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

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Justice Cunningham

A career that has been an inspiration to thousands closed with the recent death of Justice Benjamin Cunningham. Integrity and ability were united in a kindly personality to make him a man among men. Years of service on the bench found him finally honored with the highest judicial position in New York State. His passing will bring sorrow to a myriad of friends.

The sterling example of one who loved his country and his fellow-men who labored earnestly for the right, who overcame the influence of poor health and served right up to the close of his life, should be a fine incentive to our younger attorneys and to the rising generation in general. Intense patriotism united to a religious spirit, based on faith in God and in his fellow-men, made Justice Cunningham a striking figure on the bench, a leading character in his state and community. May his soul rest in peace!

Apply the Encyclicals

Your Courier-Journal gave you recently an article by the Rev. Raymond McGowan of Washington, setting forth the teachings of the two great Labor Encyclicals on the relations that should exist between labor and management. Based on truth, founded on a complete survey of the rights of employer and employee, these encyclicals set forth a philosophy of industrial relations that has been the basis of much of the social legislation in state and federal governments for nearly fifty years back. Where such philosophy has been applied, there has been an improvement in labor-management relations. Where labor or industry would go in for unreasonable and unjust exactions, there has been a movement away from the encyclicals.

In the present maze of mounting disagreements between labor and capital, one could hope for a more reasonable statement of the question at issue on each side. Fact-finding commissions are needed only where some one is not willing to tell the truth and the whole truth. Thoughtless employers may think this post-war period a good opportunity for a general lowering of wages, for annulling benefits won over the years by the worker. Employers who have the larger view, who know prosperity must be shared to be lasting, who realize that limiting the income of the worker must needs narrow the market of the producer, will insist on a fair deal for their employees. Union men will adhere to the laws of justice in their struggle for better working conditions, for shorter hours. The public surely has a right to expect both sides to apply the teaching of the labor encyclicals in hastening an end to the present industrial strife.

Let Spain Do the Deciding

Our public press seems to be under pressure to assail Franco and the Spanish Government at every moment. Franco was not in the war on the side of the Allies, therefore he should be deposed. Franco maintained a neutrality sought by America and England, that enabled our forces to go into Africa and into the Italian campaign. No word of this in our public press, no mention of Carleton Hayes and his mission to the Franco Government on behalf of President Roosevelt, and of his report on the result of that mission and its benefit to our arms.

Would it not be the fair policy to let Spain solve its own problems, to mind our own business while she strives to work out her national destiny? Let us not insist on ideal conditions in Spain while we ignore impossible conditions in Russia and in the countries that Russia has enslaved. What freedom Spain has today she has because she has driven out imported Communists whose history of murder and rapine is too recent to be forgotten by those who suffered under them. We have troubles of our own right here at home; we would resent any Spanish interference in the settling of them. Perhaps the Spaniards may feel the same about their own difficulties; an answer must come, but it need not come from outside. Above all it must not come from leftists who would have a tight hold on the public press.

Wise Men

There was a technical meaning to the title of "wise" given to the sages who came from the East to visit the Christ. They were wise in the sense of the Jews. They knew the heavens, they knew the earth. But they were wise in a more general sense, they were able to follow divine guidance to the very best of the world.

They were the men of today; May we learn from them the way to the Saviour, to the light that is the only solution to the problems of the world.

Scripture Cards By Rev. James M. Gillie, C.S.P.

Reaction Inevitable In Speaking Truth

For years I have been convinced that no man can preach the whole Gospel without stirring up trouble. There is, indeed, a certain type of preacher, seldom if ever found in the Catholic Church, who can walk on egg shells, or to use a more timely metaphor walk through mine fields so skillfully as never to step on one. But the chances are that sooner or later even such a careful dodger in the pulpit will make a false step—and then! The Gospel contradicts



the world, and the world doesn't like to be contradicted. The Gospel is a challenge to Satan, and Satan doesn't take a challenge lying down.

So it is that any preacher who doesn't zigzag through the Gospel, picking out "non-controversial" texts but who takes them honestly and fearlessly as they come, is bound to incur opposition and perhaps, even persecution. In various places and at many times the honest preacher has become a martyr.

This opinion of mine was reinforced lately while I was reading an old book on "The Character of St. Paul" by an Anglican of 80 years ago, Rev. J. S. Howson, D.D. He treats in one chapter of St. Paul's "Fact and Presence of Mind"; in another of his "Tenderness and Sympathy"; in a third of his "Conscientiousness and Integrity." And so on throughout. As one may judge from those titles, Dr. Howson makes a good case for St. Paul's being a gentleman. There was indeed a certain impetuosity in him. In fact he was so impetuous that before his conversion he was — to put it plainly — a fanatic. But after he had seen Jesus in vision on the road to Damascus, had received instructions from the disciple in Joppa, and had made a two year retreat in the Arabian desert, he returned to public life a very much chastened man.

From that time on, his impelling motive was love. "The love of Christ drives me on" was his explanation of why he went restlessly up and down the Mediterranean world. He was no longer a fanatic or a zealot, but a Christian apostle. Dr. Howson makes much of this fact that St. Paul was no fire-eater but a kindly, considerate, reasonable disciple of Jesus. One of the instances the reverend doctor presents is the episode in the temple of Jerusalem to which St. Paul had the hardihood to return as a Christian, having left it as a hater of Christians. You will find the incident in the 21st Chapter of the Acts of the Apostles commencing at the 31st verse. Read it again, if only for the dramatic interest.

It seems that the apostle had been seen walking with a gentile in the streets of the city. There is no evidence that he had taken the gentile into the sacred precincts of the temple. But some enemy having made the false accusation, the crowd set upon St. Paul, beat him and all but killed him. But a company of Roman soldiers rushed to the scene and rescued him. They carried him up a flight of stairs, and as he reached the top, he asked the captain in Greek, if he might speak to the crowd. The captain, surprised that this Jew knew Greek granted the permission. St. Paul turned, faced the raging mob, and commenced an address which when analyzed is seen to be a masterpiece of conciliation. The mob quieted down. They listened, indeed, reverently, Dr. Howson calls attention to the skill and the tact with which St. Paul in such trying circumstances marshalled his ideas and his expressions. It was in fact a skillful speech. The effect was—as it were—miraculous.

But of course there has to be a "but"—St. Paul had to come sooner or later to a word which honesty forbade him to conceal. That word was "gentiles." It was enough. The spell was broken. Patient, reverent attention was at an end. The mob went again into a rage all the more terrific because it had been interrupted. They stormed, yelled, threatened and they would have torn St. Paul to pieces if the soldiers had not made a protecting wall around him and led him swiftly away.

Dr. Howson, intent only upon exhibiting the apostle's courtesy to the crowd says that the reaction of the would-be murderers "has nothing to do with our argument." But it has everything to do with my argument; sooner or later the gentlest, kindest, most conciliating preacher—or for that matter lecturer or writer—is compelled in conscience to say something unpopular. The charity of Christ urges him, and the truth of Christ. Then, as we say in the parlance of the day, he "gets his." It cannot be avoided. It happened to our Saviour Himself. As a matter of fact He predicted it. "If they do these things in the green wood what will they do in the dry?"

It is however a reason for rejoicing that from our Lord's day and St. Stephen's and St. Paul's, indeed from the days of the prophets, there have always been men who speak out and take the consequences. There are many of them today in this time of crisis—I refer not so much to the political or social crisis as to the moral crisis. But the fact that there are many does not mean that there is not room for a good many more.

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Happiness is beneficial for the body, but it is grief that develops the powers of the mind.—Marcel Proust

The Holy Family

The Gospel for this Feast tells us the story of the loss of the boy Jesus in the Temple. The circumstances of the event, the words spoken by the participants, their various losses and joys, the happy ending, tell us much of the Holy Family and its life in Nazareth.

Jesus was twelve years of age. He had grown in grace and truth before God and man. He was evidently able to be away from his parents an occasion, to deal with competence of his own age. Indeed, His visit to the Temple was the occasion of His conversation with men much above His age. His questions and answers amazed the learned men in the Temple to wonder. Yet so concerned was He to obey Mary and Joseph that He immediately left all the interesting conversation and started back with them to His home in Nazareth. There, for the next eighteen years He was to be hidden in the home of the Holy Family.

Jesus, Mary, and Joseph, the Holy Family! Christ gave thirty years of His life to the Holy Family. These years of public preaching, thirty years of private preaching through the example of a Holy Mother, a selected Father, a Son who in all things was subject to them.

May our family life be modeled on that of the Family of Nazareth! May Jesus bless all our children; may Joseph bring special grace to all our fathers; may Mother Mary by her intercession sanctify and shield the hearts of all our mothers. The grace of the Holy Family of Nazareth be in our hearts and in our hearts now and forevermore. Amen

Eire's Neutrality, An Objective View

The Catholic Transcript, Hartford

During the war Eire was "subject to widespread, and sometimes even vindictive, misrepresentation in all the Allied countries." So says R. M. Smyllie in the January issue of the quarterly review, Foreign Affairs. His article deserves wider reading than it is likely to get. Eire had a consistently bad press in the United States during the war, a press which, according to Mr. Smyllie's calmly objective view, gave no consideration whatever to the Irish case. To counteract the poison generated by consistently hostile secular papers during the war, Eire needs the printed word, widely circulated, not only of her friends, who might be suspected of bias, but of such men as Mr. Smyllie, who, unmoved by prejudice, are attempting only to get at the truth.

Admittedly, during the war, Eire was officially neutral, as she had every right to be. Only by neutrality could she manifest her independence. Especially while the six counties of Northern Ireland remained attached to the United Kingdom, the Irish Nationalists felt, Eire was not free and therefore "could not be expected to take an active part in a war on Britain's side." "A chance had come to dissociate the Irish people from the nation that had oppressed them for so long." No wonder the chance was seized.

Actually Eire was far from being neutral, as Mr. Smyllie amply demonstrates. "Even among the Gaels themselves, that is to say among those who for historical or political reasons had made at least a show of anti-British feeling, there was a fairly strong dislike of the Nazi movement, particularly in Catholic circles, where Hitler, like Stalin, was regarded as a kind of anti-Christ." This explains the rush of volunteers to the British services. Between 150,000 and 180,000 young Irishmen served under the British flag, every one of them a volunteer. Can any other country show a similar record?

To prevent the volunteering "Mr. De Valera might have followed the example of other neutral countries by passing a Foreign Enlistment Act, making it an offense, punishable by loss of all civil rights, to join the fighting services of any of the belligerent powers." But he didn't. All through the war Irishmen were left completely free to join the British forces and did so in astonishing numbers.

Another strange fact, brought out by Mr. Smyllie, but not emphasized by hostile critics of Eire, is that her own Regular Army of some 40,000 men, and her Local Defense Force of 80,000 was armed entirely by the British. Moreover, throughout the war, close relations existed between the heads of the Irish Army and the British General Staff. That was a very odd state of affairs in a country supposed to be hostile to Britain and to the Allied cause.

In other ways, Eire aided the Allied cause, for example by contributing 170,000 workers to Great Britain and Northern Ireland and by exporting every available ounce of foodstuffs across the Irish Sea to Great Britain. The amount of her contribution, all in all, was so great that Mr. Smyllie declares, "It may be argued that Eire was of greater assistance to the Allies as an official neutral than she could have been as an active belligerent."

"If then thou dost not make use of the buckler of patience on all sides, thou wilt not be long without a wound."—Following of Christ.

Few persons have sufficient wisdom to prefer censure, which is useful to them, to praise, which deceives them.—La Rochefoucauld.

One of the embarrassments of being a gentleman is that you are not permitted to be violent in asserting your rights.—Nicholas Murray Butler.

Our abilities are seldom recognized by those who are close to us.—O. A. Battista.