

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 happening in his church throughout the world as to rely upon unreliable sources of information at arm's length as information whatever. Let us have a lot of copies of the CATHOLIC COURIER in every Catholic home.

JAMES E. KEARNEY, Bishop of Rochester

SEVERE EXAMINATIONS

In every part of the State complaints have arisen of the extremely difficult examinations given by the Board of Regents in June. These complaints are backed up by the large number of failures and the larger number of lower marks than have gone to those who have taken the examinations. Other years have shown better results. When the judgment of teachers is that the examinations are unusually difficult, when that is backed up by the results obtained by the pupils; when officials in the public and the parochial schools systems have complained of the severity of the tests; the only conclusion can be that the examinations were objectively unfair.

Regents authorities report that they will make no concession or allowance, until they have gone over the matter thoroughly to find out if the examinations were too severe. Perhaps they think the objective findings of officials and teachers and pupils are based on opposition, misrepresentation and prejudice.

Even the best pupil can be downed by an examiner who makes a point of presenting only the most difficult questions in a subject. An examination should cover a subject properly, presenting a fair selection of what is simple, what is moderately hard, and what is really difficult. Such an examination will let the pupils show what is in them; the one who works hard and has limited ability, will pass on such a test; the pupil of ordinary ability will get a fair mark; the pupil of high intelligence will get a high mark.

What are the Regents Examinations for? Their whole purpose is to measure fairly and justly the success of the pupil in acquiring that knowledge which each course is intended to give. A severe series of examinations such as came from the Regents this June makes a mockery of justice and fairness to pupils and teachers who have labored faithfully. It deprives worthy pupils of the testimonials to which months of classroom work and home study entitle them. A bit of humility would incline the Board of Regents to give the pupils a break, to make needed allowances for low marks; and it might result in better attention in future examinations to the preparation of a fair series of questions, a test that shall be a true measure of the pupil's mastery of the subject.

DRIVING TO CHURCH

The decision of the Rochester office of the OPA to permit driving to church on Sundays between 6 A. M. and 1 P. M., will relieve the minds of thousands of church-goers. The past few Sundays have been a nightmare to them; some undertook walking that was beyond the capacity of their years and physical condition; some sought with varying results to ride the bus; some took a chance and drove to church; some felt they could not face the threats of OPA local officials, and remained away from church.

Now the nightmare is over. Rochester becomes like other cities in the State. Religious people can begin to take advantage of the general rule of the OPA that permits driving to church.

But one is bound to ask, why the limitation by the local office to the hours between 6:00 A. M. and 1:00 P. M.? The general law makes no such limitation, but permits driving to church. Religious services are not confined to these hours. Earlier hours for Mass are scheduled at many churches, the noonday Mass may send the congregation away about 1:00 P. M., and afternoon and evening services should have the same consideration in regard to permission to drive that other services have.

Religious people find great consolation in going to church, in assisting at Holy Mass, in joining with their fellow-parishioners in common supplication for the welfare of our boys in service, for the blessing of God on our President and all who assist him in directing our armed forces on land and sea and in the air, for the souls of those who have died for their country, for God's blessing of timely solace to the sorrowing hearts of their parents. America has been and is the friend of religion, America places no hindrance to its free exercise.

The latest OPA pronouncement is a step in the right direction. It will become entirely right when it removes the time limitation. Encourage American people to go to church at any time and in any place their religious faith and devotion may suggest.

CHAPLAINS AT WORK!

Thirty-three priests of the diocese are now in service with our armed forces. In North Africa, in England and Ireland, in the Aleutians, in the Solomon Islands, in Australia, in all the camps and on all the ships of our country, they are doing their work of ministering to the spiritual needs of our soldiers and sailors and marines. The safeguards and comforts and consolations of religion are with our boys through the zealous and self-sacrificing service of these priests.

To the Bishop who has so loyally and so readily offered nearly 10% of all his diocesan clergy for this chaplain service, it is a great consolation to know of the uniformly fine priestly service made available through them to so many thousands of our boys. Just this week came a laudatory letter from a Bishop in the Solomon Isles, informing Bishop Kearney of the fine record of Chaplain Elmer Heindl. He has done fine work with his soldiers, and has found time to care also for the spiritual needs of so many of the natives, whose missionary clergy have been driven out by the Japs. The Bishop of this see in the South Seas finds solace in his many tribulations in the help given by Chaplain Heindl, who is but one of many who are carrying God's message to these Catholics of the missions.

Common Sense About Germany

By REV. JAMES M. GILLIS, C.S.P.

I hope the reader will go through this column without calling me a Nazi. I am now and have been since we first heard of Hitler an inviolate antagonist of that system as any man. But I have observed, like every one who keeps his eyes open, that what you say and what you think do not matter with people disposed to lay you with an appreciative epithet. If at the present moment an American says a good word, or a kind word, and still more a Christian word about the Germans, some who hear him or read him will accuse him of aiding and abetting the enemy. If it be so, so be it. We who expose our views to public scrutiny cannot expect to please everybody. But I hope the readers of this column will not impute to me a sin of which I am not guilty.

Very well, then. In the June number of The American Mercury there is an article by Dorothy Thompson, "Germany Must Be Salvaged," in which I find a great deal of common sense and so little Christian spirit. I hope I need not again delay to explain that I am not one hundred per cent Dorothy. Decidedly not. But in this article she does a good job.

She is arguing against a post-war treatment of Germany which she summarizes thus: "We are to destroy the German State and nation by disintegrating it; partially demobilize the German industries as far as control of them; disarm the country entirely; introduce our ideology into the schools; throw out the present officials and put in our own; and, finally, when they are all docile, and there is no more German nationalism, allow them freedom again."

This, she says, is not a plan for peace, but a plan to continue the war. And she adds: "If Dr. Goebbels is looking for new propaganda material, to steel the German people for the most ferocious war effort, he will have found it in this published plan." She has been told by "government officials" (presumably American) that Stalin supports that plan, and that he insists especially upon the dismemberment of Germany. She doesn't believe it, but declares that if he does he is "really Machiavellian."

My own idea is that no power on earth and no combination of powers can dismember a nation unless that nation wishes to be dismembered and unless it is ripe for disintegration. Nations don't just fall to pieces. Nor can they be picked to pieces unless they were about to fall apart of themselves. You can kill a man but you cannot kill a people. You can knock down a house but you cannot knock down a nation. If the Saxons, the Prussians, the Bavarians and all the others that go to make up Germany don't want to go along together any longer, they must find that out for themselves and agree to separate. If they still want union after the war, you cannot dissociate them. Not permanently. But if you could and if you did, what becomes of the third principle of the Atlantic Charter, to "respect the right of all peoples to choose the form of government under which they will live," and of the Declaration of Independence, "Governments derive their just powers from the consent of the governed." To talk therefore of "dismemberment of Germany" is not only to advocate something that simply does not and cannot take place, but to scout our own expressed principles.

Secondly Miss Thompson says with hard common sense, "The concept that an allied occupying force can control the internal administration of Germany, direct the reconstruction of its industries and readjustment of its economic life, try its war criminals, head off revolution, restore while controlling freedom of speech and press, dismember the German State, and re-educate the German people, all through Canteeniers trained for four months by the American Army, is absurd."

She could have said all that in less space by simply quoting the old warning against biting off more than you can chew. There is more sense in a hamlet old adage than in a lot of hislatin' guff proposed as "post-war planning."

Speaking of old adages: Miss Thompson says that the plan she opposes would "put the clock back" to pre-Bismarck days when Germany was not a nation but "a band of independent principalities." Which brings us back again to the first proposition; if Germany wishes to be a band of independent principalities, Germany

will be a band of independent principalities. But if Germany wants to be a nation, Germany will be a nation.

One more common sense remark by Miss Thompson: "There are no 'good' and 'bad' nations. In all nations there are good people and bad people, good people who seek power and bad people who seek peace." The only thing that will make the Germans "good" is their integration into a new "good" European society. If they are dismembered, deindustrialized, subjected to foreign rule and foreign "education" they will not become better; they will become worse. If, on the other hand, our occupying forces restore order; if their factories are kept going; if their children are fed; if every democratic and orderly tendency

is encouraged; if such a program orders them, as a State and as individuals, the great opportunities for happiness and security, they will go with us in that direction.

In other words if we want to make the Germans good the best way—and incidentally the only Christian way—is to give them reason to be good, and show them how to be good. "We need," says Miss Thompson, "a few philosophers of history in our war and peace discussions; men who have derived from knowledge, experience for the endless martyrdom of Spain, and wisdom to avert some of the follies and stupidities which throughout the ages have contributed to that martyrdom. Victory is not peace." (Copyright, 1943, N.C.W.C.)

Still There Is Room

It was, indeed, a great supper the man of Christ's parable had made ready for his guests! Great in the menu that would feed them, great in the number of places prepared, great in the evidence it would give all present of the interest the host took in them. Great, above all, in the use Christ was to make of this supper to drive home a lesson to the Pharisees.

Christ is the host of this Great Supper. His invitation goes out first to the great ones among the Chosen People. They are invited to partake of the banquet of graces and blessings on which their souls should long to feed. The good things of the Redemption, the plenitude of gifts of God in His Church, the forgiveness of sin, all the wonders promised of old in the Messiah's coming, all are awaiting the coming of the invited guests.

But acceptances are few, excuses are many. Everything, anything, except the one thing necessary, the answering of the invitation. Trip the streets and lanes of the city, into the homes of the poor and the crippled and the blind and the lame, come the King's servant to bring them in. When they had come, even then there were many places vacant, there was room for many other guests. Still there is room!

Then the King sent his servant into the highways and hedges to compel them to enter; that his feast might be filled with guests. How the grace of God and the compelling power of His divine message has compelled many to enter and seat themselves at His board since the Chosen People have refused His invitation! His feast must be filled with guests! Those first invited, who have refused His invitation, shall not eat of His supper. But to those whom He has called later, all the riches and delicacies of His supper are given.

Still there is room! Each of us in the covenant of the Great King. Each of us is directed to go into the highways and the hedges, wherever men are, to compel them to enter into the supper of the King. By our good advice, our constant good example, our prayers, our invitation, we can help many a soul to become a guest at the supper. We can pass on the call of the Lord to many a soul ready to act on it, to accept the call, to become a partaker of those blessings that God has prepared for all who love Him. May we be zealous for new converts to the Church; may we be mindful of the truth expressed in the Gospel of this Sunday: "Still there is room!"

'Quiz' Corner

Is your Church afraid that people will forget miracles for themselves?

If we consider some of the opinions people have formed for themselves from their private reading of Scripture there is need to be afraid. Christ's method was to establish a teaching church. Protestants have a peculiar method of their own, but you cannot blame the Catholic Church for not using the Protestant method, a method which has led to nothing but uncertainty and widespread unbelief.

How many I number a non-Catholic friend of mine who says that Luther was the first one to translate the Bible into the language of the people? Fair-minded Protestants, like Dean Maitland in his book "The Dark Ages" ridicule and misrepresent the Catholic Church. In the hundred years from the invention of the printing press to 1580 to the appearance of Luther's version, no less than 825 editions of the Bible and portions of the Bible-Pauline, had been published in different languages of Europe.

Why is it that scientists reject miracles?

The greatest scientists of all ages have accepted miracles as facts. The most learned men that the world has ever seen, being men of logic and common sense, believe in both the possibility and the fact of miracles. Those half-baked scientists who believe in nothing more than matter and force declare that a miracle is impossible. One who believes in God must believe in the possibility of miracles.

Feast Days

- Monday, June 21.—ST. LADON-LAN.
- Monday, June 22.—ST. BRN-NABU.
- Tuesday, June 23.—ST. PENE AND PAUL.
- Wednesday, June 24.—COM-MEMORATION OF ST. PAUL.
- Thursday, July 1.—MOST PRE-CIOUS BLOOD.
- Friday, July 2.—SACRED HEART OF JESUS.
- Saturday, July 3.—VISITATION OF OUR LADY.