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The prophets of old kept alive in the minds of men the promise of a Redeemer. From age to age they added details to the first promise made to Adam and Eve as they left the Garden of Eden. The time, place, circumstances of the Messiah's birth were given. The prophets were men called by God, commissioned by Him to foretell the coming of the Messiah and to awaken the moral and spiritual forces of the Jewish nation. They were men of the spirit: they were men sent to recall their people from sinful ways: they were men set to condemn what was evil, to promote what was good. Their influence was for good, they spoke of good things to come, they aroused new hope in the hearts of men.

Modern prophets we have in abundance. They are not, for the most part, prophets of good, but rather prophets of doom. Too many of them know not God. The picture they give us of the future of the world is one to arouse fear. The atomic bomb as we know it will be but a small and weak sample of what it soon shall be. Unless we reveal all its secret make-up and mode of production to Russia and other liberty-loving nations, it is bound to ruin our country and the world. We must be careful not to arouse the suspicion of Russia. We will be responsible for any harm that comes to the world through antagonizing Russia. We must not speak one little word of criticism of that country for its manner of dealing in its own way with neighboring nations. We must give lip service to a country that is enslaving millions of people.

Prophets of today might well recommend a return to God as the best promise for a happy future for the world. God made this world and God will rule this world. Any turning away from God's methods will surely mean ruin for mankind. The sooner men come to moral reform, to religious principles, in making their plans for the future of themselves and their fellows, the sooner we shall have improvement in world conditions.

Help the work of the real prophets by your own personal loyalty to God and your fellow-man. Use your influence and the power of your good example in winning the world back to the Babe of Bethlehem. Pray that the Peace of Christ may come to the world and remain always with it.

The war is not officially over, will not be until all the peace treaties are signed. But it is over for practical purposes. To be one in this more manifest than to the returning GI. He has been away from home in the far parts of the world for three, four, or more years. He has been in the thickly populated regions of Europe; he has been in cities where culture traces its history over many a century. He has been in the wildest parts of the world in the far north and in the South Pacific. He has known barbarous and uncivilized races. He has suffered from the heat, and also from the cold. He has labored and fought and striven on land and sea and in the air to overcome powerful enemies. He has seen victory come to our arms.

In our homes, on the street, in our churches, we note with joy the thousands of young soldiers that have returned to civilian life. These young men have given way to civilian life. The discipline and hardships of army life are put away behind them and forgotten. Some have returned for good, to a new civilian life. All look forward eagerly to when our armed service will be again on a peace-

[illegible]

the Director Fast for suffering
and suffering from all Americans. Do
not forget to send in your Church
contribution to the American
Churches of the World.

John the Baptist had new mission, to lead all men to make straight the way of the Lord. John understood well the meaning of his message, the nature of his work. Penitence and sorrow for sin with purpose of amendment would make straight the way of the Lord into the hearts of men. That way could never be straight in any man's soul until worthy fruits of penance had been brought forth. Filled with deep reverence for Christ, minister of His divine dignity, John hastened to tell the priests and levites who had come out to him from Jerusalem, that he was but a messenger of Christ, so to believe His dignity that he was, not even worthy to loose the shoes of His people.

Every one of us is dependent upon some newspaper of Christ, on some great man who tell us to make straight the way of the Lamb into our heart. He will lead us to Christ through his content, his words of kindly advice, his instructions of the sacraments. Christ will surely find His way into our heart when we have believed graciously advice, when we have found in a worthy companion pardon in our time and the easy way to redemption.

This third Sunday of Advent should find us acting on the advice of John the Baptist and his successors in the work of leading us to Christ, and introducing Christ to us. May John and his successors teach us to know well One Whom we have not known well enough. Knowing Christ, may we pursue a way for Him within our souls that no sinner come to us with more grace on Christmas Day.

By Rev. Joseph W. Litchin

Perhaps no other Catholic group has benefited more by the establishment of the Confraternity of Christian Doctrine, than the underprivileged Catholics living on the land. The founders of the Confraternity were very much aware of the dire need of a comprehensive program of religious education for scattered Catholics in the rural districts.

Thousands of Catholic rural children are denied the opportunity to attend Catholic schools. Many others complete the grades in a rural parochial school and then are obliged to attend a public high school. For these spiritually underprivileged children the Rural Fraternity of Christian Doctrine has a special solicitude. Although no supplementary program of religious instruction can be so effective as education given in the parochial school, nevertheless, splendid results have been accomplished in the development of a year-round program of religious instruction.

What then is the program of catechetical instruction of rural people? Of primary concern in the field of religious education is the instruction given by parents to their children, in the home. Parents have a strict right and obligation to educate their children in matters of faith and morals. Catholic parents are well equipped in this matter by the special grace of the Sacrament of Matrimony. The first approach to this problem is to awaken in parents a sense of responsibility for the religious education of their children and a resolution to discharge this responsibility. In the country, where families are large and where their way of life brings the family circle closely together, it is gratifying to note that fathers and mothers do feel this responsibility.

Much emphasis has also been placed on the religious vacation school. This is generally a four-week session of intensive religious education conducted during the vacation period. For these vacation schools teaching Sisters from city schools and Motherhouses are engaged. They follow a definite program of Christian doctrine, enriched by means of liturgical action, handicraft and supervised recreation. Besides the advantages of concentrated religious instructions, the vacation school serves to bring Catholic children together socially and makes them parish conscious. A vocation to the Religious life often results from the happy contact of young people with the Sisters.

Important also are the weekly instructions during the school year. Whenever possible the same Sisters are advantageously employed for this work. This of course makes it possible to carry on the work begun during the summer sessions.

High school students must not be neglected. Weekly instructions which make the form of the games clubs are very interesting and valuable for the adolescent boy or girl. This type of instruction places a new value on the catechetical material studied during the grade school period. It offers a splendid opportunity for Catholic young people to make themselves articulate concerning practical religious questions. The pastor who judiciously conducts these classes will carefully select material which actually concerns his parishes of those so-called "clubs of the future." A study discussion club among rural boys and girls will do much to build up a virile Catholic faith and these members of Christian clubs in any rural community. The young people will likewise be safely guided and strengthened in the way of virtue.

gradually taking all the rural youth with an
grate to the city. This, therefore, very important
that they have a systematic religious instruction
and moral training in order to meet successfully
the challenges of urban living. Only a well
instructed Christian discipline and disciplined
personality would stand up to the temptations
of the urban life. Hence, the church will have to
take steps to train the rural youth in such a way

Pope Said It First, Then the President

Westbrook Pegler (don't bristle at the name, kind reader; like him or dislike him, swear by him or swear at him, don't try to ignore him).



such warnings to Labor from a President of the United States.

Prompted by Pegler I went back to President Truman's speech. I find Pegler's enthusiasm warranted. Perhaps the reader of this column would not object to being reminded of the "this" and "this" and "this" mentioned above. Only remember that when Mr. Truman says "you" he addresses both Labor and Management. I quote:

"The time has come for labor and management to handle their own affairs in the traditional, American, democratic way.

"Our country is worried about our industrial relations. It has a right to be. You have it in your power to stop that worry.

"Some industrial strife was expected by the American people in this period of adjustment. But I am sure that they never expected anything like the amount of strife which has been threatened. And I know that the American people do not like it - especially after the solemn promise by representatives of both management and labor that they would cooperate with their Government through the reconversion period."

"If labor and management in an industry or in a company find that they cannot come to agreement, a way must be found of resolving their differences without stopping production.

"If bargaining produces no results, then there must be a willingness to use some impartial machinery for reaching decisions on the basis of proved facts and realities, instead of rumor or propaganda or partisan statements.

"Contracts once made must be lived up to and should be changed only in the manner agreed upon by the parties. There must be responsibility and integrity on both sides in carrying them out.

"Some substitute must be found for jurisdictional strikes. Business simply cannot stop. Life and property just cannot be endangered, merely because of some internal disagreement between factions of labor, in which management can rightfully have no part and no interest.

"Nothing is so destructive of public confidence in the motives of trade unionism as a jurisdictional strike."

There is more of that sort of thing in the Presidential address. Look it up.

The well-read Catholics who read the Papal Encyclicals (all well-read Catholics read the Encyclicals) will remember that Leo XIII, away back in 1891, said in substance exactly what President Truman has repeated in 1945. You must "hand it" to the popes to be there first with the beat. I haven't space to quote at large from that early Encyclical on Capital and Labor. But the gist of what President Truman says is in the section on class-struggle. The Holy Father says:

"The great mistake that is made in the matter now under consideration, is to possess oneself of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. The exact contrary is the truth. It is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other; capital cannot do without labor, nor labor without capital. . . . Religion teaches the laboring man and the capitalist to carry out honestly and well all equitable agreements freely made, never to injure capital, nor to quibble the claims of an employer; never to employ violence in opposing his own cause, nor to engage in riot and disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and raise foolish hopes which usually end in disaster and in repentance when too late.

"The employer must never turn his work-people beyond their strength nor employ them to work sustained to their own ruin. His gross and principal obligation is to give to every one that which is just. The rich man's resources should be distributed fairly, that no suffering befall for the sake of a few; every one should have his share, and no man can profit out of the sweat of another, as commanded by all laws, human and divine."

There is the source of economic equilibrium. Let's thank the Pope for saying it first and the President for saying it again - after all these years.