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When Shall We Begin?

by Rev. Remodel Limens

Descender in pointably heary for most, pinpin. We should all of an intelligation before a more to Marking have about most things, but one things is mentful. Cabernine, there things have greetone days of the chimbing up to Christman will limbe out in cuttle function. We shall have failed to gain the cuttle function. We shall have failed to gain the true Christman spirit, in the unity way in which it days he fally gained—by quiet and modificative foring with the Church degring and defront propositions. He matter have been a failed to the cutter of modification and correlations of mod false time out for Many and modification descing this Advent time.

Good cover-all books for this purpose would her the Missist (of course), preferably the St. Androws Missist (of course), preferably the St. Androws Missist (of course) profession and communitary, the Missist Reviews, published by the Liturgies Prose of Collegaritie, Missis, for Nist; The Year of Our Look, by Emillians Looks, with its excitent about complexs on the Sandays and feasts of this present season; and The Laguages Christian Looks, by Ernaut Oldmendow. There, too, no good Cuthelle will want to miss some reading out of the prophilitialized in the Old Testament of the Rible; for English the great spokesman of the Caurch's Adventy coursings.

As to the Saints of December, there are not many wise have books written about them in English. Here are those I remember:

Doc. 2: ST. FRANCIS NAVIER. . There is a

Dec. 2: ST. FRANCIS NAVIER, There is a good biography of him by Macgaret Yeo, and tage by Theodore Maynard . . and a play by Paman called A Saint in a Hurry.

Over 4: ST. BARBARA... Not a biography, but a grand poem by Chesterion, The Bulled of St. Barbara... She has for long been, for some obscure reason, the patroness of guzmers. May she project our soldiers on all their dangerous missions?

Dec. 6: ST. NICHOLAS... I feel there must be

Dec. 6: ST NICHOLAS . . . I feel there must be much on this attractive saint who on dominated the imagination of the Middle Ages and has come even to our own day though quite unrecognizable now, as Santa Claus but I am not acquainted with it.

as Santa Claus but I am not acquainted with it.

Dec. 7: ST. AMBROSE... Some day not far away, someone is going to make good the regrettable gap in English biographies of this magnificent Bishop of the fourth century who left an indelible and treasurable mark upon the Church. In the meantime, we can read about him in Church Ristories, and best of all in the affectionate memoirs of him given by his pupil and son-in-Christ, St. Augustine, in Books 5, 5 and 3 of the Confessions.

Dec. 8: PEAST OF THE IMMACULATE CON-CEPTION OF MARY YOU might read Many of Jerisalom, by Jean Ravennes. Or Pather Lynch's A Weman Wrapped in Silence. Box. H: E'. LIVY ... The Vagin-Martyr or impressed the early Christians that her posts comment to the carry Christians that her posts comment to the later than the characteristic ... I likely later a subset character on her in Father Humarite's Resident

Box. 30: CHRISTMAX, THE BIRTHDAY OF OUR LORD. There are some Christman collections in the Catholic Evidence Library. And there is being Lard Channel's very fine asticology. I Christman Lard Channel's very fine asticology. I Christman Lard Channel Lard Channel.

Person ST. JOHN THE SYAMURISE', 15 There is a few bidderies study, simple and determine to the Committee of the Committee of

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The following backs have recently been about the Catholic Evidence Libeary, Colombias Civic Control Libeary, Colombias Civic Colombias Civic Colombias Civic Colombias Civic Colombias Civic Colombias Civic Ci

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NEW HOPE A so by Ruth Suckey
YOUNG JOHN TAKE OVE
A now by Etizabeth Jordan

Applingraphy by Labeth Laura Adams
ATHER E OF ARAGON . Carret Mattheets
Not offer, week the color will be deroted to

=Sursum Corda=

The Just Waging Of War'

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

That phrase is the heading of a chapter in Gerald Vann's Morality and War. More than once in this column and a dozen times elsewhere I have expressed the opinion—call it rather the carefully considered judgment after years of reading that Father Vann of the English Dominicans is as competent a philosopher as there is on either side of the Atlantic. "There's nothing he has touched that he has not addried" said Samuel Johnson of Cliver Goldsmith May I be permitted to plagiarize and Galdsmith May I be permitted to plagiarize and touches that he does not clarify. In that he is a true Thomist Unless a man writes clearly he is no Thomist.

In the chapter referred to Father Vann makes the point that even after a war has been entered into justly it may be waged unjustly. He quotes Rose Macaulay who had said "whatever other nations May do we as human beings who value eivilization cannot sanction savagery." She had in mind the use of particularly horrible respons. But Mr Wickham Steed replied that "there is no essential difference between he was and arrows. Greek Fire, bosting oil, molten lead and other weapons employed of old, and mustard gas phosgene, Lewisite, thermite bombs flame-throwers and similar modern weapons." He went on to say that nations will not fight with boxing gioves and that "there is no limit to what men will do"

At that point Father Vann contributes the comment there is no limit to what men will do, but there is very definitely a limit to what men may do" and remain within the bounds of moral theology. With that distinction as a starting point, the learned Dominican proceeds to the fundamental moral principle "it has always been held the means in Catholic theology! that the only limit objects of attack as far as buman beings are concerned are the combatants, it has always been held that the slaughter of non-combatants could be excused only if it were not deliberate and directly willed." But "today," he says, "the civil population is the object of deliberate and willed attack." He quotes Marshall Petsin, General von Altrock and Major Sherman Miles, all of whom agree that in modern warfare the extermination of the civilian population is directly simed at

As a matter of fact Father Vann quotes half a dozen other authorities, military or political, who justify direct purposeful attack upon the civilian population of the enemy. Especially if the enemy has committed similar acts. Father Vann in reply says quietly "Christian theology is more exigent" and quotes from "A Code of International Ethica," "no violation of any prescription of positive law by one of the belligerents will ever entitle the other to free himself of all the laws of war and revert to the most cruel methods of primitive barburism." And he adds "the slaughter of the innocent is not a question of positive law but of mainful law." Positive law may charge with times and caustoms, but natural law is part of the Eternal Law of God.

These who wish to pursue the millect may read

or more first hand authorities terred to by Father Vann in his "Morality and W" I remember also an article on "Reprisals" in the condon "Largy Review" for December, 1940, and reply in the same magazine for February, 1941. The magnetic for February, 1941, the magnetic is the prediction in our American press with including frequency of late that Hitler in desperation to late that Hitler in desperation of poison gas—perhaps a more than any previously known. It present to the use than any previously known. I present they explain, he fears to commence the kind of gams because he fears represals. But he had the tide turns be may throw all discretion to the winds and eat those with all he has, no mail to know barbasic or cruel a weapon it may be

cruci a weapon it may be.

And what shell the Aliced ations do in that
event? Ask the man in the strict; ask the man in
the armed services; ask the altegists; ask reen
the asual philosophers and more lists. They will all
answer: Do what the enemy do. If he games pur
civilian population gas his civil an population.
It sounds like common sense; But the problem

it sounds like common sense; But the protient arises from the fact that no Calhelie moralist will admit that one man may commit a sin because another does, or that one nation may justly do a criminal and barbaric deed because its enemy has already done it.

ready done it.

The theological principle puts us at a disadvantage? Of course But we have to hold to fundamental ethical principle even if we perish. The Holosce protested against the bombing of civilian populations in the Spanish Wars and Father Vann quotes in support of the Papai utterance the declaration of a French Catholic Society to the effect that "no strategic reason can justify the methods of total war employed against non-combatants," and that the "the massacre of non-combatants becomes if possible yet more revolting when the leaders responsible invoke the cause of Christian civilization." Obviously what is said of bombing may be said with emphasis of gassing.

It puts a civilized nation in a predicament. But

It puts a civilized nation in a predicament. But so did the methods of the Iroquois and the Sloux when they fought the American pronects. Those pioneers did not resert to savagery. Neither must we. We may be fighting something worse than Indians. But we shall have to win as civilized Christians. (Copyright, 1842, N. C. W. C.)

FIVE and TEN Years Ago --

From Dec. 2, 1832, Edition
Called Doutscher Marien-Ritter-Orden (German
Order of the Knights of Mary) existence of a Catholic laymen's organization paralleling the Knights
of Columbus in America was revealed in an article
in the Auguburger Postellung, Catholic daily newspaper.

There will be an essential opposition to birth control as long as there is a single Catholic Christian." This vigorous challenge was suried by the Rev. Ignatius I. Cox. S.J., at a crowded mass meeting in Drans Memorial Auditorium. Elmira, sponsored by Catholic organizations. Father Cox was supersting Mrs. Katherine Hepburn's previous advocacy of birth prevention at an Elmira meeting.

Parchase of the M-acre George H. Clark Farm in Descry Avenue by the Diocese of Eochester was con-

SIND-KONN FAME IN CALABA E

Feast Days

Manday, Dec. Land ANDIGHT, BURNOP, LATE CONCENTION PLANT OF THE PARTY OF THE PARTY

EDITORIALS

Continued from Page 33

Advent has its projectial program, but it is a program founded on joy in the coming of the Christ. Its four weeks offer me a descriptional opportunity which we should not let slip. "Prepare 30 the way of the Lord: make straight His paths"!

HOLOCAUST

Horror fills the mind at the contemplation of the great less of life in the Boston fire. Death through intring, through influential through panic, came auddenly and without warning on ever screen hundred people! War dulls the semilatities, hardens the soul at the ever recurring tale of thousands upon thousands of men dore to doubt in battle on land and sea. But no power can take near complenity the hurror of this stary of nearly five hundred that went down to death for from the path of war, for from the wound of battle.

Our prayers and sympathy to the benessed. Our hope that aidings it is everywhere will look carefully to proper protection of people in public places. It comes easy to us to take everything for gamed, to trust implicitly to safety arrangements wherever we go. This iraguly should lead people in every community to insist that careful and constant attention be given to maintaining safe conditions wherever people gather.

MY MESSENGER

Great was the dignity of John the Boptist! From the tipe of the God-Man, Jeans Christ, came words of praise of John such as sens never before spoken nor since of any other. A man of sheding chapacter, a strict master of himself, an ascetic, a stern preactor of the word: a prophet, and more than a prophet. John was the measurest

actor, a strict master of himself, an accepte, a stern preactor in the word: a prophet, and more than a prophet. John was the measurement to prepare the way for Christ's public reaching of selection.

My Messenper!" (nod the Fulber had green him his principal lates the soul of John went the divine command. Years of persons and prayer and meditation on God's fruits: years of deciling in the divertional properties of mean resource configure all of a lifetime spent in preparation to do God's will, to licest ford's measure, to make ready the path before the Hederinger; this was the measure of the spiritual stature of this Messenger of God!

John in prison knew the works of Christ, knew the preacting of the Master. But as God's great messenger, he sent his own followers as messengers to Christ, to sek Hun if He was the Messadi or must men wait for another. John would have his followers know by personal contact the Divine Person of Jeons Christ.

"My Messenger." God sends John to its during this Holy Sessing of Advent to bring us His message of assured saturation through faith in Christ. John's message to us is to prepare in our learts the way of the Lord. John would send us to Christ, to find pardon for six his secretary confession, to find new grace in devout receiving of Holy Communion, to find peace with God in sincere repentance of Hig. May we have the grace to act on his message in a way to make use