ST. MARI WIG. Saturday, October 17 - ST. MARGARET MARY. Sunday, October 11 - ST. TAU- ACHUS AND HIS COMPANIONS. Monday, October 12 - ST. WIL- FRED.

EDITORIALS

(Continued from Page 10)

Wickersham Commission made a thorough and scientific study under government auspices of the whole situation, and condemned prohibi- tion roundly for all the evil it had brought on the country.

May the sensible people in and out of the halls of Congress be ready to defeat any attempt to re-enact this old corpse of prohibi- tion! May those who deal in alcoholic beverages and those who use them, show by their moderation that the right way to meet the liquor problem is through the conscience of the individual.

Patriotism will keep all but a few fanatics from injecting this lost cause into a country already fully occupied with problems concerning the winning of the war.

C. Y. A. MEMBERSHIP DRIVE

The Columbus Youth Association is the organization that manages and directs the youth activities of the Columbus Civic Centre. Through it the facilities of a well-equipped athletic building are made avail- able to the young people of the community. The annual drive for memberships is now on, with earnest workers soliciting the support of men and women all over Rochester and vicinity.

War conditions increase the danger to the morals of our young people. Supervised recreation means much in planning programs for the spare time of the young. Character building agencies everywhere have a distinct responsibility at this time. Father Vogt and his co- workers in the Columbus Youth Association are doing their share for the youth of this city. Their work is made more effective through an increase in memberships. Each membership possesses one day for the C. Y. A. Friends of youth will be glad to support the work of the C. Y. A. by the patronage they give to this drive for memberships.

WHOSE SON WAS LYING SICK

Sickness assails all. No home is immune to it, no family is free from it. High and low, rich and poor, how before its visit. Some- times it is the means of turning one's thoughts away from the pressures of worldly interests. It teaches pride to turn to God. It teaches avarice to look to the God of all riches. It teaches the self-sufficient to seek from God the help He alone can give. So in today's Gospel it turns the mind of the royal official to Christ; perhaps he had given little thought to Him and His work; he was too busy. Christ was un- important. Until his son lay sick! Then he was not too busy. Then he found that most important was the Christ who cured others, who could also cure his son. That lesson of sickness brought humility to the royal official; the cure of that sickness was the occasion of bring- ing saving faith to him and to all his family.

Must we wait for sickness to learn our dependence on God? Must we await the merciful laying on of the Saviour's hands before we learn the goodness of God? Why not know now, learn now, to lean on God, to ask Him to be near us ever? Our humility, our faith, our devotion, should be of the present. Blessed are they who serve God from the earliest days of their lives.

you are the morals of the past. Such has been for some time the favorite idea in "centers of learning" which reject or ignore God and with God any such thing as Everlasting Right.

Now one step further. If there are different Stand- ards of morality for different times, are there also different Standards for different peoples? If Stand- ards vary with time do they also vary with place? If there is an ancient standard and a medieval standard, is there also a present-day standard and a future-day standard?

If so, let's go on. Next step, is there a Standard for Aryans and a Standard for Semites? If the answer to all the previous questions has been "Yes," how can the answer to this last question be "No." But if the answer to the last question is "Yes," you have surrendered to Hitler. He holds that our Stand- ard, the Standard for which we are fighting is Semitic. It came from Palestine. Whatever elements in it are not Semitic are Mediterranean. Let the Semites hold to the Semitic standard if they can. If the Mediterraneans wish to hold to the Mediter- ranean standard, let them do so if they can. But for Germany and for all the countries that Germany conquers there shall be the Gothic standard, the Aryan standard, the Germanic standard. According to the standard anything is just and good and right which provides the desired result. Anything is good which succeeds. All is meretricious or unmerciful, call it civilized or savage, if it gets results it is good.

With that Standard we are at war. But we must not imagine that our Standard will have achieved victory when we defeat the particular brand of paganism that is called Nazism. There remains a world of paganism in all countries. The pagans are those who preach or who believe that there is no eternal, everlasting, immutable Truth or Right, and hence no permanent universal Standard. All who ignore God, or deny God are guilty of that crime against civilization. They are on the side of Nietzsche, Treitschke and Hitler, no matter where they live, even if they shout themselves blue in the face in condemnation of Nazism. (Copyright, 1942, N. C. W. C.)

FIVE and TEN Years Ago--

-in the files of the CATHOLIC COURIER

From Oct. 7, 1937 Edition

Dedication of a newly completed and modernly equipped parish school building was to take place in conjunction with the Golden Jubilee of St. Joseph's Church, Wayland, on Oct. 9, 1937.

From Oct. 7, 1937 Edition

Arrangements for opening a new St. Bridget's Church following a disastrous fire were being made by the Rev. Gerald T. Brennan, pastor.

"A rebash of irresponsible charges that have been since discredited," was how the Rt. Rev. Mgr. Michael J. Ready, executive secretary, N. C. W. C. answered the "open letter" published by 150 Protest- ant clergymen, educators and laymen attacking the Pastoral Letter of the Spanish Hierarchy on the civil war in Spain.