BOOK SHELF

Czar Peter

By SISTER MARGARET TERESA
Nazareth College

PETER THE FIRST, REVIEW
Macmillan '59 768 pp.

The cyclonic career of Peter the Great (1672-1725) offers epic material enough to test the powers of a most competent novelist. Alexei Tolstoi has worked in the grand manner, plotting out vast canvases — the whole Muscovite polity in Peter's babyhood, the tradition-bound idleness of a boyar's life, the hopeless lot of poor children in city or country, the wars against Tatars, the war against Sweden, the Tsar's incognito "invasion" of Europe.

Readers of Leo Tolstoi's War and Peace will be at home in the method, and even more tensely held by the story because it is so firmly centered in the young Peter; characters are never merely illustrative, but are skilfully drawn into the immediate orbit of the seven-foot, hungry-minded "Peter Bom-Bar Dier."

THE NOVEL is a long series of recognitions and discoveries for those familiar with nineteenth century novels; here in the late seventeenth we are closer to causes, closer to the long Tartar domination, the accustomed slavery and uprootings, the swift changes from orderly rule to riot, from comfort to iron want, that shaped a people into the wordy ineptness and centrifugal idealism of the 19th century and the explosive recasting of the 20th.

There is space, too, for marvels of detail, the "daliness" so earnestly sought by Dostoevsky. Peter himself is fairly, even sympathetically treated.

Now and again the author generalizes: "Everyone realized that a great event was taking place: power was changing hands. And would it be for the better? It seemed as though it could not be worse than at present: the whole of Moscow, the whole people, the whole of Russia covered with sores, clad in rags, beggared." (P. 159)

"Others went into the virgin forests on the northern rivers to escape from the oppression of the crowd of governors, land-owners, clerks and scribes, publicans and other officials who mercilessly and unlawfully sucked their blood. There, in the North, they lived forgotten. . . They built their homes of age-old pines, raised on piles, spacious and far apart: peasants' palaces. From the places they had left forever they brought into this isolation only their folk-tales, their legends and their mournful songs. . . They went to the stern Old Believers for prayers and received communion in flour and cranberry juice. 'Antichrist is abroad in the world,' said these elders. 'Only those shall be saved who have fled from the Tsar and the Patriarch.'" (P. 215.)

"Those who used to shout now held their tongues. . . The western infection had irresistibly penetrated the drowsiness of Russian life. The cracks in it showed more clearly. . ." (P. 279.)

"Shall we ever bring this kind of life to our own country?" said Peter in Hanover. "Just listen, even the dogs bark here without ferocity. It's paradise. When I think of Moscow I'd like to burn it! . . . Just wait. . . When I get back, I'll knock the breath out of Moscow!" (P. 294.)

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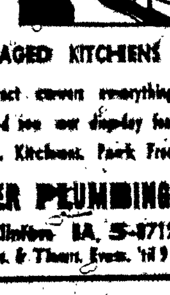

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Ireland Ends De Profundis

Dublin — (NC) — A custom dating from Ireland's penal times of reciting the De Profundis for the dead after Mass has been discontinued by order of the Irish Bishops.

The custom is believed to have been introduced during the 17th-century persecution of the Church by Ireland's English rulers. Its original purpose was to pray for the souls of those who died under the harsh anti-Catholic laws of that period.

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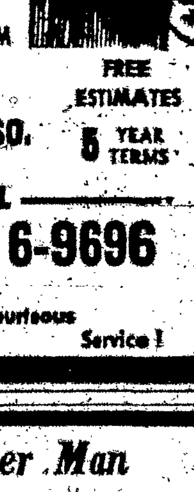

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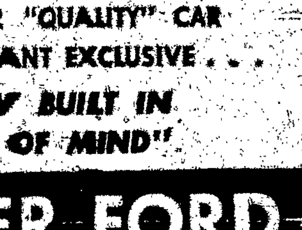

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SERMONETTE

JOY IS HOLINESS

By Rev. Richard Madden, O.C.D.

Joy is a fruit which the Holy Spirit holds within His coffers for the giving. And with so many things breaking our hearts each day, who couldn't use a little joy in their lives?

Joy does not necessarily mean laughter. A woman with her front teeth gone might laugh incessantly, not because she is joyful but because she is nervous and high strung. Or a farmer might crawl out of his bed at five in the morning on a freezing cold winter day in order to get the cows milked, chuckling to himself all the while. This is not joy. This is insanity.

Neither is joy always external. Cheerfulness is, but cheerfulness can be feigned. A cheerful person is not always joyful. He is the type that slaps you on the back and laughs up a storm as soon as he awakens you in the morning. This kind of guy we just cannot stand. There are times when you just can't be bothered being cheerful. It's too much trouble. Besides it isn't important, especially when you get up in the morning, or when you have a toothache. Couldn't care less for anything than laughing.

But real joy is the supernatural touch of God in a soul. The external manifestation of joy is almost a radiation. Something of the Divine goes out of the joyful soul.

What causes the destruction of joy in these days is the gnawing presence of conflicts. There are far too many of them. A man will suffer a conflict between what he has and what he would like to have. Or it might be a conflict between what he is and what he would like to be. He is far too ambitious. Again, it might be a conflict between what he must do and what he would like to do. All these conflicts must be resolved before he can achieve an abiding sense of joy.

What is joy? It is the man named Red who works for the city as a dog catcher. His wife is always sick; he has nine children. He is poor. But as he leaves work for home, he says, "My kids? well, God sent them to me and I kinda think that He will help take care of them."

This is joy.

Father Of 4 Religious, F. W. Spellecy Rites Held

Hornell—Clergy from all parts of the Rochester Diocese attended funeral services Friday morning, Nov. 18, for Francis W. Spellecy, father of four children who have entered the religious life.

Mr. Spellecy died Nov. 15, 1960 in St. James Mercy Hospital, Hornell, after a brief illness. A native of Corning, he had resided in Hornell for most of his life. He was employed by the Erie Railroad Company for 38 years and was a member of the engineering department at the time of his death.

Active as a Catholic layman, Mr. Spellecy was a past vice president of the Holy Name Society of St. Ann's Church; a member of the Nocturnal Adoration Society; treasurer of Cause of Our Joy Praesidium, Legion of Mary and outside sentinel of the Fourth Degree Assembly of the Knights of Columbus.

SURVIVING ARE his widow, Mrs. Elizabeth M. Spellecy, two daughters Sister Mary Canisius of St. Charles Borromeo Convent, Rochester and Mrs. Kenneth Fletcher of Cannon Air Force Base in Clovis, N.M.; three sons, the Rev. William J. Spellecy of Our Lady of Lourdes Parish, Rochester; F. Mack Spellecy of St. Andrew's Seminary and John R. Spellecy of the Divine Heart Seminary in Donaldson, Ind.; two sisters, Mrs. Joseph Haran of Rochester and Mrs. William Boh of Huntington, Ind.; three grandsons and several nieces and nephews.

A Solemn Requiem High Mass was celebrated by Mr. Spellecy's son, Father Spellecy, with the Rev. David Mattie of Rochester, deacon and the Rev. Richard Mattie of Avon, subdeacon. Officers of the Mass were the Rev. Leo L. Mans, thurifer; the Rev. Daniel Brent, first master of ceremonies; the Rev. Lawrence Murphy, second master of ceremonies; the Rev. William Trott and the Rev. Raymond Booth, acolytes.

In the choir also were priests of the Rochester Diocese, including the Revs. Michael Daly, Michael Reagan, John Dillon, Michael Murphy, Neil Goodman, Raymond Ringwood, Thomas Hocter, Thomas Watts and John A. Lynch.

PRESENT AT the Mass were the Rt. Rev. Msgr. Lawrence W. Gannon, V.F., pastor of St. Ann's Church, the Rt. Rev. Msgr. Leslie Whalen, pastor of Our Lady of Lourdes Church, Rochester; and the Very Rev. Msgr. Richard Quinn of St. Andrew's Seminary and the following Diocesan priests:

The Reverend Fathers John L. Goonan, Joseph Maloney, Walter J. Kohl, Edward Steinkirchner, William F. Nolan, John S. Hayes, Gerard C. Krieg, Vincent P. Collins, Robert A. Meng, William H. Hickey, John A. Murphy, Eugene H. McFarland, L. John Hedges, George J. Weinmann, Richard A. Hart, Joseph P. Haffey and William J. Flynn.

Family Rosary Radio Program

Friday, Nov. 25 — Vincent Cirrincione, St. Monica.

Saturday, Nov. 26 — James Huether, Precious Blood accompanied by employes, Building 23, Machine Shop, Kodak Park.

Sunday, Nov. 27 — Bishop Kearney.

Monday, Nov. 28 — Gordon Vogt, St. Jerome, East Rochester, accompanied by members, St. John Fisher Council, Knights of Columbus.

Tuesday, Nov. 29 — Charles Schott, St. Pius X.

Wednesday, Nov. 30 — John R. Ward, St. Monica accompanied by members of Rochester Council, Knights of Columbus.

Thursday, Dec. 1 — A representative of Nocturnal Adoration Society, St. Andrew.

Rummage Sale Nets $147

Corning—A recent rummage sale netted $147 for the Ladies of Columbus organization, it was announced at a recent regular meeting of the group in the Knights of Columbus Home.

Mrs. J. Edward Faulise, president, conducted the business portion of the meeting and Mrs. Thomas Coleman gave the treasurer's report.

PLANS WERE made for the Christmas party to be held Dec. 14 at 7 p.m. in Faulisi's Restaurant. Gifts of toys will be exchanged and later sent to needy children. The following will serve on the committee: Mrs. John Grant, Mrs. Sue Gonta, Mrs. Griffin, Mrs. George Schaller, Mrs. Charles Devers, with Mrs. Joseph Faulisi at chairman.

Refreshment were served by Mrs. Joseph Faulise, Mrs. Thomas Gill, Mrs. Alfred Connaughton, Mrs. Coleman and Mrs. William Roberts.

In the December Ladies' Home Journal

Illegitimacy can be stamped out!

With the alarming upswing in illegitimacy, one factor stands out, girls with firm religious beliefs are less likely to become unwed mothers!

Read the shocking story "The Truth About Illegitimacy" in the December Journal. Learn why religion is such a powerful weapon. Why psychologists believe many of the almost quarter million cases of illegitimacy reported could have been prevented—if danger signals of behavior had been heeded. This story is must reading!

Ceylon Threatens Take Over Of Nation's Catholic Schools

Colombo — (NC) — The president of the Catholic Union of Ceylon charged that the government's program to seize control of private schools violates a pre-election pledge and reveals the hidden hand of communism.

Cyril E. S. Perera labeled Prime Minister Sirimavo Bandaranaike's statement that Catholics would be able to vote to keep their schools independent "entirely misleading."

He pointed out that the government policy does set up machinery whereby Grade I and Grade II schools—those conducted in English — can relinquish all government aid and become tuition-charging. The rub, he said, is that "the vast majority" of Ceylon's 750 Catholic schools are Grade III, or vernacular, schools, and have no opportunity to avoid seizure.

Perera made his protest in a press statement Nov. 12. He observed that the Buddhists — constituting the predominant religious community of this island nation — do not teach the Bible or the Koran in their schools.

"All that we Catholics ask for and all that our Bishops ask for is that we be permitted to operate our own schools even without government aid of any kind," he said.

Perera called Prime Minister Bandaranaike's "insinuation" that the Catholic bishops were asking for special laws and privileges "groundless." The Catholics of Ceylon are only asking for a "right enjoyed in every other member nation of the British Commonwealth and in the United States," he said.

"Though the Americans have a state (school) system," he commented, "there is no bar whatsoever for them to operate private schools without government aid."

The head of the Catholic Union stated that last June 9, a month before the national elections, the general secretary of the now-ruling Sri Lanka Freedom party said that "there will be no bar to any denominational schools continuing without government aid, so long as they conform to rules laid down by government."

Perera said the statement made it "crystal clear" that denominational schools would be allowed to continue. "The pledge was to allow them to continue, and that pledge brought more Catholic votes for the Sri Lanka Freedom party than any other in the Catholic areas," he said.

The Catholic lay leader said that Catholics have suffered most at the hands of the communists in eastern Europe and China, and know the pattern of communist action. They now see the "hidden" hand of communism at work in Ceylon, he said. He elaborated by listing the following:

- Confiscation of Catholic schools and school buildings because Catholics are the most "uncompromising" opponents of communism.
- Holding the Catholic bishops up for ridicule, with the aim of disconcerting the Catholic community and estranging it from the rest of the people of Ceylon.
- Suppression of the press, to silence the opposition and make freedom of speech a relic of the past.
- Attempts to create dissension among the Buddhists themselves.

"If we do not protest now," Mr. Perera said, "we shall perhaps never be able to protest."

Mr. Perera described as "revengeful" or "provocative" the recent seizure by the government of land Catholics had bought for Aquinas University College, and the tract on which a Catholic church was being built. He asked that the land be given back.

Founder Of CSMC Goes To Guinea At 72

Wabag—(NC)—A veteran American missioner who founded the Catholic Students' Mission Crusade while still a seminarian is on his way to New Guinea to care for victims of Hansen's disease (leprosy).

The missionary, Father Clifford King, S.V.D., volunteered for his new post in the mountains of New Guinea at the age of 72.

He joined the Divine Word missioners at the age of 21. While at their seminary in Techny, Ill., he founded the Catholic Students' Mission Crusade, which today has a million members and is represented in 3,100 schools in 80 American dioceses. The crusade keeps Catholic students informed of the goals and problems of the Church's missionary effort.

Father King, a native of Mineville, N.Y., went to China as a seminarian and was ordained there in 1920. He served as a missioner in China until 1941. His next mission assignment was the Philippines.

As chaplain at the leprosarium at Yampu near here, Father King will serve the 500 patients and 1,000 outpatients now cared for by two Holy Ghost Missionary Sisters and 14 native orderlies.

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Physicist Prefers Georgetown

Washington — (RNS) — Dr. William J. Thaler, 34, one of the nation's best-known young physicists, disclosed here that he had a choice of two jobs when he resigned his $15,000 a year government post as director of the field projects branch of the Office of Naval Research.

One job paid $40,000 a year and the other paid $10,000.

Dr. Thaler chose the one that paid $10,000, and the Very Rev. Edward B. Bunn, S.J., president of Georgetown University, was able to announce that Dr. Thaler was joining the Jesuit institution's faculty as professor of physics in 1961.

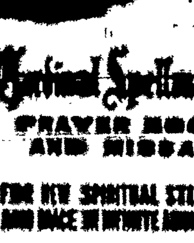
For the Navy, he served as technical director of Project Argus, which involved the explosion of three atomic bombs 300 miles out in space. The project, called the most gigantic scientific experiment of all time, blanketed the earth with a band of radioactivity that taught scientists much about the earth's magnetic field and natural bands of radioactive particles. He also directed many other important research projects.

WHY DID a young scientist with a wife and four children take a university post at $30,000 less salary than he could have earned in private industry?

He said he thought it offered an opportunity for more "creativity." His associates said it was because he is a "dreamer" who finds "pure science fascinating."

"He would get the greatest pleasure out of teaching a class of students why grass is green," one associate said.

He will have more time for research into pure science at the university laboratories, his associates explained.



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