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DELINQUENCY, JUVENILE AND OTHERWISE

Small wonder that our young people should be tempted to stray into devious paths, when the multiplied example of adult delinquency invites them so powerfully into the way of juvenile delinquency. A delinquent is one who leaves the way of morality, leaves the way of the commandments, leaves the life of goodness, leaves the practice of virtue, leaves the way of purity. A delinquent usually starts with leaving faith in God. His faith, if not entirely abandoned, is relegated to a hidden corner of his soul.

Not as I say, but as I do! No grownup has any right to direct the young into ways of morality which he himself has long since left behind. He cannot succeed in any youth guidance when he himself has refused the guidance of God. He must remember that to sin against one commandment is to sin against the whole law of God.

The world today is full of adult delinquency! The press paints lividly the immoralities of men and women well known in our national life. Even a verdict of unproven guilt on one or more points of their indictment can never be a bill of moral health for any of them. Their plea is that they may have been intimate, but that they have kept the legal rules. Murder easily follows in the course of impurity; the adulterer, the pandered, the playboy, has no deeper respect for the fifth commandment than for the sixth.

But deeper and more serious is the problem of those who blatantly publish their shamelessness and immoral dealings in preventing the birth of children. Abortion is a dreadful evil, thoroughly akin to the sinful prevention of conception. As the private sins of individuals, covered with a natural and instinctive reticence, these acts of adult delinquency might hurt only the sinner and a few close to him: but publicized and glorified and made the stated object of incorporated societies, such acts of adult delinquency must have their effect on our youth. Our young people can not be fooled! He who sins against one commandment is guilty of the whole law! Birth control and planned parenthood and sin incorporated, are before God companions with impurity in its other forms of fornication, adultery, seduction, violations of the Mann Act.

Back to Christ and His teachings! This is the only plan that will bring back to the world a respect for what is morally good, that will match the banishment of the physical evil of war with the outlawing of the moral evils that threaten home and country.

EASTER THOUGHTS

The ultimate triumph of good over evil, this is the lesson of Easter! Never had wicked men plotted so effectively against God and against His Christ, never had their work seemed so completely crowned with success. Pharisee and publican, and Scribe, the leaders among the people working so faithfully with their two high priests, finally the Roman Governor and Herod, and the vast populace egged on by false leaders, had encompassed the ruin of the new Messiah. They had destroyed His standing with the people, they had frightened away His disciples, they had marked Him as a malefactor crucifying Him between two thieves! Christ and His work had been brought to naught!

Three hours on the cross had culminated in His death. One by one the holy women went away, Mary led by the beloved Apostle, St. John. Pilate a bit astonished that death should have come so soon, gladly closes his part in the sorry affair by granting permission to Joseph of Arimathea to secure the body and bury it. And now the placing of the Roman guard that the body might not be stolen. A perfect work! Christ had visited men, had preached to them, had won many thousands to Him by His words and works; had attracted more and more to Himself. The enemies of Christ had met the issue, had arisen as a man to put a stop to all this arousing of the people. They had destroyed God and His Christ!

Three days in the tomb now culminate in the resurrection of Christ! Sorrow gives way to joy, weakness makes way for strength undying, death awakens into life everlasting! Evil, indeed, has triumphed. But not for ever. For three days only. Not even for three days, in reality: for the soul of the Redeemer in those three days united inseparably to His divinity—even as His sacred body remained united likewise to His divinity—was making known to those prisoners of hope, the souls in Limbo, the message of the triumph of life over death about to be manifested in the resurrection. Their redemption and the redemption of all was at hand!

Easter of 1944 brings its message of triumph of good over evil to a distressed world. Evil is making one vast effort again to overcome good! Walking again with Christ the way of suffering, may we be true friends of Christ strive mightily and loyally that His blessings may be preserved for men! May the blessings of Easter hasten the day when peace with justice shall once more reign in God's world, when good shall once more triumph over evil!

To you, whose sons, daughters and husbands are still carrying on the fight, today I say: "Do not worry. Pray for them with resignation to God's will. Write often to them but always cheerfully."—Captain [illegible] Vincent A. Maguire.

[illegible], a sunny day, sheds brightness over everything; [illegible] of toil and the soother of disquietude. Washing-

Sursum Corda By Rev. James M. Gillis, C.S.P.

OVERHAULING PHILOSOPHY

Within one week, recently, three journalistic items have come under my eyes, all having to do with the need of a renaissance in philosophy. In a non-professional way I have tried to help in a renaissance of popular interest in philosophy, and not always with flattering results. It isn't long since I reported in this column the exclamation of a man who had listened to—or at least been present at—a talk I had given on the need of a right philosophy if we are to have a better world than we have now or than we have had for two or three generations. "Philosophy! philosophy!" he cried (not knowing that I was within earshot) and the tone in which he spoke was one of scorn, as if I had wasted the time of the audience. Apparently he considered philosophy as remote from reality as palmistry or phrenology or astrology. He managed to speak the word "Philosophy!" as if it were "Phui!" I was made to feel not so much that I had done a bad job (we public speakers often do that and are aware of it) but that the job I had tried to do wasn't worth doing even if it had been done well.

Nevertheless, the gentleman who had been so bored by the very introduction of the subject of philosophy was wrong. Either he was wrong or the Catholic Church is wrong. And as it happens, when I have to make a choice between believing that an individual is wrong or the Church is wrong, I give the Church the benefit of the doubt. The Church, I suppose, might have said from the beginning, "Leave philosophy alone! Religion has no need of philosophy. The Gospel suffices. Stick to the Gospel. Be content with the surface content of revelation. Don't go digging down deep. That is to say don't attempt a philosophical amplification of the faith once delivered to the saints. Say your prayers. Go to Mass. Receive the sacraments. Keep the Commandments. That's all. Beware of any attempt to apply reason to revelation."

CHURCH FOSTER MOTHER

Such advice might very well be given to peasants who are born, grow up, live and die in a 100 per cent Catholic environment, or to those who have not the mental capacity to attempt to find a reason for the faith (or as St. James says the "hope") that is in them. But the Church has not been content to preach the Gospel and let it go at that. Nor has she told her children to learn the Catechism and go no further. The Catholic Church has from the beginning encouraged those of her flock who have the brains for it, to learn at least the elements of philosophy. In every age, from St. John (whose Gospel by the way is profoundly philosophical) to Justin Martyr, to Origen and Tertullian, to Cyril and Clement of Alexandria, to Augustine (the most stupendous genius of them all) to St. Bernard, St. Anselm, St. Albert the Great, St. Thomas Aquinas, and all the way down to Jacques Maritain and Christopher Dawson, the Church has been the foster mother of philosophy. Now would the gentleman who exclaimed "Philosophy" as if it were "Phui" take all that great thinking and chuck it into the discard, like an ignorant savage who would burn up a library of precious volumes to toast his shins?

Let us come to those three journalistic items. The first was in a newspaper (the New York Herald Tribune), the second in a weekly illustrated paper (Collier's) and the third in The University of Chicago Magazine. All three articles, written from different points of view and approaching the subject from different angles came to the same conclusion. They all emphasized the fact that philosophy is of paramount importance and that the neglect of true philosophy has brought the world to its present tragic condition.

GROUP OFFERS REMEDY

The newspaper reported that "at a meeting held in Boston, Feb. 7 and 8, under the auspices of the American Philosophical Association the situation of philosophy in the colleges was frankly faced," and the admission was made that most courses of philosophy were languishing for lack of students, and that the students are not altogether to blame. "It was brought out that philosophy has been taught in an unnecessarily specialized and technical way. Students have come with eager questions on the great issues of life and death and too often have received a 'dusty answer.' Esoteric fields of knowledge, like symbolic logic, have received an undue share of attention, perhaps in part because they offered a means of escape. As a remedy it was urged that courses should center in the great human problems and should be made to face the living issues of politics, ethics and religion."

The second article (in Collier's) was a "Profile" as the New Yorker Magazine would have called it, on Karl Haushofer of the University of Munich, founder of the pseudo-science "Geopolitik." The writer of the brief article indicted not Haushofer alone for bringing on the war, but before him and back of him, the German philosophers Fichte, Hegel, Nietzsche, and concluded with the perfectly true observation: "Up to now, the United Nations have pledged themselves to punish only the criminals who have killed, burned and ravaged. To stop there is to continue the sources of infection that have rotted the German nation and the German people. Not until the Haushofers—the scholars, philosophers, scientists and teachers—have been dragged from their cloisters and put in the prisoners' dock, will Germany know health."

To that judgment one need only add that the German philosophy now under condemnation has for the last 70 or 80 years been spreading over the world. If Germany will not know health until that philosophy is repudiated, neither will the whole world be well unless we uproot the noxious Germanic philosophers and cast them out of the English and American University where they have long been flourishing.

As for the third item: it was the report of an extremely significant speech by Robert Hutchins, President of the University of Chicago. It is too important to be hurriedly considered here. We shall take it up by your leave next week.

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To Anoint Jesus

It was no Easter trio that went forth to the tomb of Christ very early on Sunday morning. Salome, Mary Magdalen, and Mary mother of James, went out to finish the burial of Christ to anoint His sacred body; with no thought of seeing Him risen from the dead.

Surprised at seeing the open tomb, the great stone rolled back from the door, they were filled with fear when they saw the man dressed in white inside the tomb, who told them of the resurrection of Christ, and ordered them to go tell Peter and his disciples that He goes before you into Galilee.

Thus did a visitation of the tomb of Christ become a witnessing of His resurrection! Thus did a journey of sorrow change into a journey of joy! Every visit we make to the grave of a loved one should be modelled on the early Sunday visit of the three holy women to the grave of Christ. His resurrection is the pledge of the resurrection of all men. With the three women we lament the death of the one we love: with them we see with the eyes of faith the glorious resurrection, we hear the message of the Angel:—He is risen

Along The Way By Rev. Daniel A. Lord, S.J.

PLANS ANOTHER NEW SOCIETY

Yes, I'm planning a new society. Don't tell me we have enough already. I know we have—of the standard kinds. But this one is different. And boy, oh, boy! do we need it!

It is to be called the Society for Treating People Alike—the STPA!

I'll start off with the case of Eire. The commentators—those modern equivalents of the Delphian Sibyl crossed with Cassandra—are pretty mad because Eire won't send off its Japanese and German diplomats. That wrath is, I suppose, within the commentators' rights; after all, indignation sounds powerful over the air.

But if they are going to be so angry, why stop with Eire? Why not demand that Switzerland send back its Axis diplomats, of whom there are a "slather" living right on the top of the world, where they certainly can watch the invasion? Why not insist that Sweden send back her Japs and Germans? And while we are at it, why not point out once more to the Soviet that they should not be having truck with the enemies of their Allies—as they are doing, so long as the Japanese diplomats remain in Russia.

My Society for Treating People Alike would say: "Fine! Let's make our demands upon Eire—and upon the other countries that are neutral too. But let's not get all worked up over one nation and not in the least over the others." Eire is not essentially different from Turkey, to which nothing seems to be said. Indeed, Eire is less involved than Russia, whose diplomatic relations with Japan are explained away so glibly by willing commentators.

Want to join? and solicit members?

Perpetual Student

Woollcott in his late book, "Long, Long Ago," tells of Columbia University's perpetual student. His rich and slightly miserly uncle left, according to the legend, a considerable fortune, the income of which was to go to the young man—then a student at Columbia—until he had finished his education, at which point the entire sum was to go to some avuncular charity. The young man beat the will by continuing in the university, taking degree after degree and living as a continuous sojourner in the halls of learning and easy income.

Years ago I heard the story slightly differently from a student of Columbia, and I think his version is more amusing. The students of those days all knew of the perpetual campus citizen, but his presence there was explained in this way: His father had sent the youth to school and then to his intense annoyance discovered that he had a playboy on his hands. The young man flunked gaily and consistently, to the accompaniment of his father's ire and his own lighthearted laughter. But dad fixed him. When he died, he stipulated in his will that his son was to get a very comfortable living as long as he went to the university and never flunked a subject; the day he flunked, his income stopped. So the young man had to buckle down. He moved from course to course, exam to exam, always doing a little better than just skipping through, for he was in no mood to take chances on his continuous source of income. By the time the legend reached me, he was studying minor Chinese poets and Babylonian bricks.

Misprint

My friend Lieutenant Capers was usher at a wedding not long ago, and one of his assignments was to light the candles on the Lutheran altar. The next day the inspired reporter gave this account of Lieutenant Capers and his acolyte pursuits:

"The nuptial capers were lighted by Lieutenant Tapers."

WORDS OF WISDOM

A bodily disease which we look upon as whole and entire within itself, may, after all, be but a symptom of some ailment in the spiritual part.

There is no such thing as a little country. The greatness of a people is no more determined by their number than the greatness of a man is determined by his height.

Every man of courage is a man of his word.

The pleasantest things in the world are pleasant thoughts, and the great art of life is to have as many of them as possible.