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

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## Seminary Sunday

A day of memories, a day of present accomplishments, a day of hopes for the future, so the twenty-third of September dawned for us as Seminary Sunday. It is a day of memories of what our forebears have done in founding and sustaining the seminaries, of memories of many hundreds of priests sent out to labor for souls, many of whom are still with us, and some have passed to their eternal reward. It is a day of present accomplishment, for both seminaries are hard at work building young men into scholars and men of God. It is a day of hope for the future, for its points the way to the years ahead when graduates of our seminaries shall preside in parish churches to carry on the work of God.

It will be a day of sacrifice for many, as they set aside worth-while gifts to our seminaries; a day of joy for all who by the donation they make on Seminary Sunday become Benefactors of these schools. God grant that our Seminary Offering may be a worthy expression of our love for the

## St. Andrew's Year of Jubilee

Seventy-five years is a long span of life for man and for the institutions he builds. St. Andrew's Preparatory Seminary is celebrating its seventy-fifth Birthday. Founded by Bishop McQuaid, fostered and nurtured by four succeeding Bishops, blessed by a host of graduates who saw their earliest training for the clerical life within its walls, manned by a series of gifted priest-professors zealous for the cause, St. Andrew's stands today glorious and fruitful in what she has done.

Every real school has a soul. The soul of St. Andrew's has gone out into the mind and heart of every graduate. It is a spiritual entity, a bearer of grace, a living influence that can never die. To his last day the loyal graduate of St. Andrew's carries into every priestly function something that St. Andrew's gave him, a skill in dealing with his own language founded on familiarity with its authors, a cultural knowledge of the classics in Greek and Latin, a broadening training in modern languages, with a certain grasp of mathematics and science and social studies, and a foundation course in the history and the teachings of the Church. Happy memories of the four great leaders still remain — two now gone to God, Magr. DeFegge and Magr. Nolan; two still with us, Father Ledy and Father Lyons. About them gather members of a faculty always able, skilled in teaching, worthy men of God.

The first school was born in poverty, housed in a poor little building. Then came a real building back of the Cathedral rectory that served many a year. Then came the building so well known to parents of this generation, on Frank St. next to the Cathedral rectory. Justman Kodak Company acquired the building about 19 years ago when it purchased the church property. It was St. Patrick's Cathedral. We pause in our jubilation to note the death of Frank Lovejoy, head of the Eastman Company, who negotiated the sale of this property, noting the many courtesies he and his predecessor showed to us, his clerical neighbors.

We rejoice with St. Andrew's on this happy occasion of its seventy-fifth Birthday. May the memory of men, great and good, who were its founders and leaders, be the foundation of a new and better school. May her children now listed in the yearbook, many continue to sing her praises, following in the footsteps of those who have taken with them into the world the best of her work. May we of the present generation, to a bigger and better St. Andrew's, be helped in a permanent and lasting way. May the spirit and equipment for the work of God be passed on to St. Andrew's.

## Mary's Danville

The Parish of St. Mary's in Danville, celebrating the anniversary of its founding. Ministered to by a priest, the parish is made up largely of immigrants from Ireland who came to the work just a century ago. A long line of priests have served the people in this parish, and the work has been carried on with a steady hand. The parish is now in the hands of a priest who is doing a fine job of it. The parish is a beautiful one, and the people are very devoted to their priest and their church.

## How About 'God Bless America?'

The suit brought in the courts of Champaign, Ill., by Mrs. Vashil McCullom to outlaw "release time" religious education classes in that city has elicited the following comment from The New World, official newspaper of the Archdiocese of Chicago:

Taking apart the conglomeration of testimony which parades its argument leaves one strangely confused. Only the occupation of Tokyo outplayed the random opinions hurled so recklessly about in the university city.

Ordinarily the case would boil down to a harmless exploitation of a dozen people's ideas. But looking at the list of the men and women supporting Mrs. McCullom, it is obvious that a bad decision can become a dangerous development in our national life.

According to evidence, the suit got off to a bad start. One group argued in support of Mrs. McCullom that religious education during public school hours represented a union of Church and State. Attorney Chapman called the school board's policy "religious fascism."

Another group of ghost chasers argued that religious teaching of this type violates the Constitution of the United States and disrupts the old traditional American principle of separation of Church and State. Just as ridiculous was the spectacle of a lawyer putting trained religious teachers over theological jumps. People are naturally gun-shy of witness stands. Perhaps some of these good folks felt embarrassed for being on God's side.

Such goings on immediately provoked the question: What is actually involved? Does such irradition mean that God was or is going to be banned from any consideration connected with society and the commonwealth?

Or does the correct version of this "separation" still obtain, that is, that the State is a perfect society and in its own sphere completely independent so long as it does not violate moral principles and the unalienable rights of men which are guaranteed by the Constitution? This would immediately involve phases of morality, rights and obligations, freedom of worship and the like.

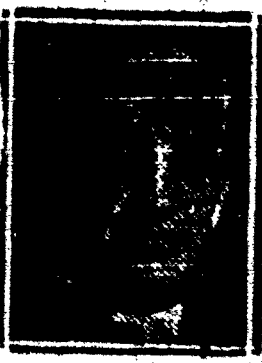
If the State will, by court order, become an absolutely independent entity in society, freed from all accounting to God, we have fascism and totalitarianism which apparently the freethinking opponents of religious training unwittingly invite.

Also, Mrs. McCullom makes capital of vague discriminatory treatment towards her son, an imposition which she highly resents. But has Mrs. McCullom ever thought of the millions who desire religious emphasis in the lives of the youth of America? Should her will be legally imposed upon many stalwart Americans who believe that God and the things of God should be kept close

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

## Must be Change Of Heart for Peace

We often see in the newspapers, especially in the editorials and correspondence columns, a protest against the idea that morals can be corrected by legislation. Argument on that matter might well seem superfluous. Morals came before, not after, laws. Things were right or wrong, good or bad before the Ten Commandments were promulgated. It would be childish to imagine that lying and stealing and killing were no sin until Moses came down from the mount with a list of "Thou Shalt



Notes" in his hand. Morals commenced with Adam and Eve. Moses came at least 2,000 years later. To think that the law of God didn't bind the race in those twenty centuries would be to put oneself in a class with the child who asked the teacher what the world was like "before the law of gravitation was passed."

Legislation is not enacted until morals have become particularly bad. If that is true in regard to divine legislation, it is still truer (so to speak) in regard to man-made laws. Burglary came before the laws against burglary; murder preceded the enactment calling for capital punishment for murder.

Even when the law is passed it is doubtful if it lessens crime. Sheep-stealing continued in early England even after sheep-stealing was punished by death. Men in a common law country who are not in a common law country will do it, though he never did it before. It might even be argued that legislation increases rather than diminishes crime. Witness Prohibition.

Since every sentence in the paragraph above is a platitude, why put it on paper, especially in these days when the paper shortage still persists? The immediate answer is that no truth is so self-evident as that which is so self-evident. It is a platitude to say that the law of God is the basis of all morality. It is a platitude to say that the law of God is the basis of all morality.

## Power, Seen and Unseen

The power of Christ was not to be so human limitation. It was the infinite power of God. It could cure the sick. It could remit sin. While the cure of the sick was a visible evidence of the power of Christ, the unseen effect of that same power in the remission of sin was a greater tribute to His divine power. The Scribes were not entirely wrong in showing surprise at one Who said: "Thy sins are forgiven thee." They realized that forgiveness of sin could come only from God. Therefore, they said: "This man blasphemes." What they did not realize was that before them stood the Son of God; that Christ as God had power to forgive sins.

Now the visible effect of the power of Christ is put before them in a way they could not deny. Their own eyes would be the witnesses of a cure wrought by the miraculous power of Christ. Christ was to perform a miracle precisely for their benefit to produce an effect that could come only from the power of God. He bade the patient to arise, take up his pallet and go into his house. Here was a visible effect. Here was a paralytic whom his helplessness, here was a cripple restored to normal powers. Little wonder that the crowd was filled with fear, that they saw in this act an exercise of power that could come only from God. They gave glory to God Who had given such divine power to men. They should have given greater glory to God in the healing of a sinful soul. Perhaps we can make up for their neglect by giving thanks to God for the forgiveness of sin granted to us in the Sacrament of Penance.

to the hearts of our people?

None question Mrs. McCullom's right to call herself anything that might bob up in her mind. But there are few who will brand themselves with the word "atheist." So, when it comes to imposition, we might think of the straight thinkers who will be severely penalized by court action against religious teaching during released time in a program which has been carefully worked out by civic and religious leaders.

They had decided on the program as a constructive plank in the shaky moral structure of American life, feeling no doubt that they were definitely laboring for a better democratic life. They must have been duly shocked to learn that some of their opponents had practically sloganized them into the class of Benedict Arnolds.

Again we might ask just who are the ones so interested in eliminating this influence as a violation of American principles. A careful reading of the Constitution, the Bill of Rights, the principles of Church and State will straighten out terms which now seem to be used as weapons to twist the truth, duping people into unwarranted conclusions.

Words are always easier to bandy about than proof. It is much simpler to sing the hymn "God Bless America" than to work and fight for these same blessings. But perhaps we should not have brought up the song, it might violate some pseudo-American tradition. After all, the name of God is mentioned.

end to international quarrels, and hence to world war, by making rules and regulations, that is to say, concordats, treaties, charters, and other varieties of written agreements. If you ask what will be done if a nation in the future does this or that thing forbidden by a charter, the answer as likely as not will be that the penalty for such action is provided in Article XVIII, paragraph (b) number (2). As if that settled it! If nations are like men (and what are nations but men?) it is even possible that Article XVIII, paragraph (b) number (2) may have put the wicked thought into their head to do what they never were tempted to do before.

Therefore (now kindly restrain your impatience while I put down another platitude) it doesn't make much difference what kind of pact or treaty or charter you compose, or what particular rules and regulations you write into it unless a change takes place in the heart of men and of nations.

Take, for example, the now defunct League of Nations and the Wilsonian Covenant. Nathan Leffer writes in "America's Place in the World," "Essentially the League was a fraud. It was inaugurated in bad faith and carried out without honesty of purpose. It was in the first instance a sop thrown to Woodrow Wilson. It became a thing of use and convenience for the exclusive national purposes of the Powers strong enough to control it. No great Power believed in it. No great Power had the slightest intention of abiding by its declared purpose of fulfilling the obligations laid upon it by the Covenant."

Dr. Leffer continues with the most vigorous castigation I have seen of the nations which joined the League and signed the Covenant. I would be unfair to him, however, to omit what he says of men as opposed to nations: "They were no doubt numerous individuals in every country who were genuinely even passionately devoted to achieving success for the League. But he explains such as these were either not in official position or not high enough in official position to carry any real authority."

What was the use of the League will be true of the San Francisco Charter, and (if it be not already forgotten) the Atlantic Charter. Few will be deceived by arguments any more than they were by the League. There are no more men in official position or not high enough in official position to carry any real authority.