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The Campaign Begins

Today marks the beginning of the \$500,000 Building Campaign for St. Andrew's Seminary. An overflow meeting of enthusiastic delegates will hear Bishop Feery and Bishop Kearney tonight at the opening dinner at the Chamber of Commerce. Bishop Feery will speak as an honored alumnus of St. Andrew's, one who has known the preparatory seminary from the inside as a pupil. Bishop Kearney will speak as one who from the outside has known St. Andrew's for the splendid school it is, and as Bishop of Rochester has known its worth in the gifted graduates it has sent into our clergy.

The Campaign begins! Over 230,000 Catholics in 130 parishes are interested in it. 410 Priests and 1289 Sisters labor and pray for its success. Surely the prayers of deceased alumni, of the devout laity who in life received the priestly ministrations of its graduates, are with us of the living in this project to build a new St. Andrew's Seminary for the service of the present generation and for all generations to come.

St. Andrew is our patron to watch over and guide the destiny of our preparatory seminary. Patron of the ancient Diocese of Rochester in England, he was chosen by Bishop McQuaid to be the heavenly protector of his minor seminary in the Diocese of Rochester in America. His cross built on an X form is symbolic of the labor and sacrifices and trials of Bishop McQuaid and his successors in bearing the burden of founding the school and supporting it during hard times, through depression conditions. He inspired the faithful laity of the generations gone by to give generous support to their leaders in beginning and continuing the work. He will be with us in this campaign. Brother of Peter, the leader of the Apostles, close to Jesus in the work of the ministry, St. Andrew will show the riches of his intercession as all who work for, all who contribute to this Campaign for the school he has loved and blessed by his patronage.

Faith unites with generosity in making the Campaign go. Faith in the Priesthood and all it means, generosity in giving back to God something of what He has given to us. The faithful soul will measure the amount of his gift by the great purpose it must fulfill, by the number of years it must serve, by the number of future priests it must sponsor, by the hundreds of thousands of souls it must help to save. The generous soul will gauge the amount of his pledge according to his means, striving to make it compare in some degree with what God has so generously given to him.

A Spiritual Investment

That is what each pledge to St. Andrew's Building Fund will be, a spiritual investment! It will not get off the payment of dividends to a mere or less distant future, it will begin to reward you at once. Its payments in spiritual benefits will not cease with your death, but will follow you into eternity. First fruits from it will be in the ordinary reward God always gives to those who aid Him in His work.

Special fruits will come from the prayers and good works of the student body. Consecrated souls called by God to turn away from the world that they may follow Christ, labor earnestly in class and study-hall to fit their minds and hearts for the priesthood. Men of vocation make prayer in common, the constant companion of study to perfect themselves in the vocation in which Christ has called them. What an encouraging thought that we become the beneficiaries of the prayers and good works of such selected friends of God, that they pray for us where we so often forget to pray for ourselves!

Spiritual investment, indeed! Other assets may fail, other securities may lapse, material riches may fall away, but the gift to the Seminary Building Fund will remain intact in the edifice it brings into being. Our amount may not in itself be large, but it has our faith and our spirit in it; and with the pledges of our brethren it will attain to a total of which all can be proud. May Christ and His Blessed Mother, St. Andrew help us to make our gift a truly spiritual investment for our seminary!

Specified Gifts

For deceased parents and other relatives, you may make a specified gift to St. Andrew's. A list of gifts with the amount required is included in the circulars sent out last Sunday. No more significant memorial can be conceived for the Seminary—a library room, a laboratory, a study hall, a dormitory. A word to Father Kearney will make you to sponsor one of these. A word to Father Kearney and dedicate it to the Seminary. A word to Father Kearney and dedicate it to the Seminary. A word to Father Kearney and dedicate it to the Seminary.

Survey Cards By Rev. James M. Gillis, C.S.P.

Definition Also Fits Communism

More than once I have expressed in this column my pleasure in reading another man's column. The other man I have in mind at the moment is Simon Strunsky, who writes "Topics of the Times," along with the editorials in the New York Times. His style is easy, graceful, fluent; his manner urbane; his knowledge wide and deep and his judgment on men and events habitually wise.



One day recently he gave over his entire space to a subject suggested by Professor Carlton J. H. Hayes, our recent Ambassador to Spain. Dr. Hayes is the author of "Wartime Mission in Spain," but Mr. Strunsky only took occasion from that excellent work to recall a magazine article of Dr. Hayes which appeared in Harper's in December, 1944.

Let me interrupt for a moment to say that persons who have been puzzled about reaching a judgment on Spain and on France (I confess myself one of them) may get direction and illumination from "Wartime Mission in Spain." Of course it is no use advising the pink and the red to read it. Any moderate, factual, first-hand, eyewitness account of what's going on in Spain; any well balanced and well authenticated estimate of what manner of man Franco is, only estranges the leftists. They don't want balance and good judgment. Nothing suits them but one hundred per cent condemnation of Franco along with — strange to say — one hundred per cent approval of Stalin.

But let's get back to Strunsky and Hayes. The professor records that Count Jordana, Minister of Foreign Affairs in the Franco Government, was a bit puzzled if not vexed because the American press and public in general looked upon Spain as a fascist country. He asked the American Ambassador: "How would you define a fascist country?" The professor "in his best seminar manner," says Mr. Strunsky, "pointed out to his correspondent that if a country is ruled by a regime which tolerates only one political party; which operates an efficient secret police; which crushes freedom of the press; which exalts the role of the Leader with the conventional party uniforms and salutes — such a country is really in very serious danger of being a fascist and a fascist country."

Professor Hayes went on to say that Jordana was probably glad to have that American definition of fascism and to keep it in his files for future use because he "had no love for the Falange."

What interests me particularly in Dr. Hayes' definition of Spanish fascism is the fact that it applies equally well to Russian communism. Consider the points, again in detail.

- First: "It tolerates only one political party."
- Second: "It operates an efficient secret police."
- Third: "It exalts the role of the leader."
- Fourth: "It uses the 'conventional party uniforms and salutes'."

Doesn't every one of these four marks of fascism fit communism? Why then the unending hubbub here in a democratic country, against one form of tyranny, coupled with constant praise of the other form?

It is my opinion that this phenomenon is a matter for the psychiatrist and not the politician to determine. Perhaps I should stop with that remark and not venture into a field that is not my own. But once upon a time when I asked a psychiatrist — indeed a very successful psychiatrist — why he kept sending patients to me, he answered: "You priests know more about psychiatry than we do." History, perhaps, but there may be some truth in it. So perhaps a priest may venture an opinion: If not diagnosis of that curious mental quirk which makes one who champions communism antagonistic to fascism.

We needn't go very deep. The problem, after all is simple. The old adage about the hyena and the pot will suffice. But there is a great deal of psychiatry — or of what old fashioned people used to call "knowledge of human nature" — in that old adage. There is also the twin saying: "It takes a thief to recognize a thief." The best man to detect a pickpocket in a crowd is another pickpocket. I will even go so far as to say that the best one to catch a liar in a lie is another liar. He knows how a liar operates.

Now we advance to the second point in our little amateur demonstration. When one practitioner of a wicked art catches another in the act and getting away with it, he is envious. In his envy he "lets mad." When he gets mad he hurts out.

New the application. A communist loves tyranny. A fascist loves tyranny. The one detects the other. Detecting him he is jealous and because he is jealous, he gets hot under the collar. He then lets off steam by damning the other fellow's form of tyranny and defending his own.

Check this amateur venture into psychiatry if you don't fancy it. But the fact remains that the definition of fascism fits communism. Any truly democratic observer will detect that fact and will think and act accordingly.

Weeds Among the Wheat

It is the enemy of man that sows weeds among the wheat. Good things come from God, evil things from the enemy of God and man. The world abounds with good things, but evil things are also found in abundance. One might be moved to ask God why He permits evil in the world, just as the sower of the farmer sows his seed, just as he would have them root out all such the weeds.

The sower told the servants not to root up the weeds but they did root up the wheat with them. Good things and bad things, but man can choose good. The presence of bad does not mean good may be the conqueror of evil. The best case is Christ by power and good triumph.

Let us harvest, let both grow together. The harvest comes, says the Lord, and then all that is sown will appear before Christ the Judge, to give an account of their works. The sower of God is sowing all the time up to the harvest the enemy of God will have no place when man comes to the last judgment. The wheat will be gathered into the barn of the Master; the weeds will be gathered into bundles to burn.

Our responsibility is a serious one. Life is God's gift to us and according to His will. It is for us to decide whether we shall waste our opportunities so that we are as useless as so many weeds; or whether we shall by prayer and good works make ourselves like the wheat, to the wheat the Master will gather into His barn.

Youth and Red Fascism

(New York Journal-American Editorial)

Speaking at the Annual Meeting of the Catholic Youth Organization in New York City the other night, Director J. Edgar Hoover, of the Federal Bureau of Investigation, commended the purposes and ideals of the organization and expressed the conviction that they are a great inspiration to American youth.

This splendid organization is indeed a great asset to the Nation and a great credit to the Catholic Church.

It is our national good fortune that all the churches in the country maintain similar youth organizations, with the same purposes and ideals — and the assets of the Nation are thus increased and the credit reflected upon the churches is deserved.

But, unfortunately, as Mr. Hoover warned, there are some youth groups at work in the field of American youth guidance.

Some of the so-called youth organizations of the country, in contrast and conflict with the constructive church organizations, have an entirely different purpose — and in some cases a most evil and sinister purpose.

The worst and most dangerous of all these disruptive organizations, declared Mr. Hoover, are those with COMMUNIST affiliations and objectives.

The most notorious of the Communist youth groups in the United States, striving to implant the seeds of RED FASCISM in young American minds, was formerly identified frankly as the "Young Communist League," said Mr. Hoover.

When the distinctive aversion of the American people to the Communist label became evident, another organization became active as the "American Youth for Democracy," but, as Mr. Hoover emphasized, it was merely the successor to the old organization and, in fact, was the SAME old organization under another name.

Also, as Mr. Hoover told the New York meeting, the essential purpose remained the same — that purpose being to turn American youth to RED FASCISM and to destroy democracy and to "set up a godless, totalitarian state."

It is of the utmost importance for the American people to value and honor the honest and constructive and patriotic youth organizations of the country, and accord them their proper and beneficial place in American life.

But it is of equal importance, as Mr. Hoover admonished, that the Communist youth organizations be recognized for what THEY are — the implements and instruments of "totalitarianism and terror in the United States."

The American people are well aware of the manner in which the Hitler youth organizations laid the foundation of totalitarianism and terror in Germany, and of the manner in which Japanese youth was incited with the same venom. Mr. Hoover warns the American people that the Communist youth organizations in our country are of the same character and exist for the same purpose.

American youth must have the RIGHT guidance and inspiration if it is to be competent for the tasks and duties of responsible American citizenship.

But the evil and sinister forces at work in the country for the disruption and destruction of American youth — the Communist youth organizations being the worst of them — must be recognized and stamped out, and Mr. Hoover has done his country a great service by pointing them