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That All May Be One

Christ willed that all men should be members of His Church. That His will has not yet been accomplished is evident from the number of those who belong to the numerous religious societies that are out from His true Church.

The Catholic Church day by day extends to all an invitation to come unto Christ, to join the body founded by Christ to teach all men and sanctify them unto eternal life.

Locally we have had lately a flood of anti-religious attacks on God's truths in the public press. Low indeed, has been the level of intelligence and of ordinary knowledge of history shown by many of these letters.

Reason alone can never give us so full a knowledge of life and its meaning as to satisfy the enquiring mind. Faith begins with reason, adds to its testimony God's own revelation. All truth comes from God, whether its immediate source is enlightened reason or divine revelation.

Faith and Reason

No man can use his reason in a right manner and come to the conclusion that God does not exist. Paul could write a severe criticism of the Romans who saw the works of God all about them and yet did not come to a knowledge of God's existence and to some knowledge of His nature.

Catholic books and pamphlets, Catholic newspapers and our own Courier in particular should help us have a better knowledge of the faith that is in us. It is never against reason, it crowns the knowledge God gives us through reason by that which he gives us through divine revelation.

Make Friends for Yourself

In the parable that Christ on this Sunday speaks to His disciples, the steward who is about to be fired for wasting the property of his master is not praised for his neglect of duty, for his unfair treatment of his employer, for his dishonesty.

It is for his prudence that the master praises the unjust steward. He is making immediate provision for the approaching day of his need. He is using the power now in his possession to make people like him. He is putting them under an obligation of gratitude to him.

Christ would have all men to be prudent, to provide for their future on earth and in heaven. He would have them use the mammon of iniquity, the money and wealth they possess, to secure friends for themselves. Charity is easy for them, in the means they can call their own; doing good to all about them is no difficult matter, for they have plenty for themselves and a good surplus they can use for the benefit of others.

The prudent Christian in making friends of all about him, makes Christ His friend also. He wins the approbation of Christ, for his practical love of his neighbor, he secures merit from Him far above the intrinsic value of what he gives away in life and in the day of death, he uses his property, his money, his holdings, in a prudent manner. He provides for his future as he helps to relieve the present needs of his neighbor.

Fr. Higgins Says:

Laski's Approach Unscholarly

Harold Laski, unwittingly to be sure, has himself written the best of all possible reviews of "The American Democracy," his latest book.

"If we begin," he says, "by making premises which assume the validity of the results we desire, it is not very difficult to show that, given the premises, precisely these results will follow." So says Mr. Laski about a certain Marxist, Mr. Starobin, with whom he very properly disagrees.

As coincidence would have it, however, even The Nation, which is Laski's principal outlet in the United States and to whose editors he is a veritable darling—permits its reviewer, Perry Miller, to charge Mr. Laski himself with the very same offense. "If Laski is right—that is, if his premises hold—and if such questions are to be handled solely within his frame of reference, prediction becomes easy. No doubt his frame of reference gives a coherent account of things as they are or as they will be. But Laski asks us to enter into a particular pattern of formulations and then permits operation only within it."

Laski desperately wants to see the United States turn towards socialism—so desperately, in fact, that he stacks the evidence repeatedly to prove to his own satisfaction that Socialism is the only possible solution to the thousand and one American problems which he discusses so self-assuredly in "The American Democracy."

THIS IS NOT TO SAY that Laski's book is unimportant. On the contrary, it's a brilliant book in many respects and will probably do more good than harm to anyone who, in reading it, will simply bear in mind that Laski is, first, last and always a socialist and that he is forever grinding his own ax.

But if Laski, at worst, is guilty of distortion by over-simplification in his general treatment of American institutions, at best he stands convicted of misrepresentation in his treatment of the Catholic Church in the United States. It comes as no surprise, of course, to discover that Laski doesn't like the Catholic Church and that he doesn't put much stock, if any, in revealed religion as such. Laski is proud of the fact that he is a thoroughgoing secularist and, so far as is known, has never attempted to conceal it.

But even the secularist—and especially Mr. Laski, with his reputation as a scholar—is expected to tell the truth, the whole truth and nothing but the truth. The fact of the matter is, however, that Laski simply doesn't tell the truth about the Catholic Church in the United States. This is not to say that he is a deliberate liar. But the best that can possibly be said for him is that he is woefully ignorant about the Church and that therefore he hasn't any business writing about it, least of all so dogmatically.

HIS CENTRAL CONCLUSION about the Catholic Church in the United States is this, that "... the Roman Catholic Church as an organized institution exercises a conservative, even a deeply conservative, influence in all matters of social and economic importance." Not content with such a sweeping generalization he adds, even more dogmatically, that "as an organized institution the Roman Catholic Church shows less direct interest in the problems of the time, save as they touch the interests, and especially the economic interests, of the Church, than any religious organization of comparable size." Suffice it to say that American Protestant leaders in the field of social action would themselves probably be the first to tell Mr. Laski that he is talking through his hat.

Typical of Laski's unscholarly approach to the Church is his statement that "there are certain passages in the encyclical Quadragesimo Anno which appear to the outsider to bestow a somewhat cautious blessing upon the corporate state in its Fascist form, as with its prohibition of strikes and lockouts and the provision for compulsory arbitration." An "outsider"—meaning Mr. Laski, I suppose—needed only to consult any one of a score of authoritative sources to learn that the Church favors a system which is at least as far removed from fascism as it is from communism. As for his remarks about the right to strike and compulsory arbitration, charity inclines us to conclude that Laski is simply ignorant rather than dishonest.

At a time when we are being told on all sides that the future peace and prosperity of the world depend upon a better understanding between Socialists and Christian Democrats, Laski's refusal to understand the Church's position—whether he agrees with it or not—is nothing short of tragic.

Do You Remember?

23 Years Ago—July 13, 1923 Opening with Solemn Pontifical Mass celebrated by Bishop Thomas F. Hickey, the fifth anniversary of Holy Cross Church, Charlotte was observed with a three-day program.

Louis M. Zwiernie, father of the Rev. Dr. Frederick J. Zwiernie of St. Bernard's Seminary, died at the age of 71 years.

10 Years Ago—July 7, 1938 Bishops of the United States urged Catholic youths to shun the Second World Youth Congress, scheduled at Vassar College, because it would "provide an opportunity for the fostering of irreligion and the promotion of class hatred."

Re-elected to both national top offices in the Knights of St. John and Ladies Auxiliary were Frank H. Biel, K.H.S., supreme president of the knights and Mrs. Teresa Ganater, supreme president, Ladies Auxiliary, both of Rochester at the international convention held in Philadelphia.

5 Years Ago—July 8, 1943 Marking Independence Day, 20,000 U. S. Navy Men assisted at Solemn Pontifical Mass on Sampson Naval Training Station parade grounds with His Excellency, Bishop Kearney as celebrant and the Most Rev. William F. McCarty, C.S.S.R., military delegate to the Armed Forces delivering the sermon.

For his successful work as principal of Aquinas Institute over a 6 year period, the Rev. John H. O'Loane, C.S.E., was publicly commended on his departure by His Excellency, Bishop Kearney.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1948, N.C.W.C. News Service

NEW IRISH AIRMAIL STAMPS INCORPORATE THE FLIGHT OF THE ANGEL VICTOR—MESSENGER TO ST PATRICK—CARRYING THE VOICE OF IRELAND OVER THE WORLD. MEDIEVAL O.P.A! Pope Clement III in 1189 issued a BULL FORBIDDING MASTERS OR SCHOLARS FROM OFFERING HIGHER RENTS FOR HOUSES ALREADY OCCUPIED BY SCHOLARS. Beethoven when deafness overtook him used to listen to his own music by gripping a stick between his teeth and resting the other end on the key-board of the piano. THIS HEARING THE VIBRATIONS THROUGH HIS TEETH. CATFISH IN WEST INDIES, CENTRAL & SOUTH AMERICA ARE CALLED "CRUCIFIX FISH" because head and backbone outline suggest the CRUCIFIXION scene with small figures of two weeping women faintly suggested on each side. Small spines on head form a halo.

Fr. Gillis Says:

As Others See Us

Ever since the American Republic was founded, European visitors have made sporadic incursions upon us, remained a while, long or short, and have gone home to lecture and write about us. Few have praised us; many more have been hostile critics of our people, our customs, our institutions. Scarcely any have done a good job, either of praise or blame. Where there has not been a certain blindness or a defect in judgment, perhaps inevitable in citizens of the old world looking at those in the new, it would make an interesting psychological study. But with that study I am not now concerned.

I bring up the subject because not long ago a rather new form of appraisal of America by Europeans appeared. This time it was not a professional writer or lecturer that came for a quick look-see and hurried home to cash in on the narration of our virtues and vices. A little group of fresh-minded observers (fresh-minded, not "fresh" in the slang sense) reported on us not after but before departure from our shores. They are boys and girls in their teens living here temporarily as guest students. They came from Denmark, Australia, Finland, Norway, Scotland and Sweden.

The New York Herald Tribune, March 4, published a verbatim account of their likes and dislikes as given in a panel discussion. I find the views of the youngsters a welcome relief after many years of endurance of what older but not wiser folk from Europe have inflicted upon us.

ONE LAD FROM DENMARK expressed doubt as to whether individualism is not disappearing from America. "Everybody here," he says, "tries to follow the pattern set by movies and commercial models. I'm tired of seeing rows of perfect teeth uncovered in a great smile and reproduced in millions of copies. Even if I open a magazine or any other publication, except the Bible, there are faces grinning at me from each page."

The lad is right. He might have been even more right if he had known that the people who smile in the papers do so because they are told to. They haven't even enough independence to ask the photographer, "What is there to smile about?" Even our presidents attempt a smile and achieve a smirk at the command of the newspaper photographer in the midst of a war and at the height of an emergency Mr. Roosevelt had to show his teeth if only in a grin.

A boy from Australia gave his opinion that high schools in America "produce a person who is a jack of all trades and master of none." Thereupon the previously quoted young critic from Denmark corrected his Australian confere. "They aren't even jacks of all trades; there isn't even a good general knowledge given." I have heard a hundred high school teachers say something like that, but with a difference. As they put it a general knowledge is given but not taken.

THE BOY FROM SCOTLAND doesn't like the typical attitude of Americans towards the trade unions. He says we think of them only as "breeding grounds for radicals." Perhaps we can give him 50 per cent on that opinion. He seems not to know that in certain unions radicalism or even communism is rampant and that some of our labor leaders have been either too complacent or too cowardly about it. The young Scot has come to too broad a conclusion about the attitude of the people at large to the unions. We don't suspect the unions. Not all of them.

One of the youngsters, a girl from Finland, said she thought it awful to sit here and criticise a country in which we all so lovingly live. "She likes our schools and way of conducting classes our teachers and she says simply, 'I like America.'"

A little more of that sentiment from grown-up people in a score of countries abroad would be some little recompense for what we are trying to do for them.

Bathing Beauty Contests TOTALLY PAGAN

By REV. JOSEPH P. KIEFER (Editor of the Steubenville Register)

A statement by the Most Rev. John J. Swint, Bishop of Wheeling, W. Va., condemning beauty pageants as "totally pagan and absolutely immoral" touched off a heated controversy and caused several people connected with the contest to withdraw.

The Bishop's pronouncement was made a few days prior to the third annual "Miss Wheeling" beauty pageant, a district elimination contest which eventually builds up to the national competition in Atlantic City. The statement of Bishop Swint bearing on the subject said: "I have taken a definite stand against it (the beauty contest) and have declared that if any Catholic girl takes part in it, I would have to resort to extreme measures, even excommunication."

The Bishop called the beauty contest "totally pagan and absolutely immoral, one of the manifestations of modern revived paganism." How any girl could pass through that ordeal and maintain any semblance of self respect or sense of decency is beyond me. If the nakedness and self exposure were eliminated, the whole thing would fall to pieces.

WHEN BISHOP SWINT announced the ban on three beauty contests in his diocese, two of the three Catholic girls who had entered the competition withdrew. One of these a convert of but a few weeks, did so quietly and without comment.

The second one made a statement to the press, but the newspapers did not reveal what the young woman made it known that her faith meant too much to her to risk any penalty because of disobedience to the Bishop's law.

The third Catholic girl made no comment. The decision to remain in the contest was made by her father, a non-Catholic, which explains his defiance of the ban. According to the Wheeling Intelligencer, the father stated that "it was just the case of the Church having one view and the parents another."

THE FIRST REACTION of the contest committee was to defend their position, endeavoring to justify the affair by pointing out that the proceeds are donated to charity and that the state winner is entitled to a scholarship and a trip to Atlantic City.

This is a clear case of making the end justify the means. The fact that crippled children benefit by the display of the female anatomy or that the winner is given an opportunity of high education does not condone the method in which these otherwise commendable purposes are achieved.

An effort was made to "sugar coat" the contest by stressing the fact that not only physical beauty but personal talent enters into the final decision of the judges.

Anyone who has ever had anything to do with a beauty contest knows that talent is only a secondary element in choosing the winner. Physical attractiveness receives primary consideration and often the girl who reveals the most catlike the judges' eye. Various parts of the female body are measured and scrutinized like a choice steer on the auction block.

THERE IS NO QUESTION that the contestant whose undraped body arouses the animal instinct in man the most has the inside track to victory.

Bishop Swint's decision will not prevent the beauty pageant from taking place. The Times-Leader of Martins Ferry became indiscreet again when it shouted these headlines on two successive evenings:

"WHEELING BEAUTY PAGEANT TO GO ON DESPITE BISHOP'S EDICT"

"BISHOP'S BAN AIDS IN SALE OF BEAUTY CONTEST TICKETS"

Yes, the show will go on. But it will have a distasteful flavor this year. Thousands will withdraw their interest from the annual beauty parade. Those who promote this exhibition and those who take part in it will do so with the knowledge that they are offending against decency and the moral code.

THESE ARE ONE sidelight to the controversy which evokes a chuckle. In retaliation against the Bishop's pronouncement, the committee of the contest sent a cablegram to Pope Pius XII asking him to render a decision on the matter. It was plainly evident that the sponsors hoped to have the Holy Father rebuke Bishop Swint for his action. As if the Pope would take any other stand on such a moral issue than that taken by the Bishop.

At this writing, no reply from Rome has been forthcoming. If one does come, we hope the local dailies give it as much prominence as they did the text of the committee's wire. There will be a lot of red faces we are sure. Such is the price of ignorance!

The young women who withdrew from the contest have also received numerous phone calls and letters, most of them complimenting them on their decision. The secular press, of course did not inform its readers of this angle.

China Story

Sugar in Lanchow's Coffee

By Rev. Patrick O'Connor

Lanchow, Kansu, China—(C) The Rev. Joseph Eierhoff, S.V.D., seminary professor and scientist, is the sugar in Lanchow's coffee. If it's tea you take or Chinese candy, he may be the sugar in that, too.

The 43-year-old Divine Word missionary from Germany has shown his northwest China province how to make sugar from beets when his seminary classes are over he goes to work in his private laboratory. His experiments have resulted in Kansu's first sugar factory.

THE DIVINE WORD Fathers started the factory in a small way nearly four years ago at their residence. The installations include 15 Chinese cauldrons serving as vats, a lime-kiln, a pump, five separators and a press.

Brother Luzan of the mission made a centrifugal type separator. The brothers likewise made a machine that washes and chips the beets. A press, built on the model of the Chinese oil press, takes the last drop of juice from the chippings. The finished product is sugar of a bright yellow hue. Useful by-products are alcohol and the first-class fodder which the pressed chippings make.

Last year enough land was cultivated to yield 45 tons of beets and these in turn yielded tons of sugar. After the first successful experiments beet seed was distributed by the mission and the government. The 1947 crop was so abundant that the available "machinery" could not process it.

At the Crossroads

By REV. G. STUART HOGAN

Our forefathers considered these truths to be self-evident—that all men are created equal, that they are endowed by their Creator with certain unalienable rights.

The people of this nation now stand at one of the crossroads of their national life. They must decide whether belief in God shall be considered a basic American principle.

If it is not, then the words of the Declaration of Independence above quoted are meaningless. If it is not, then we, the people of the nation, can no longer claim that we have natural God-given rights which are inalienable precisely because they have been derived from God and not from the state.

If we deny, or disregard, belief in God as an American principle then we derive our rights and liberties from the state, and the state will call and destroy these rights and liberties.

Germany, one of the most intellectual nations in the world, lies in ruins today because its leaders chose atheism as their national philosophy. The people of Russia today are the slaves of their own political leaders, because when as a nation they lost God they also lost their God-given rights.

In the last century and a half there has arisen within the body-politic of the nation a cancerous growth which if allowed to continue to grow will most certainly destroy the free life which the nation now enjoys. This spurious growth, already large, is comprised of those persons who, although born Americans, do not subscribe to American principles. Americans legally, they are not Americans in spirit.

BELIEF IN GOD as the reason for the natural equality of all men and the source of their natural rights and freedoms, was regarded by the Founding Fathers of this nation as an American principle, as is evident from the Declaration of Independence.

The American atheist, therefore, is an anomaly who constitutes a real threat to this basic American principle. While a religious test as a requisite for citizenship would be quite un-American, both from the viewpoint of constitutionality and traditional spirit; nevertheless, it must be driven home to every American through education that an atheist cannot properly be called an American, since he cannot truthfully subscribe to belief in God as contained in the Declaration of Independence.

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