

The White Horse Of the Apocalypse

By Rev. Benedict Hanson

(Note: This editorial from the March 5, 1943 issue of The Catholic Courier describes a situation of such immediate and urgent necessity that it ought to be printed from the headlines and broadcasted through every radio station in the country. I know there are only a few who think it worthwhile to read this column; but even those few will be just as many more when the message will be between the ears of a reproducing device.)

The situation is so simple you have to thank yourself to believe it is true. Canada and the United States are bursting with surplus wheat. The Argentine and Brazil are bursting with surplus meat, and would be delighted to find a market for their milk. Swedish merchant ships are tied up at the wharves without cargo, with nowhere to go. Credit balances are rotting away in the accounts of various governments in exile. And all over Europe children (we won't talk about adults) are starving.

What does a starving child lead to? Starvation, of course, it can produce death. But unfortunately it very often does not produce death. It produces human beings who can at some later date demonstrate their physical strength by adequate food, but whose nervous systems are forever altered and beyond the reach of anything but a blind obedience for force and a desire for vengeance against mankind. The experience of the last twenty-five years has proved this, seriously in the case of one generation of German youth, which suffered such a severity of starvation as is now being lived so much severely of starvation as is now being suffered this instant, today, this hour, by youth in France, in Belgium, in Holland, in Norway, and (Russian Relief please note!) in occupied Russia. These are the children our children will have to live with. These children will like to destroy, they will love strength, and brute strength. They will have airplanes that will span the Atlantic, and the Chicago children will have airplanes that can span the Pacific. And they will remember who had the full granaries, and who kept those granaries levelled. They will remember, but they will be incapable of reason; and since they will remember badly, they will remember even worse things than we have let happen.

Unless we allow (for we need do nothing more than allow) the surplus wheat we own, the surplus meat and milk South Americans own, to be bought for good money, to be shipped in its vessels, to go under unimpeachable supervision into the hungry mouths which now look up and are not fed.

What is quite beyond belief is that no one is openly opposed to our taking the only steps which can possibly spare our children from a calamity and a threat infinitely greater than the present threat. No one has lately said a word in argument against this use of what surpluses there are as insurance against a dire future for those most dear to us. To Christians no one has spoken against this clear-cut obligation to charity.

Why then are the Swedish ships not getting up steam? Why then are the grain merchants of Chicago and the proprietors of Argentine haciendas not depositing checks from the Belgian and the Dutch and the Norwegian and the Polish governments? Why is the International Red Cross able only to brawl how little it can do? Why does the French "Secours Quaker" say that it has not enough milk and vitamins to last till spring, even for the most desperate cases?

Many men and women who have seen the horror at first hand are asking themselves these questions. And there appear to be only three possible answers. A few obstinate and obtuse highly-placed British officials, who seem to think that to change your mind is a sign of weakness, stand out against the noblest and most enlightened of their compatriots. A few selfish Americans get panicky because they cannot have as many cans of tomatoes or pounds of coffee as they would like, and come to the conclusion that all surpluses are mythical. And the Russian inner circle must believe that a starved population, with its mass psychology, will always prefer to accept Communist leadership, will never prefer a leadership so vastly less humane than either Communism or Fascism that we can scarcely conceive it, a leadership purely anarchical, savage, brutal, a leadership which the depths of our own being tell us can exist, though we have not seen it.

Against this small, hard core of blind folly, there is only one effective remedy. It must be dissolved in the acid of popular indignation and resolution, that our children shall not have to suffer worse than the worst any of today's men and women have suffered; that charity shall not quit the world.

I find some particular devil, maybe old Screw-tape himself, nudging me with a counsel of frustration, at this point. If I can make out his sniffling syllables, he seems to be asking me, "Now what good is that editorial going to do? Who's going to do anything about it? Doesn't it admit that the whole works are being held up by a few key-men? What do you expect your readers to do about it? And are you forgetting that we have a pretty assortment of infernal agents working on them, too? Better relax and admit that this week's column is a discard even before it's printed."

But one thing old Screw-tape, or whatever he is, does not seem willing to admit, is this: There are some readers who will not only read that editorial, but will also stop to reflect. They will say, "Of course, it isn't up to me to sign the orders that will release food for Europe's starving children. But it isn't a complication of arrangement which is holding things up; it is a complication of spirit, a lack of vital charity. And that is something I can go to work on. For I have a power of telepathy of prayer. I'm going to get to work right away today, and every day . . . praying as intensely as I can, focussed like a burning glass: 'Send forth Thy Spirit and they shall be created; and Thou shalt renew the face of the earth.'"

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people of the world to join in this new struggle. His five principles are the first five millionaires on this globe, gifts to the Holy Land of the Spirit. They provide for a national, national tranquility, even as the five points made provision for Italy's final peace.

The five principles must serve as the basis for the post-war world, all barriers created by prejudice, error, ignorance, and by a long tradition of socialization of thought, feeling and action. Our next editorial will consider the five points of social reconstruction which Pope Pius XII emphasizes as essential to true national peace as a foundation for international peace.

THAT THESE MAY EAT!

All America is in food-outstanding news. The conditions have deteriorated production and distribution of food by all its varieties. One hundred thirty million people have been eating, have had their fill, out of the granaries and barnyards of America. Scarcity and the fear of scarcity have led many to hoard food, to hoard food. That all may eat and continue to eat, the government has been compelled to take over the administration of food distribution. War conditions have brought starvation and near starvation to many nations of the world. "There are no miracles in food," declares one who knows. Perhaps, perhaps, food conditions may lead more men to realize how utterly dependent we are on God for our daily bread.

There was an acute food shortage among the five thousand men and their families who had camped on the mountain side to hear men of Christ's word and to use more of His healing power. There would be a constant food shortage throughout the world every year but for the ordinary providence of God which makes the tree to bear the field to produce, the flock to prosper. Christ knew the need of the crowd, knew the impossibility of securing bread for them through ordinary channels. Philip stated the case in his question, Andrew told Jesus of the boy with the loaves and fishes, both agreeing on the impossibility of feeding the crowd with such meager resources.

Then the Great Food Administrator bade them to have the men sit down, and taking the loaves He gave thanks and distributed them to those reclining; likewise the fishes, as much as they wished. All were filled, and twelve baskets were needed to collect what remained.

"This is, indeed, the Prophet who is to come into the world," these were the words of those who witnessed this sign which Christ had wrought. They were what one would expect of them: A few loaves, many thousands of people, hunger that threatened to make men faint; then many loaves, many fishes, satisfaction of hunger, twelve baskets of leftovers. Here indeed was a sign all could appreciate! God feeds all men; hunger would be our portion were it not for His Providence! By natural means He makes the earth bring forth its fruit. He gives men food in season. Ordinary and common is the work of sowing and reaping; yet it calls for the almighty power of God. No man can doubt the existence of God, the goodness of God, without hiding the touch of God's hand that gives him his loaves and fishes, his needed food. The reasonable man, the thinking man, will see in all the food God gives him a constant reminder of the goodness of God, and of his complete dependence upon him for food and drink.

'Quiz' Corner

What are the Indulgences attached to the Stations of the Cross?

The Indulgences attached to the Stations of the Cross are: (a) A Plenary Indulgence, to be gained as often as one makes the Way of the Cross in a church or place where it is customarily erected. (b) A Plenary Indulgence if Holy Communion be received on the day on which one makes the Way of the Cross; or if Holy Communion be received on any day for a month following, when the Way of the Cross has been made ten times. (c) A partial Indulgence of ten years and ten times forty days for each station visited, if one has started the Way of the Cross and for some reasonable cause does not finish it.

If a person going to Holy Communion should accidentally touch the vessel containing the Sacred Hosts, would he be guilty of sin? The sacred vessels may be handled only by a clergyman or by a person authorized to do so, such as a sacristan. However, if a person at the altar railing accidentally touches the eucharist, no sin is committed.

Is it necessary to give two names to an infant at Baptism? No. We have to give one name of a saint, to a child baptizing that saint to guide and help the newly born Christian; and hoping that the child may in future years imitate the virtues of his or her namesake. If one desires to give two Christian names this is allowed but not necessary.

FIVE and TEN Years Ago

From Mar. 29, 1938, Editor: Well organized opposition against obnoxious legislation taking the form of a protest lodged before the Assembly Taxation Committee in Albany resulted in a proposed bill to repeal State censorship of motion pictures being killed in committee by unanimous vote.

From Mar. 21, 1936, Editor: An overflow throng was present for the opening and dedication of a new organ in St. Patrick's Church, Corning, by His Excellency, Bishop Kearney.

Due to urgent protests of citizens, including priests and laity of Catholic parishes in Corning, the motion picture "Crusade Against Fascism" and accompanying features were withdrawn at a local theater.

Feast Days

- Sunday, Apr. 4.—ST. MILDRED.
- Monday, Apr. 5.—ST. VINCENT FERRER.
- Tuesday, Apr. 6.—ST. CELESTINE.
- Wednesday, Apr. 7.—BLESSED MERTIN JON-KER.
- Thursday, Apr. 8.—ST. PAFRUTIC.
- Friday, Apr. 9.—ST. MARY OF BOUZY.
- Saturday, Apr. 10.—ST. APOLLONIE.

Inarticulate! More Replies

By Mrs. James M. GIBB, C.S.P.

At the close of last week's article I said frankly that this week's must be the last on the subject "Inarticulate, But Why?" Since then the replies have continued to come in. There seems to be no end of them. Will the writers who have sent enough to put their thoughts on paper, please, not stop their hands even though their contributions are small. I am sure of lack of space, space! I am sure that a few more articles would be of great value to the Catholic Courier. I am sure that the writers who have sent their thoughts on paper will be glad to see what things offensive to the W.A. appear in the public eye.

George J. Hinchey, Chicago, Ill., writes: "I am sure that a similar letter to the Editor of the Catholic Courier would be received with interest. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier."

Miss Mary Ann: As I said in my article and forever glad to see straightening out. Once it was something the ship was sailing, a light it there ever was one, said that the people of the immediate Christian. She had believed it and understood it to be the people and the mother called her to be allowed to express the way doctrine to the children, and the way to be a Catholic way. Their teacher never said that they were about Catholicism, and in pairs to come, who seem to love my mother for the last and perhaps the last she was.

New York City: My last article is "Great Inarticulate" an answer to Henry Gentry's "Inarticulate" in the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

Dorchester, Mass.: I received your article in the Catholic Courier and was glad to see it. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

Chicago: The Church and the people are both inarticulate and the people are both inarticulate. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

New York City: I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

Los Angeles: I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

Valley Stream, N. Y.: I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

New York City: The editorial in the Catholic Courier is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

Upper Merion, Pa.: I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

San Antonio: I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

Chicago: There are many things to pray every opportunity to uphold their faith and let the world in on the secret of it. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.

Palm Beach, Fla.: My last issue of the Catholic Courier had a great deal of interest in the issue of a certain article's idea of "Catholic Philosophy." I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier. I am sure that the knowledge of our being but as 'inarticulate' is a great asset to the Catholic Courier.