

Thank God—I also—on an American—David Webster.

Rev. Dr. Owen B. McGuire

What's The Name?

It must appear strange, something of a paradox, to inquire what is the name of a saint who was canonized 18 years ago? And stranger still when we remember that even before her canonization she was spoken of in the whole world; that since her canonization she has been given a special Mass and office and a Feast Day, on a fixed date, the celebration of which is obligatory throughout the Universal Church. Yet such is the case with the popular Saint of Lisieux. We have still to ask: What is her name?

In the first place, what is, or should be, in English, the form, the spelling, of the name she received in baptism and which she retained when professed as a nun in the Convent at Lisieux? In his Introduction to David Lewis' translations of the Autobiography of St. Teresa of Avila, Father Benedict Zimmerman (the most learned Carmelite who has ever written in English) wrote in 1910: "It is necessary to say a word about the spelling of the name Teresa. In Spanish and Italian it should be written without an 'h', as these languages do not admit the use of 'th'. In English also where this combination of letters represents a special sound, the name should be spelled with 'T' only. But the present fashion of thus writing it in Latin, German, French and other languages which generally retain the etymological spelling is intolerable. The name is Greek (its origin) and was placed on the Calendar in honor of a noble Spanish lady, St. Therasia, who became the wife of St. Paulinus of Nola." Father Zimmerman repeats that paragraph in his article "Saint Teresa" in the Catholic Encyclopedia.

In the first place what Father Zimmerman considered "intolerable in Latin" in 1910 is in fact today not only tolerated but approved and prescribed by the supreme ecclesiastical authority. Both in the Breviary and in the Missal for the Feast of the Saint of Avila and of the Saint of Lisieux the name is spelled Teresa without the "h".

In the next place, the name in English should be written (and pronounced) Teresa. It does not matter how it was written in Greek, or Latin, or in any other language. The same rule must be applied to proper names be they names of persons or of places—derived from foreign languages as that which is used for common words when they become domesticated, as part of the language. It is characteristic of the English language to take words from all languages, but once they have become thoroughly domesticated, to spell and pronounce them in its way. To prove that it is not necessary to quote examples of common words. They fill half of Webster's Unabridged. But it is equally true of proper names: Mary, Peter, James, John, Andrew are all names derived from foreign languages, but become English in form by long use. So, too, names of places—Rome, Cologne, and the rest.

This rule must be applied to the name Teresa. It does not matter what was its origin, nor how it was written in Greek, Latin, or in any other language. It came into English directly from the Spanish. In Spain, it appears, it had been a fairly frequent name before it was given to St. Teresa. There are three or four of the name mentioned in her genealogy. One of them was her grandmother after whom she was named. After her canonization it spread all over Catholic Europe, came into England. It became a frequent name in Ireland and has remained so. In my own family connections there are half a dozen Teresas. It has always retained that form. It has become domesticated. There is no sensible reason for changing it now.

It was the name given in baptism to the Saint of Lisieux. In the Martin family there had evidently been a great devotion to the Saint of Avila. It is shown in the story she tells of how her father, if Saint Teresa was mentioned in the Sunday sermon, would turn to her and whisper, "Attend well, my little one, he is speaking of your holy patron." More pathetic is the story told by her biographer. Along with the name Teresa she had been given several other names in baptism, which is customary in France. One of these was Frances in honor of St. Francis de Sales. As a baby she became so ill that they began to despair for her life. Her mother's sister, a nun in a neigh-

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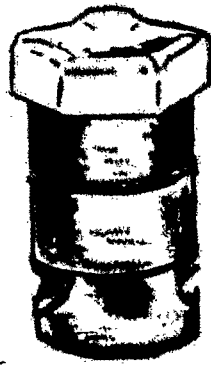
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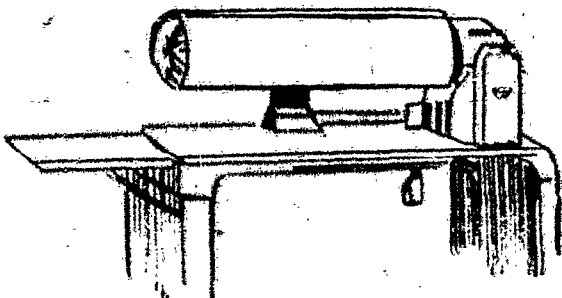
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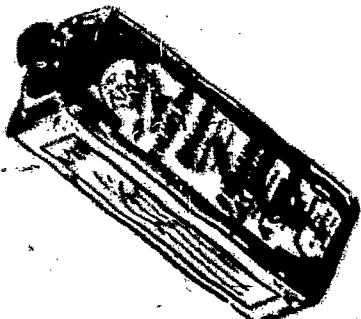
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Catholic Near East Welfare Association

The Holy Place

In the "Holy Place" of the Jewish Temple stood the Altar of Sacrifice. We have, in the Mass, the reality which it foreshadowed. In thanksgiving for this blessing give an Altar to a chapel in the Near East by a donation of Fifty Dollars.

CARDINAL COMMENDS CHURCH UNITY OCTAVE

His Eminence, Cardinal Tisserant, Secretary of the Oriental Congregation, recently broadcast an appeal for a wide observance of the Church Unity Octave—Jan. 18 to 25. This period of prayer has for its object that all men everywhere may be part of the One "old under the One Shepherd."

Cardinal Tisserant particularly noted the growing observance of the Octave by the separated from the Holy See and recalled that this devotion was originated by one who was not at the time a Catholic—the late Father Paul James Francis of Graymoor.

Every year more and more persons keep this time of prayer, recognizing that the unhappy divisions among Christians are a great hindrance to the spread of a social order based on Christ's teaching. Only by an acceptance of Christian Authority can this come to pass.

Naturally, we of the Catholic Near East Welfare Association strongly urge the keeping of the Church Unity Octave. Our purpose is to aid in bringing about the return of the 100,000,000 Separated Christians of the Near East to Catholic Unity. All our efforts are devoted to that end. And we know that "more things are wrought by prayer than this world dreams of."

So we urge all our members and friends to pray from Jan. 18 to 25 for the intentions of this Octave. And we urge all Catholics not yet members of our Association, to show their interest by joining. Membership is enriched with many spiritual benefits and the dues are only One Dollar a year.

EASTERN CUSTOMS NO. 4

The Armenians celebrate on one day the Feasts of Christmas, the Epiphany and the Baptism of Christ. Since their calendar is several days behind ours we find them keeping Christmas some time after the middle of January. However, their belief in what these days stand for is the same as ours—both among the Catholics and the Separated Armenians.

OUR LORD'S PRESENCE

The Sanctuary Lamp indicates our Lord's Presence in the Blessed Sacrament. Many of our chapels need Lamps. You can give one for only One Dollar.

THE CHURCH'S FUTURE

Humanly speaking, the future of the Church in any land depends on having enough priests. It is very hard for the people to keep the faith as they seldom or never see a priest. In many parts of the Near East there are not nearly enough Catholic priests of the Oriental Rite to minister adequately to the people. We are trying, therefore, to help worthy poor boys who want to become priests in the Near East. The course in the seminary is six years. Will you help see one of these students through? One Hundred Dollars a year is required.

WHAT IS A PHOLONION?

A pholonion is the chief vestment worn by a priest of the Byzantine Rite. It corresponds to the chasuble of the Latin Rite but is much more widely used. It is, of course, a part of every set of Byzantine vestments. You can provide a set for Twenty Dollars.

FOOD SHORTAGES

We are beginning to find out what it means to have shortages of certain kinds of food. That is an old story in the Near East, not only certain foods but often any food is hard to get. The good Sisters in the orphanages do the best they can but it is difficult to provide enough to go around. You can help by sending us Five Dollars. It will feed an orphan for a month.

PICTURES POPULAR

Pictures of our Lord, His Blessed Mother and the Saints are very popular in Oriental Churches. They are the first thing the Separated people look for on entering an Eastern Catholic Church. Help us to provide them for our chapels. Five Dollars will buy a large picture in the Near East.

A MEMORIAL

Would you like to erect a memorial to some loved one? Have you hesitated because you thought it would be expensive? In our Near East missions many inexpensive articles of church furnishings are needed which would make suitable memorials. We will gladly send you a list of such articles to help you decide what to give. Whatever it is, your beloved dead will be remembered in the chapel to which the article is given.