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With the Approval of the
MOST REVEREND JAMES EDWARD KEARNEY, D.D.
Bishop of Rochester

The CATHOLIC COURIER has my most enthusiastic approval. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The CATHOLIC COURIER should be found in every Catholic home in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or even to neglect an information service. Let us have a last slogan "The CATHOLIC COURIER is every Catholic's home."

— JAMES E. KEARNEY, Bishop of Rochester.

THE MAN OF PEACE MALIGNED

The efforts of the Holy Father to prevent the outbreak of war, his appeals to men of all nations to avoid entering on an all-out war, are so well known that no sane man would dare to question them. But not all men are sane, and there are some who feel lying propaganda is always more than a match for truth. Nazi-controlled radio stations from Paris have accused the Holy Father of desiring the war and plotting for its inception. The alleged speaker has since denied any connection with the broadcast, leaving responsibility for it directly on the apostles of deceit who control the station.

During the past week, Pope Pius in addressing some 20,000 laboring people gave expression in no uncertain words to his contempt for those who would thus malign the Church and its Supreme Pontiff. He repeated the appeals he had made, promised that the end of the war would permit publication of innumerable documents that would demonstrate beyond any possibility of contradiction the constant and earnest striving of the Holy See to avert the war, and to prevent atrocities once it had begun.

It was particularly proper that the Holy Father on the same occasion should speak as a Man of Peace to the workers who had come to greet him, urging them to refrain from all violence, to maintain peace between labor and capital, to avoid extremists who would lead them from conservative paths along which their organizations should travel.

WHY ARE YOU IN A CATHOLIC SCHOOL?

Graduations in college and high school and grammar school, in academies and seminaries, hold the stage during June. Examinations and diplomas and the consecration of many a pupil with his Alma Mater. Religious schools feel they have given their graduates more than can be awarded on any diploma, more than can be measured by any system of marking. Day after day they have surrounded the pupil with the sense of the presence of God, tying up with the teaching of every subject the truth that God has had a part in all and becomes better known to the pupil as his works on earth are better appreciated through study. This is the positive contribution of the Catholic School to education. Added to this is the negative good of shutting off the young mind from the feils and errors and prejudiced approach to all that concerns the Church, so often found in other schools.

Let every graduate of a Catholic school ask himself the question: "Why am I in a Catholic school?" "Because I am a Catholic; because I have Catholic parents." There can be no other answer, no reply that gives the very foundation reason so plainly, so correctly.

Keep in mind that question, that answer, when choosing the school you will enter next Fall. You are still a Catholic, a better Catholic, than when you began your earlier courses; your parents are still Catholic. Therefore, you will want to enter a Catholic School for your high school or college training. Why? Because you are a Catholic; because your parents are Catholic. Conscience, logic, obedience to God's law, will lead true Catholic pupils, Catholic parents, to do the Catholic thing now: to patronize their own Catholic high schools and colleges.

EASTER DUTY

Catholic practice has given to our language some of its oldest terms, its most descriptive phrases. All the year is marked with its Church seasons, Christmas, Lent and Advent, Easter and Pentecost, All Saints, Christmas and Michaelmas, etc. Catholic terms that have become Catholic in the universality of their usage.

"Easter Duty" is a term that is strong in its expressive power; it has a power to influence mind and heart and conscience. People of old judged one's Catholicity by the answer to the query: "Has he made his Easter Duty?" No man ceases to be a Catholic, a practicing Catholic, a Catholic that is living up to his obligation of obedience to the Church. He puts himself in a position where his Bishop may judge that several willful acts of neglecting Easter Duty indicate he is a public sinner, not a member of the Church in good standing.

The 1st Sunday in Lent is the first day, Trinity Sunday the last day for making your Easter Duty. Keep yourself close to God, faithful to God's Church, true to your own soul, by making your Easter Duty. Fidelity to this obligation will surely inspire you to more frequent reception of Holy Communion, to deeper appreciation of the blessings placed before you daily by Jesus Christ through His Church and His Sacraments.

"Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day. Either He will shield you from sufferings, or He will give you unflinching strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations." — St. Francis de Sales.

It is difficult to live up to the high Christian ideal now, for the world has set its face against it and is out of sympathy with it. That is why it is necessary for Mother Church to gather the young under her protection and teach them to grow up true to the Christian ideal. — Cardinal Hayes.

"Unless our people are thoroughly instructed in the great truths of religion, they are not fitted to understand our institutions, or to provide them with adequate support." — Calvin Coolidge.

What's Right With The World

"Not What It Used To Be" Feast Days

REV. JAMES M. GILHE, C.S.P.

For some years I have been reading, always with pleasure and often with keen delight, Isabel Paterson's column "Turns with a Book Worm" in the New York Herald Tribune's "Books" section. I cannot claim to be thoroughly well acquainted with all that she has written. One who travels far and wide and often most often miss his favorite columnist. Sometimes when I was not looking—so to speak—she may have sneaked some sentences that I would not have liked. I have been told that she does. But my informant has always failed to send samples. So, up to date and with possible reservation, I like Mrs. Paterson's stuff. That's a fair praise, so let's put it stronger. I admire Mrs. Paterson's common sense, logic, forthrightness, her intolerance of humbug, and her habit of skillfully deflating windbags. Literary, political, economic, sociological windbags.

So when I see the lady attacked, and—more galling than attack—scolded, lectured, talked to as if she were a silly child, I sock up my ears, and say "well now what's in that fellow's noodle?" Why so angry, little man?

John Storek in The New York Times, like a schoolmaster looking down his nose at Mrs. Paterson, says "Tut-tut my child" and proceeds to read her a lesson in things elementary. Taking occasion from the publication of her new book "The God of the Machine," he gives her a general going over. It would appear that he has had a rod in pickle for the unruly child for some time. "Here at last," he says, "is an ordered statement of her political and economic views." "Would that mine enemy would write a book." That sort of thing.

Well, I have the book under my eye, and I find on the first hurried glance little if any reason for Mr. Storek's indignation. But of the book and its contents I may write later. What's in my mind at the moment is the question "How does he get that way? What's eating him? Why do common sense and logic and intellectual honesty burn him up?" As I read on in the Times Review it seemed to me that I found the answer. The man's philosophy is awry. I am not too sure that I grasp what he means. But here is the passage.

"The quality of reason that Mrs. Paterson so much admires, and sometimes fails to employ, can only with risk be accepted as a finality. Reason is not today what it once was, nor can we safely believe that it will remain in the future what it is now. It is curious, in a book ostensibly dealing with energy relations, to see reason, law and individuality—the three ideas in terms of which Mrs. Paterson interprets Western civilization—treated statistically as unchanging forms."

Read it, and if you will, note particularly the sentences that I have taken leave to have set out in boldface.

Now it may be that my training—such as it was—in Scholastic logic has unfitted me to understand the modes of modern thinking. But though it be to my shame, I confess that to me reason is what it always was, and what it is and what it always will be. In spite of what is called grandiloquently "the advance of science" and in consequence the rise and fall of new philosophies, reason today is what it was when St. Thomas reasoned in the thirteenth century and what it was when Aristotle and Socrates reasoned, eighteen centuries before St. Thomas.

Of course if Mr. Storek, saying that reason is not what it used to be, means that people in general don't reason so well nowadays as they did before logic was kicked out of doors, we can agree. But I think he means something very different. I even suspect that he means what a "modern thinker" declared to me—that what was true in the Middle Ages isn't true today and that what is true now may not be true a hundred or a thousand years hence. Mind you, what the gentleman said—and if you please he was a reverend gentleman—is not that we apprehend truth differently as time goes on, but that truth itself changes. Truth is relative, elastic, mercurial, non-static. It's not a case of now you see it and now you don't, but now it is and now it isn't. You put your finger on it and it's gone. It's here, it's there, it's somewhere else. Indeed the favorite modern philosophy teaches that truth is nowhere.

That's what the Nazis say about justice. Justice is Hitler's time is

not what it was in Charlemagne's time. "Justice is what the State says it is," said Hobbes. Here in America they are telling us "The Constitution is what the Supreme Court says it is." Not that the Constitution is sometimes right and sometimes wrong, sometimes does justice and sometimes injustice. We know that. But the idea is that the Constitution and with it the Bill of Rights have no permanent meaning. Rights change, justice changes, truth changes, logic changes and reason changes. Nothing is firm, nothing stands. All is fluid. "Reason is not what it used to be nor can we safely believe that it will remain in the future what it is now."

If that's what Mr. Storek means—and whether it is or is not, it's what the "moderns" mean—those Mrs. Paterson will come back at him, or at them. Such intellectual nihilism is a "natural" for her will and—pshaw Mr. Storek—her logic. (Copyright, 1942, N. C. W. C.)

Feast Days

- Sunday, June 14.—TRINITY MONDAY.
- Monday, June 15.—ST. ALDOUS GONZAGA.
- Tuesday, June 16.—ST. JOHN FISHER.
- Wednesday, June 17.—ST. AUGUSTINE.
- Thursday, June 18.—CORPUS CHRISTI.
- Friday, June 19.—ST. WILLIAM.
- Saturday, June 20.—SS. JONAS AND PALL.

Forgotten Lesson

Hatred brought about this global war which rocks the world today. Love for man and the desire to free enslaved humanity will win it. Love for our enemies will perpetuate the peace after victory. The world has forgotten the lesson of brotherly love taught by Christ.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

ADAM'S DESERT FATHERS
at one period lived for 6 years on a diet of 16 FIGS a day

A curious method of venturing the GREAT CATHOLIC CONTRADICTIONIST CARDOVAL ST. ROBERT BELLARMINI.

was adopted by 175 CENTURY FLEMING'S PROTESTANTS. THEY MADE BEER JUGS BEARING A RUDE LIKENESS OF HIM. GENUINE "BELLARMINI'S" ARE GREATLY SOUGHT BY COLLECTORS.

SPECIAL BOATS SHARPNED AT EACH END THAT CAN BE ROWED EITHER WAY, USED BY FISHERMEN ON THE THAMES. 6 MINDAY RIVERS, ENGLAND, ARE STILL CALLED "PETER BOATS" IN HONOR OF THEIR TRADITIONAL PATRON, ST. PETER.

QUERIES and REPLIES

Will We Know Our Own in those who love Him" (1 Cor. 2:17).—From the pen of Father Richard Kelly, O.S.B., Defenders of the Faith, Conception, Missouri.)

Five and Ten Years Ago

(From the Files of the CATHOLIC COURIER)

From June 15, 1933, Edition
Paying tribute to the late Bishop John Francis O'Hern as an ardent advocate of Columbianism, urging support of the Catholic Press and protesting religious persecution in Russia, delegates to the New York State Council, Knights of Columbus convention in Rochester concluded what they termed a "most successful" convention.

From June 15, 1932, Edition
"This church is your representation of Christ on earth," His Excellency, Bishop Kearney, said at Solemn Pontifical Mass commemorating installation of three new marble altars in Church of the Immaculate Conception, Ithaca. "The beauty of His Houses is a congregation's best contribution to Him and the Holy Trinity."

The Rev. Paul M. Cleele, pastor of St. Anthony of Padua Church, Rochester, who saw active service with the Italian forces in World War I, celebrated his Silver Sacramental Jubilee.

Clips

We sold Japan the scrap steel to make ships and planes; now we must turn it back into scrap.—Richmond Times-Dispatch.

Men whose trousers always need pressing can't get consolation; by looking at any statue.—Oakland Tribune.