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MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

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The Bishops' Relief Fund

Catholics of the United States have done great things for those in need because of the war, through their gifts to the fund administered by the Bishops. It is known as the Bishops' War Emergency and Relief Fund. Our diocese with all its parishes will collect on July 29 the contributions of its people to this fund.

No more practical expression of our gratitude for being protected from gruesome war experiences, can be made than to show consideration for those that have suffered. Little children homeless because their parents have been killed, prisoners of war deprived of all things needful for comfort and health, whole communities denied the solace of religion through the destruction of their churches, are just a few of the beneficiaries of the Bishops' Fund. What comfort our boys have in hearing Mass in their camps, on board ship, in the cities of Europe and the islands of the Pacific! Hundreds of Mass kits, equipping the Chaplain with the chalice, the altar stone, the vestments, needed for the Holy Sacrifice, have been furnished, and more are being furnished as called for, by the Bishops' Fund. Surely a grateful thought that your contribution to this fund has helped in every Mass offered up by our Chaplains for our men in service!

Looking to the better days ahead for our neighbor country of Mexico, we have established and conducted a Seminary in New Mexico to train priests for Mexico. Anti-clerical laws closed all Mexican seminaries. Your gift to this Bishops' Fund helps prepare a priesthood to save religion for our Mexican brethren.

Every Catholic will feel the collection for the Bishops' War Emergency and Relief Fund calls for his generous support. The last Sunday in July will register in heaven your act of Christian charity represented by the offering you make for your afflicted brethren through the Bishops' Relief Fund.

A Truthful Press

The Holy Father used his knowledge of English in addressing a party of American newspaper writers and editors who visited him on July 21. He told them of the invaluable service their profession offers to society—"breaking down the barriers of time and space and assisting all members of the vast human family to share their joys and sorrows, their triumphs and disasters, their hopes and their fears."

The Holy Father emphasized one thing: "The worthy success of your profession depends on one essential fact—your fidelity in what you write and speak." He urged on newspaper writers the ideal of seeking always the truth, and giving it unchanged to their public.

His closing words were a condemnation of those who prostitute the press through wilful lies, through attacks on Christian morality, on religion. Proud, irreligious men, have helped to bring on the misfortunes we now suffer, by the flood of error and false moral standards they have given out by press and radio.

Better things for the reading public will be in the making. If these visitors to the Holy Father, together with their fellows, apply conscientiously the solid principles set forth by Pope Pius XII,

St. Anne

Catholics today greet with religious joy the Feast of St. Anne, mother of Mary and grandmother of Christ. A woman in all things dedicated to God, a woman chosen for an all-important part in preparing her daughter to be the Mother of God, St. Anne has won the admiration and the affection of countless generations in every land. Her shrines are found in every land, her relics are honored in every clime. Pilgrims in thousands travel to the great basilicas dedicated to her honor.

Our prayers to St. Anne in this year of fading war and dawning peace should beg her intercession on behalf of suffering mankind. May she take a special interest in the conference of the Three Great Powers now on at Potsdam, guide its deliberations, bless its sessions, make it a true power for peace in the world to come. Especially should we seek her to guarantee that the religious life of so many children of the world may be guaranteed that freedom and that protection for men and glory for God. Good St. Anne, pray for us.

Our women of superior intellect, but unostentatious, and placid disposition, pursuing wisdom and having much to say and knowing how to say it. MARYANN MURPHY, O. S. U.

Shall Be Exalted

Christ talks today on the virtue of humility. In contrary vice is pride. One is always lovable, the other always hateful. But the proud man sees no lack in his program of life, the humble man does not credit his soul with any good. The proud man is self-confident, willing to announce his admirable qualities; the humble man trusts only in God and His goodness, speaks only with God in lowly prayer.

But Christ's talk was not a heavy burden on pride and humility. It was a graphic picture of humility and pride personified in two men, in two men who started out on a like errand of religion. It was a good act even for the proud Pharisee to visit the Temple. It was a better act to go up there to pray. It was a good act for the lowly Publican to go to the temple, a better act because he went there to pray.

Pride spoiled the two good acts of the Pharisee. Pride that showed itself in his manner and in his very words of prayer. He was good, he knew it, he came to tell God about it, to thank God for what he had accomplished without any help of God being needed. Such goodness needed a background, and the Pharisee found it in the wickedness of sinners in general and of the Publican in particular.

Humility sanctified the acts of the Publican. Humbly he entered the Temple, humbly he struck his breast, humbly he prayed. His prayer was for mercy on his sins, he presented himself to God as a sinner.

God's grace entered the soul of the Publican. His sins were remitted, he went down to his house justified. God's grace blessed the soul of the Pharisee, his sins remained unconfessed and unremitted, he went back to his home unjustified before God. Humility serves to raise man spiritually; pride serves only to lower him.

Marshall Petain And French Justice

By J. C. OESTREICHER
International News Service Ferris Editor

Any hopes that a clear-cut explanation of France's military collapse in 1940 might emerge speedily from the trial of Marshal Henri Philippe Petain were dashed when the long-awaited proceedings opened in Paris Monday.

From the outset, the aged Marshal's trial for treason bogged down into a morass of technicalities. Even the competency of the carefully selected court itself was brought into question.

If the opening session was any criterion for the future, witnesses and documents all will be challenged in a bewildering fashion. The French have a magnificent aptitude for roundabout argument and enjoy nothing better than long-winded exchanges.

At every important civil or criminal trial in France, it is traditional for opposing lawyers to fence with their oratorical skill. When one side retires with the traditional acknowledgement of "touche," there is beaming satisfaction everywhere. For someone will have made a point that is appreciated by connoisseurs in the art of dispute.

There is something characteristically French in this as well. Petain has been accused of defeatism since the time of Verdun in the last war. He has been labelled a self-seeker after personal gain and power who did not hesitate to sell out to the Germans. He has been accused of fundamental anti-Democratic leanings.

Yet the fact remains he did return from Germany voluntarily to defend himself before his compatriots. His attitude has been one of outraged innocence. He appeared in court in the full uniform of a marshal of France. But he wore none of his multitudinous decorations except for the plain military medal.

In the leftist circles which are demanding Petain's conviction and which say they are prepared to prove his guilt, much is being made of the fact that he is being prosecuted by Lawyer Andre Mornet.

It was Mornet who obtained the conviction and execution of Mata Hari in the last war. But the case against this rather blowy female was virtually open and shut. No politics were involved, and except for a small group of armaments manufacturers and professional war profiteers, there was no even remotely disloyal element in France during the first European war.

In the strange and tragic years that followed Adolf Hitler's seizure of power, however, a far different story was told. If not Petain himself, certainly some members of the Vichy regime were ardent pro-Nazis, and some already have suffered the penalty for their treason to France.

Outwardly, at least, Petain always presented a facade of acting for France's salvation. He did offer himself to the Nazis years ago, not as a collaborator but as a hostage for the deliverance of French prisoners. He did delay, for a long time, the total German occupation of France.

According to present indications, it will be difficult for Petain to prove his innocence. If innocent he really is. But it will be no easier for Mornet to prove his guilt. There is a shade of difference between guilt and culpability, and Petain may show the court that the wave of events merely carried him on its crest.

In other words, that he did not willfully condemn France to defeat.

Suum Certe . . . By Rev. James M. Gillis, C.S.P.

What Need Hath God of Thy Lie?

Major Compton Pakenham, contributing editor to Newsweek, is running a series of articles on the "Warped Psychology of the Japanese," especially in reference to their method of waging war. I have not seen all the articles, and so I am unable to say whether he discusses the craziest feature of the Japanese technique—the command to commit suicide, and the apparent obedience of officers and men to that command.



But in one installment—the third—which appeared on

July 2, the Major mentions a device for winning a war which is by no means exclusively Japanese. The device is the lie. It has of course been used long before this war. The Japanese are not its creators or discoverers or monopolistic practitioners. Anyone interested in the subject from either the historical or the psychological point of view, may hark back to Sir Phillip Gibbs' "Now It Can Be Told," and "More That Must Be Told," and Sir Arthur Ponsonby's even more startling "Falsehood in War Time." Those three volumes, and a hundred more, contain the embarrassing information that the Allies in World War I purposely, systematically, shamelessly lied to their own people. It would be considered dangerous to morale if a writer were to dig up say a hundred samples of lies concocted by our side in the present war and "put over" on our own people. Let that rest. It will come, as sure as you're born, when the war is over, and the press becomes free—relatively free—once again.

Let's get back to the Japanese. Major Pakenham tells a story of Prince Fumimaro Konoye who became Prime Minister in 1937. The Major knew him when they were boys. Some one had sent young Pakenham a dog from England. It disappeared. The Pakenham boy suspected and accused the Konoye kid of stealing it. The Japanese lied boldly and angrily. Confronted with evidence, he confessed but explained away his lie by saying that his mother had taught him that to tell a falsehood to a foreigner is no lie.

That mother's peculiar view of ethics is not indigenous to Japan. It has appeared in all lands. Or shall we say that suspicion of it has been held by all peoples against those that were alien to them. As far back as history goes there is evidence that the people of Europe thought the Asiatics on mass were liars. People on the mainland of Europe—thought—or at least said—the same of inhabitants of the islands in the Mediterranean. The Cretans for example, as St. Paul himself witnesses.

Also it has been commonly believed among medieval and post-medieval Europeans that somewhere in the Rabbinical literature there was a permission and even an injunction to Jews to lie to Christians.

The English quite generally, at least in ages gone, declared roundly that you couldn't trust an Irish tenant to tell the truth to an English landlord.

There were, and perhaps there still are, old-fashioned Protestants who say that Catholic theologians permit the Orthodox to lie to the heretic. Anti-Catholic controversialists have accused the Jesuits in particular of originating and propagating that immoral doctrine. It never mattered to those controversialists that the Jesuits denied the allegation and challenged the accusers to find any such statement in Catholic books of moral philosophy.

Perhaps the most famous case in which an anti-Catholic calumniator accused a Catholic of using the lie as an instrument of offense and defense against heretics, was Rev. Charles Kingsley's pamphlet, "What Then Does Dr. Newman Mean?" Before Newman (the future Cardinal) had finished with Mr. Kingsley, he had made a "holy show" of his reckless antagonist. But out of the incident came a world's masterpiece, Newman's "Apologia."

So it goes; the accusation that one may lie to another who is not of one's own class, one's own religion, one's own race, is found in all lands and in all ages. Even to this day among otherwise well instructed Americans I fear there are those who hold it blameless or even commendable to lie not only to the enemy but even to one's fellow-citizens for the purpose of winning a war or, as they say, "promoting the war effort."

When that Japanese boy Konoye grew up and became Prime Minister he didn't lack sharers of his own ethics among diplomats. He learned that the "old Japanese custom" was world wide.

Perhaps in this column I should be not merely a disinterested narrator, but an instructor. If so, let me add the categorical declaration that in Catholic theology a lie is never permitted. What, never? No! There is no "hardly ever" about it. A lie to friend or foe in peace and in war is evil. As the theologians say, "Semper et pro semper malum." It is never permitted. Never.

To salvage what is lost, to mend homes that are torn, to prevent what is destructive and to preserve what is worthwhile in the lives and homes and hopes of future citizens of Heaven is indeed a consecrated ministry.—Rev. Albert J. Murphy, Ph.D.