

Catholic Courier

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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 seek no information at all. Let me have a brief 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 in 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 to the sponsor 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 honest striving of the Holy See to avert the war, and to prevent atrocities once it had begun.

It was peculiarly 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?

Graduates in college and high school and grammar school, in primary and nursery, hold the stage during June Examinations and Receptions and the connection of many a pupil with his Alma Mater. Religious schools feel they have given their graduates more than can be recorded on any diploma, more that can be measured by any means 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 become better known to the pupil as His works on earth are better appreciated through study. This is the positive contribution of the Catholic School education. Added to this is the negative good of shutting off the young mind from the feilts 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 his will enter next Fall. You are still a Catholic, a better Catholic, when you began your earlier course; 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, all 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 and most descriptive phrases. All the year is marked with its church seasons, Church Feasts, Lent and Advent, Easter and Pentecost, All Saints, Christmas and Michaelmas, are 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 power to influence mind and heart and conscience. People of old asked 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 he is neglecting his Easter Duty, but he is not a Catholic sinner, not a member of the Church in good standing.

The last Sunday in Lent is the first day, Trinity Sunday the last day of making your Easter Duty. Keep yourself close to God, faithful to His 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 the 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 suffering, or He will give you unflinching strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."—St. Francis 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 its 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.

"Not What It Used To Be"

REV. JAMES M. GILJE, 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 must attend to his favorite columnist. Sometimes when I was not looking—so to speak—she may have sneaked in some sentences that I would not have liked. I have been told that she does. But my informants have always failed to send samples. He, up to date and with possible reservation, I like Mrs. Paterson's stuff. That's faint praise, so let's put it stronger. I admire Mrs. Paterson's common sense, logic, forthrightness, her intolerance of buncombe, and her habit of skillfully deflating windbags. Literary, political, economic, sociological windbags.

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

John Stork 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 Machines," he gives her a general going over. It would appear that he has had a rod in picnic 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. Stork'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 terms."

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 was 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. Stork, 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 farthest modern philosophy teaches that truth is nowhere.

That's what the Nazis say about justice. Justice in 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. Stork means—and whether it is or is not, it's what the "moderns" mean—I hope Mrs. Paterson will come back at him, or at them. Such intellectual nihilism is a "natural" for her will—and goes Mr. Stork—her logic. (Copyright, 1942, N. C. W. Co.)

Feast Days

Sunday, June 14—TRINITY SUNDAY.

Monday, June 15—ST. ALOYSIUS GONZAGA.

Tuesday, June 16—ST. JOHN FISHER.

Wednesday, June 17—ST. AUGUSTINE.

Thursday, June 18—CORPUS CHRISTI.

Friday, June 19—ST. WILLIAM AND PAUL.

Saturday, June 20—ST. JOHN AND PAUL.

Forgotten Lesson

Nations 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

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Hilario
One of the ancient CIGARETTE FILTERS, as one period lived.
Cigarettes on a diet of 16 FIBERS a day.

ADAM
A monument to ADAM who crossed 1492 in COLUMBIA, SOUTH CAROLINA.

Special Boats
SHARP NOSED AT EACH END THAT CAN BE ROWED EITHER WAY.
USED BY FISHERMEN ON THE THAMES & MIDWAY RIVERS, ENGLAND ARE STILL CALLED "KYLE BOATS" IN HONOR OF THEIR TRADITIONAL PATRON, ST. PETER.

Of Curious method of writing the GREAT CATHOLIC CONFIRMATION BOOK OF CARDINAL ST. ROBERT BELLARMINO.
Was adopted by 17th CENTURY FLAMING PROTESTANTS. THEY MADE BIBLE KIDS BEARING A RUDE LIKENESS OF HIM. GENUINE "BELLARMINOS" ARE GREATLY SOUGHT BY COLLECTORS.

QUERIES and REPLIES

Will We Know Our Own in Heaven?

It is the teaching of the Church that in Heaven will be renewed and intensified all the love and affection that was ours in life. There we will know one another more dearly and more clearly than even on earth. Parents and children, brothers and sisters, husbands, brothers and sisters, friends, all who once parted in tears, shall meet, and know and never part again. In that day, says St. John, "God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away" (Apoc. 21, 4).

The loving companionship with the Saints and Angels, with Mary, the Mother of Jesus; with our Blessed Lord Himself—all this will be ours in God, the possession of whom is Heaven. Truly, "Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for us" (1 Cor. 2, 9).

Clips

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

Men whose trousers always need pressing can get consolation by looking at any statue.—Oakland Tribune.

From the pen of Father Richard Felix, O.S.B., Defenders of the Faith, Osceola, Missouri.

Five and Ten Years Ago

(From the Files of the CATHOLIC COURIER)

From June 13, 1932, Edition
Paying tribute to the late Bishop John Francis O'Hara 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 16, 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 House is a congregation's best contribution to Him and the Holy Trinity."

The Rev. Paul M. Ciccia, pastor of St. Anthony of Padua Church, Rochester, who saw active service with the Italian forces in World War I, celebrated his 50th Sacramental Jubilee.