

# Courier Journal

## Dr. Higgins Says:

Shall We Forfeit Freedom?

"How many parishioners do you have, Father?"  
"Less than 100 out of a total population of 27,000."

"Discouraging work, isn't it?"  
"Not particularly. Don't have time to get discouraged. There's too much work to be done."

If you want a lesson in humility and patience, go down to North Carolina and talk to the clergy and the laity of the sprawling Diocese of Raleigh. This whole diocese numbers fewer Catholics in its ranks than many a parish in industrial cities of the North.

THE WRITER was privileged to meet with the priests of Raleigh and of several other sprawling dioceses of the Southland at the recent convention of the Catholic Committee of the South. All of them had the same story to tell—100 parishioners in a mill town of 10,000; 200 Catholics in a county of 100,000 and on down the line. But they "don't have a time to get discouraged. There's too much work to be done."

THE CATHOLIC clergy of the South and their laity are in favor of unionism, which is good news for the unions and even better news for the region as a whole. For unless the growth of unionism in the South keeps pace with the growth of industry, the South is headed for trouble.

It is headed for low wages and inadequate purchasing power, from which, as a result, it is headed for industrial strife and class conflict. It is headed eventually for a super-militant type of unionism which will make the inhabitants of the region wish that they had cooperated more generously with the reasonable organizers who, today, are working in the South in such unprecedented numbers.

BUT NONE of these misfortunes is going to befall the Southland if the Catholic priests of the region can help it. They intend to encourage the growth of responsible unionism as a first step in the social and economic reconstruction of a region which the late President Roosevelt referred to as "a vast unexploited wilderness." It is headed for industrial strife and class conflict. It is headed eventually for a super-militant type of unionism which will make the inhabitants of the region wish that they had cooperated more generously with the reasonable organizers who, today, are working in the South in such unprecedented numbers.

DR. GUY JOHNSON of the University of North Carolina, in accepting the 1947 award of the C.C.S. remarked: "We are going to have some kind of a 'New South' whether we want it or not. What kind of South it is depends on the spirit which guides it."

If the spirit which guides it is the spirit of the Catholic Committee of the South, the New South will be not only an improvement on the Old but an inspiration to other regions of the nation as well.

## Do You Remember?

Here are some items from the files of the Courier-Journal of twenty-five, ten and five years ago. How many do you recall?

**25 Years Ago—Oct. 6, 1922**  
A blessing from His Holiness Pope Benedict XV was brought to Rochester Fourth Degree Assembly, Knights of Columbus by Rev. Arthur A. Hughes, friar, on his return from a trip to Europe.

Sixty Archbishops and Bishops meeting in Washington voted to contribute the National Catholic Welfare Conference in all its departments with all intensity.

**10 Years Ago—Oct. 7, 1937**  
An open letter signed by 150 U. S. Protestant clergymen, educators and intellectuals and attacking the Spanish hierarchy's pastoral on the Spanish war was denounced for "its manifest ignorance" by the Rev. Dr. Frederick J. Zwierlein of St. Bernard's Seminary addressing a Holy Name Society audience.

**5 Years Ago—Oct. 8, 1942**  
Richard C. Crawley of Carthage was named first director of the USO-NCOS Club opened in Geneva to serve the men stationed at Sampson Naval Training Station.

A prayer crusade headed wartime activities in the diocesan schools, the Rev. John M. Duffy, superintendent, stated in his annual report.

**THE REASON**  
In an effort to increase its circulation a French newspaper featured a single question and offered an attractive prize for the correct answer. The question read: "Why are there more men than women in prison?"

At once the circulation of the paper grew and thousands of answers poured into the editorial offices. None of these, however, seemed to be correct. Finally when the paper was firmly established, the editor published the solution.

"There are more men than women in prison because there are more women than men in the churches." Contributed.

## Smearing Uncle Sam



## As We See It By Dan Patrick Rebirth Of The Comintern

One of the significant factors in the announced revival of the Comintern (Communist International) is the inclusion of representatives from France and Italy in the nine-nation secret parley at Warsaw last month.

The presence of Russia and her six satellite nations of Poland, Rumania, Yugoslavia, Hungary, Czechoslovakia and Bulgaria can be accepted as a matter of cold, geographic fact. But France and Italy present a different proposition.

For the present, at least, France and Italy are outside the Soviet orbit. Physically and ideologically, both nations are part and parcel of the Western Europe that seems bound to become the testing grounds in the struggle between Anglo-American democracy and Russian Communism.

Inclusion of France and Italy in the Warsaw meeting leads to the logical conclusion that Russia now feels the Communist movement in the two countries is gathering enough strength to win eventual control of both governments.

The only action possible to meet this challenge as far as France and Italy are concerned is an immediate and rigorous application of the Marshall Plan. Communism breeds on chaos and our job is to prevent chaos by bolstering the economic structure of both countries with food, fuel, materials and supplies and American dollars.

IT IS ONLY a little more than four years ago—May 22, 1943—that Stalin announced the dissolution of the Comintern. If accepted at its face value, that announcement meant the end of the world revolution aims of the Communist Party.

But not too many students of world politics took it at face value. It must be remembered that in 1943 the German armies were hammering at the gates of Moscow and the Soviet Union desperately needed the help of the western democracies in general and America in particular. As a matter of fact, Stalin, in one of his honest moments, frankly acknowledged that, but for American assistance, Russia would have lost the war.

Now we know what well-informed people believed all along that the Comintern was never dissolved. It simply went underground in the interests of political expediency and is now being resurrected to resume class warfare and spread the flaming torch of chaos among the war-shattered remains of Europe's tottering governments.

THE MILLIONS of American boys who fought the last war on a hundred fronts may be interested in the manifesto issued by the reorganized Comintern. It says in part:

"The Soviet Union and the democratic countries (her satellites) believed that the main objective of the war was the rebuilding and strengthening of democracy in Europe, the liquidation of Fascism and the prevention of a possible aggression on the behalf of Germany. But its further aim was the achievement of an all-around and lasting cooperation between the nations of Europe."

The United States of America and with them England placed as their war aim a different goal—the elimination of competition on the world market (Germany and Japan) and the consolidation of their dominant position. This difference in the definition of war aims and post-war objectives has begun to deepen in the post-war period."

There you have as good an example of Communist propaganda as you could find. By misuse of the word "democracy," the Communists have twisted its meaning to appeal to the world at large as champions of the very things they are stamping out in the countries under their domination.

THERE HAVE BEEN varied explanations of the reason for the revival of the Comintern at this time. The consensus of opinion is that it constitutes nothing more than another stage of the cold war against the United States.

What prompted the undeclared war was the announcement of the Marshall Plan which caught the Soviets off-balance. They had relied on the United States to repeat the errors of 1919 and creep back into its shell of isolation.

Instead, however, the same America which won World War II is determined to win back the peace which at this writing has all but been lost. Soviet Russia fears the Marshall Plan and will leave no stone unturned to discredit and sabotage its operation.

The issue, therefore, is joined. We have dared to assert ourselves in writing the peace for the war we won. Russia, in effect, has challenged that right and we must face the challenge with all its possible consequences. There is no turning back.

## Dr. Gillis Says:

Nothing Controversial

Perhaps I need not say that I find little pleasure, and still less mental stimulation in the run-of-the-mill newspaper cartoons. But these are exceptions. I do enjoy H. T. Webster. The other day he had one and Caspar Milquetoast, the Thin Soul, which not only "handed me a laugh," but provided a little grist for the mill.

I have always felt and have sometimes said in public that no one can talk religion on the radio. Once at the Institute of Human Affairs in Williams-town, Mass., I opened a talk on the subject "Religion and the Radio," saying "You can't talk religion on the radio. I want to talk again."

The argument was that the first rule in regard to religious programs on the radio is that the speaker must not engage in controversy. But religion is a highly controversial subject. If you talk religion just as it is in the Gospels, it is the most inflammatory of all subjects. I could name a dozen texts concerning, for example, the exclusive authority of the Catholic Church, which one could not expound "on the air" without stirring up a tempest of controversy.

ST. PAUL STARTED riots in every city in which he preached. If one insists that he was somewhat of a fighter and that his manner may have been provocative, what about our Saviour? He was the gentlest and most conciliatory of men. But He fell foul of the big-wigs because of what He said, even more than because of what He did. Or take St. Francis de Sales, the perfect gentleman. When he preached to Calvinists in the Chablais, they plotted to kill him, and he escaped death only because of the off-repeated intervention of Divine Providence. And so on, and so on. You see the argument. And now Caspar Milquetoast. He is ordered to write a speech for his boss to deliver. "Don't pull your punches," says the boss, "but be careful not to offend anyone." Yes, go for a good swim but don't get into the water. Ride the subway at 5.15 but don't poke anyone in the ribs.

So poor Caspar ponders. What subject shall he choose? How about the World Struggle for Power? No, that won't do. He would have to mention Russia and "some of the boss' friends may be pink." How about financing Greece and Turkey? No! Too controversial. Ditto about our policy in China.

WHAT ABOUT LABOR? Too hot to handle. Drop it. Better still, don't pick it up. What say we tackle the coming presidential campaign? Better leave it alone. Dangerous. So the upshot of it is that he prepares a speech on "a constant threat to the very existence of millions of Americans, a bloody, predatory enemy, the man-eating shark!"

That may or may not seem funny to you, dear reader. But if you had the job of writing editorials and delivering platform speeches, you would chuckle as I did over the man-eating shark as the subject of a purely innocuous subject. The man-eating shark has no friends, and in that he is unique. Everybody and almost everything else has friends.

ALL THE IMPORTANT things in life, politics, labor, Spain, international affairs in general, the race-question, buses for Catholic schools; displaced persons and what to do with them; refugees who were not displaced but who displaced themselves; the Catholic Church and politics; well, you just try to select a subject with any life juice in it that can be tackled without producing a storm.

We who have to take that risk get used to the reaction. After a few years it becomes funny, and that's why I enjoyed that particular cartoon on poor Caspar Milquetoast's attempt to find a topic on which he could speak his mind without pulling his punches and yet offend no one.

Calendar of Saints  
SUNDAY, Oct. 12—St. Wilfrid, Bishop and Confessor. He was born about 634, trained by the monks at Kindisfarne and became one of the outstanding Anglo-Saxon prelates of the Church. In his zeal for perfect conformity in discipline and in doctrine with the Holy See, he was banished more than once from his country.

MONDAY, Oct. 13—St. Edward, Confessor. He was expectedly raised to the throne of England at the age of 40, he ruled for 24 years of unbroken peace. He died in 1066 and his remains were enshrined in Westminster Abbey.

TUESDAY, Oct. 14—St. Callistus I, Pope. Martyr. A Roman by birth, he succeeded St. Zephyrinus as Pope. His five-year Pontificate was marked by moderating rigors of penitential discipline. During an anti-Christian riot, he was thrown headlong from the window of a high building and met his death.

WEDNESDAY, Oct. 15—St. Teresa of Avila. Virgin. As a child of seven, she ran away from her Avila, Spain, home, hoping to be martyred by the Moors. She became a Carmelite nun and was entrusted with the work of reforming the Order. Without help, often misunderstood, she founded 32 convents and her reform spread all over the world.

THURSDAY, Oct. 16—St. Hedwig, Widow. Daughter of the Duke of Dalmatia, she was married to Henry, Duke of Silesia, to whom she bore six children. By mutual consent, they separated later in life to lead lives of greater religious perfection. She spent the remainder of her life in a convent, where she lived under the rule of her daughter, Gertrude, who was Abbess.

FRIDAY, Oct. 17—St. Margaret Mary Alacoque. Virgin. Known as the Apostle of the devotion to the Sacred Heart, she was gifted with visions of Christ and revealed to mankind the favors in store for the custom of Holy Communion on First Fridays. As a child, she was paralyzed for four years and was cured miraculously through the Blessed Mother.

SATURDAY, Oct. 18—St. Luke, Evangelist. He was a physician at Antioch in Syria, who was converted to Christianity and became a fellow worker of St. Paul. In addition to the Third Gospel, he also wrote the Acts of the Apostles. A persistent tradition holds that St. Luke was a skilled artist and various pictures of the Blessed Mother are attributed to him.

If you really have in mind at all times the war you have undertaken, you will hardly find time to breathe much less to throw your energy away in silly, inane conversation. The Spiritual Combat.

## Just Between Us Even Atheists Have Souls

They may not believe in God, but atheists have souls as much as we can't see it, is quite clear. The Nazis, souls, just the lungs, our heart, and all those other organs (which we've never thought of splitting the skulls to reason!)

We can imagine a man—a very strange sort of man, to be sure—but just the same, we can imagine a man being convinced that he has no lungs.

"Nonsense!" he exclaims. "I've never seen them, and I think I can explain all these effects you folks ascribe to what you call lungs."

But he has lungs just the same, hasn't he, whether he knows it or not?

AND SO it is with the soul. There are so many people who look on it as a sort of luxury that goes with religion. You subscribe to religion and you get a whole basketful of commodities: soul, heaven, hell, angels, devils; and whatnot. It's a case of take it or leave it. If you take it, you have them. If you leave it, they vanish. But things are quite otherwise.

## Trappists Take No Silence Vow

Clares, Ia.—(NC)—Contrary to popular belief, members of the Order of Cistercians of the Strict Observance, commonly called Trappists, do not take a vow of silence, says the Rev. Benedict Corder, a monk of New Melleray Trappist Abbey, Dubuque, Ia., told the Knights of Columbus here.

"Perpetual silence is one of the means of penance and mortification imposed by the Rule," the priest said. "This silence assumes a particular character, since it suppresses the use of speech, replacing it by a certain number of signs to indicate the necessary things."

While, however, becomes necessary every day, it is not produced by the silence, but by the soul with the brain as its instrument.

THERE IS something in us, then, that's different from matter. It's spiritual. And that spiritual something we call our "soul." So if atheists can think thoughts, whether they know it or not, are produced by their soul with the brain as its instrument.

By Father Glinder