As We See It

By DAN PATRICK

It is possible to read a great deal of significance into the historic crowd which gathered in Rochester last week for the formal opening of the $500,000 campaign for a new St. Andrew's Preparatory Seminary.

The 2,244 men and women, gathered from every deanery and parish, constituted the largest cross-section of diocesan representation ever assembled. It is true that several outdoor rallies of the Holy Name Union attracted greater crowds numerically speaking. But none ever drew together such a representative assembly.

For the City of Rochester itself, the event constituted the largest dinner crowd ever served —and Rochester has seen some large dinner crowds.

Now just what reason can be attributed to the outpouring? Certainly it wasn't the weather which was generally inclement.

The worthiness of the cause which prompted the event is a reasonable conclusion. But, to our mind, it is not the main one. We think the gathering represented primarily the people's answer to the call of their Bishop.

As Bishop Kearney remarked in the course of his stirring keynote speech the crowd before him and the hundreds of others assembled at various locations elsewhere constitute the real power of the Bishop.

They had come together at his call. And they stood ready to carry out his wish — which in this case happens to be the collection of some half million dollars for a new seminary.

There doesn't seem to be much doubt that a similar response would greet the Bishop whatever his wish or request might be with respect to advancing the interests of Catholicism in this area.

The crowd, itself, presented a most interesting study in proving once again the scope of the Church in numbering among her children such a diversity of people.

Business leaders rubbed elbows with mechanics. Housewives sat side by side with their grocers — and even their butchers. With each group was the parish priest.

And then there was every shade of political belief. Republicans, Democrats and a sprinkling of American Laborites forgot their differences for the moment and sat down as practical Catholics to insure the success of a purely Catholic enterprise.

Some non-Catholics who saw the crowd were frankly amazed. Newspaper photographers, for instance, aren't easily impressed. But this vast outpouring caused amazed expressions from at least two of them.

Now what do we read into this crowd?

In the first place it demonstrated quite graphically the combined power of the clergy and laity when they present an united front.

We have been reading too much about the fact that church goers constitute the minority of Americans. What we sometimes fail to realize is that Catholics form by far the majority of these church goers.

And we also seem to forget that it is the organized, militant minority that sways public opinion and forces the unorganized majority to follow rather than lead in causes for good or evil.

We have a classic example of the work of an organized minority in the enactment of the Eighteenth or prohibition amendment.

The assemblage of thousands of workers for a single cause, as in the instance of the seminary drive, augurs well for its success.

Now if this organized group can conclude a successful seminary drive, what is there to prevent the effective exercise of its force in other directions?

There are issues before the American people today which are frankly inimical to the best interests of the Church in America. Time after time legislation is introduced on a municipal, state or federal level which tends to thrust Catholics in a defensive position.

Witness, for instance, the current attempt in Congress to force out J. Edgar Hoover as FBI chief and kill off the House Committee on un-American Activities because both dare to speak out against Communism. This move might well succeed if they are not challenged by right-thinking people.

Too often we find Catholics accepting a defensive stand on issues which affect their religion or its institutions. It is high time that we take the offensive on such questions on the proven theory that "the best defense is a good offense."

We have nothing for which we should or must apologize. Catholics have more than done their duty toward their fellow Americans in war and peace. We can well stand on our laurels.

But to do so we must have the correct information on current questions at the proper time. It is too late to protest some legislation which already has been enacted. All this calls for an informed and alert clergy and laity. Which is where the Catholic Press comes into the picture. And that's another story.

STRANGE BUT TRUE
Little-Known Facts for Catholics

By M. J. MURRAY

Washington
Two Things Become Clear In Viewing Soviet Policy
By Tom Rogers

Washington — Several weeks ago this writer cited the fact that Russia, stripped of equipment in many areas by the Germans, was short of the machinery necessary to construct some semblance of the means of production and manufacturing that make for modern industrial society. We also pointed out that Russia might probably ask for the six billion dollar loan in the form of machine tools. Once retooled, of course, the cheap Russian labor would be a definite threat to the world markets of both the British and the American interests . . . and ultimately to the economics of our own personal lives.

Soviet Russia is viewed in official quarters with much greater apprehension than appears in the news. The vocal line is to conciliate and make friends. But what officials see frightens them —and they are not lacking in influence.

Iran, Turkey, Korea, North Central China, Manchuria, India, the Indies — all these political fronts we know of, although there is little we can do about them. However, the question of the hour down here to many is: if we loan money to the Russians will they use it to improve the standard of living or will it be utilized to strengthen Soviet heavy (armament?) industries at the expense of civil consumption?

Officials appear to have answered the latter question unfavorably to Russia. They feel that real improvement of the standards of living is secondary to the general strengthening of the armsmaking [illegible]. The best evidence of this is that the talk of Russian credit has suddenly subsided. Even the Russians don't say much about it any more, although six months ago Stalin told American Congressman that a 6 billion dollars deal was in the making.

If the suspicions about Soviet policy are correct, two things become unmistakably clear: we are foolish to disarm — and we must support the British Empire until the [illegible] can support themselves. With the British lifeline severed, we are exposed on two —and even three, fronts. The third front is the Arctic front and it is deserving of notice [illegible] the United States and Canada are holding joint "experiments" with new equipment in the northern wastes of Canada. One newsletter, incidentally, recklessly called them "maneuvers."

Despite Truman's statement that he alone directs the nation's foreign policy, those close to the situation insist that Byrnes really pulls the strings. They say the Secretary won out in a long contest with the President. The story goes that Byrnes finally was convinced that the only way to live with the Russians was to slowly retreat before their demands, so he made several concessions to the Reds at the recent Moscow conference.

Now, however, the Administration will adopt a much firmer policy towards the Russians and support the blunt Briton Bevin.

There is more than a little bit of dissatisfaction beginning to brew in Washington Army, Air Forces and Navy circles over the plans for the atomic bomb tests next May. It would not be surprising if some of the dissidents, particularly the Air Force men, should kick over the traces and voice their criticism, despite the rigid "joint control" machinery imposed by the joint Chiefs of Staff.

Some of the questions being asked are: why just two bombs? Why can't the Air Corps drop one? Why not against ground equipment, instead of against equipment piled on ships in Bikini lagoon?

Stated one Washington observer to the writer this week:

"We've got to keep on the development ball, or lose the game. Global air war is no longer a remote possibility.

"The new B-36 ultra-super bomber, which dwarfs the B-29 in performance, speed, distance, and bombload, is ready for its debut. This means that effective 10,000 mile bombing trips are at hand — or the distance between our industrial centers and the bases from which any potential aggressor might fly. It is dangerous to assume that others don't think of the same things as we do. And it doesn't take an Einstein to analyze the possibilities of long-range aircraft, jet-plane speed, and the atomic bomb combined."

INFORMATION DESK
Why More American Saints Are Wanted!

There seems to be a lot more Italian and French saints than saints from any other nation. Why aren't there just as many American saints? I don't believe there is even one.

In the first place no one on this earth knows how many saints there are nor from what countries they come. No one, therefore, knows whether there is a majority of Italian and French saints. All we can know with certainty is the number of those whom the Church has officially declared to be saints in heaven. The saints so recognized by the Church are called "canonized" saints. There are many thousands of saints in heaven who have never been canonized, but who are saints just the same, that is, souls who have died in the state of grace and live forever in the sight of God, holy men and women from every country of the world.

Now of the canonized saints, as you say, there is a very great number of French and Italians. And the reasons are not far to seek. In the first place the Church was established in those countries very early and the numbers of those who have belonged to the Catholic Church there have been very large. Thus with the Church so long established and the faithful so numerous there were consequently more men and women of heroic sanctity, more strikingly saintly people. Then too we must realize that in Italy and France the majority are Catholics so the atmosphere of Catholicism is open and not, as in countries where Catholics are in the minority like America, suppressed. And certainly the more impregnated the atmosphere is with Catholicism, the greater will be the inspiration to piety.

Another possible reason is that Catholics in these lands are poor; Catholics in countries like ours are well-to-do by comparison; and poverty encourages rather than discourages heroic sanctity.

A minor reason also might be found in the fact that in these countries the people have, so to speak, got the "knack" of pushing the cause for canonization of their holy ones. In this we lag far behind. These and other circumstances, then, account in part at least for the fact that there are so many canonized saints of France and Italy. But remember again that this does not mean that there have not been many saints who have lived in other countries — Germany, Ireland, Poland, and the rest. Remember that when the Church canonizes a person, She does not make him a saint; She solemnly declares that he is a saint.

Though America is young in comparison with European countries, though the Catholic Church [illegible] been established [illegible] have been always a [illegible] prosperous [illegible] American saints [illegible] living a life of heroic sanctity. If you think that none of these has been canonized, you are wrong. On June 29, 1930, Pope Pius XI canonized several Jesuit missionaries who had been martyred by the Indians in the seventeenth century. Three of these met their martyrdom within New York State: St. Isaac Jogues, [illegible]

Close to canonization [illegible] the past century, [illegible] Frances Xavier Cabrini. The latter will be canonized [illegible]. Two others have already [illegible] towards canonization [illegible] Neumann, Bishop of [illegible] Katherine Tekakwitha, [illegible] Indian virgin. [illegible] Elizabeth Seton, foundress of the Sisters of Charity. And there are a couple hundred more whose causes have been introduced with a view to presenting a plea for their canonization. Chief among these [illegible] martyrs, [illegible] a couple of [illegible] years ago.

[illegible]

The Information Desk is a feature exclusively conducted for the Courier-Journal by the staff of the St. Bernard's Correspondence Courses. Address all queries to the Information Desk, c/o Courier-Journal, 10 Chestnut Street, Rochester 4, N. Y. Questions will be answered as soon as possible. Although no names will be printed, questioners are asked to sign their names.

The unity of [illegible]

It is a good thing to be [illegible] a great thing to be a good [illegible]

To give [illegible]