

# Courier Journal

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

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### Americans All

Three weeks after one great National Convention completes its deliberations, and chooses its candidates for the Presidency and Vice-Presidency of the United States, a second great National Convention begins its work looking to the choice of a Democratic candidate for President and a candidate for the office of Vice-President. The choice of the country converges on two recognized leaders, two outstanding Americans, two men devoted to the welfare of their country and their fellowman. The proceedings of the conventions are the last step in the truly democratic process by which the free citizens of America pick their candidates for the highest office in the nation.

The two great parties place before the people their record in the past; they propose a set of principles which they feel best fitted for the future direction of our government. The joint intelligence of the great mass of citizens goes into the choice of the man, into the choice of the principles on which our nation shall be ruled. Voters should take their dignity seriously. In a conscientious way they should seek to give to the nation the man and the platform they see as preferable for the United States. All the noise and the excitement of the gatherings, all the hard work of the delegates, all the oratory of party leaders, are but the external expression of the fact that America is free, that America is exercising her freedom, that America is speaking her free choice in selecting a national leader.

Let every American rejoice in the freedom that is his! Let every American give humble thanks to God that he lives in and is part of a country singularly blessed by Almighty God, in which free and intelligent men strive mightily to govern their country in God's way and for the greatest good of the greatest number. May the world of dictators and oppressors one day give place to the American system of a government of the people, by the people, for the people. God bless America! Republicans, Democrats, may they be God's instruments for better things for America and her people, Americans all!

### Hidden Labors for God and Country

The great public leaders in state and nation depend on the hidden labors of millions who in their cities and villages and hamlets carry on day after day the life of service for their country and for their fellow-citizens. The spiritual life of the nation is nurtured and developed by the millions in secular cities; and by the chosen, but smaller, group that work in the religious societies of our nation and spend their lives in laborious seclusion in the furtherance of God's work.

Sister Anne de Paul of the Sisters of St. Joseph has been a source of blessing to all the diocese in the work she has done in training our Sisters for their careers as religious, for their vocation of seeking perfection in the service of God. Into every parish school, into every home of charity, her pupils have gone marked with the character of the true Sister, the dedicated religious. Each year has seen its new quota of those who have answered the call of God, who have left home and parents and loved ones to dwell in the house of the Lord, depart from the novitiate blessed with the training and the teaching and the intimate personal influence of Sister Anne de Paul. How many of these chosen souls, Sisters of St. Joseph, look back with gratitude to the days when they received from this Master of the Religious life the training in soul and mind and heart that marked them for efficient fulfillment of the vocation to which God has called them!

Hidden labors for God and country have marked the years of this faithful Sister. Her spirit has been multiplied in all her pupils; her love of God has been duplicated in each chosen soul given to her care; her approval of the better things has been sent on into the souls of her Sisters and into the souls of all to whom they are ministering. The Church is blessed because of Sisters like her: our country is blessed in the continued fruition of her hidden labors. May her soul rest in peace!

### For Which of These Good Deeds?

Christ put to His persecutors the question, "For which of these good deeds do you persecute Me?" Well may the Sisters of our country put the same question to those who would deprive them of the right and privilege of teaching our children. They have answered the public call, they have gone into teaching positions in schools that begged for their help. Now one of our sovereign states by public vote forbids the wearing of religious garb by teachers in our public schools. A fitting reward to Sisters who have given themselves for the benefit of the community and its children.

The un-American and bigoted intent of the proponents of the new law, will fail of fulfillment, however. The Sisters will continue to serve, wearing secular garb as permitted by their Bishops. What new hindrance can these enemies of Americanism bring forth against our patriotic Sisters?

### Christ Saw The City

Christ saw the city of Jerusalem. He saw it in the fullest sense. He saw it in its past, in its present, in its future. He saw it in each of its citizens. He saw it with the fulness of vision that belongs to the Saviour of the world, to the Son of God. He saw it with the depth of feeling that would not let Him see it with the eye of the City of Peace, the chosen city of God on earth.

Christ wept over the city. Sorrow filled His sacred heart as He beheld the future punishment of that city for its past and present, for its future, sins. Physical destruction was to be its portion. Spiritual and material punishment was to be the penalty visited in its people. Jerusalem refused to turn away from its evil ways, its people refused to be warned that they might seek the way of

...us, we weep over us! Through His merciful grace, through His sacraments, through His grace, He strives to have us turn away from sin. May His tears help us to care for our souls and their eternal salva-

## Fr. Higgins Says:

### Defective Gospel Heralds

The Catholic intellectual revival, at long last, is coming into its own. The so-called "siege mentality" which was forced upon us, as it were, by the Protestant Revolt and which left us forever on the defensive, is giving way under the inspiration of the Holy Spirit to a state of mind that is eminently forward-looking and constructive.

In the past it could be said, perhaps not altogether unfairly, that Catholics were always preparing to meet the challenge of the last or the next-to-the-last revolution. Today we are preparing, let us hope, to assume the initiative in the next revolution—the peaceful revolution now aborning by which the Kingship of Christ, at great personal sacrifice to His followers of course, will be established in the market place and in the parliaments of the democratic peoples. The signs of the times are very hopeful and encouraging.

CONSIDER, FOR EXAMPLE, the maturity of outlook which characterizes a recent book of the distinguished French theologian Henri de Lubac, S.J., "The Un-Maxican Socialism—A Study of Proudhon." Pierre Joseph Proudhon, a contemporary of Karl Marx and in his own peculiar way a partner in crime, has always been catalogued in the encyclopedias and textbooks as a socialist and has been ridiculed by a succession of Catholic authors as a thoroughgoing atheist. History has failed, both in their favor and to the detriment of Proudhon, to examine the evidence and to offer the verdict of earlier commentators, who were perhaps more anxious—and understandably so—to refute than to understand the writings of their dangerous adversary.

Father de Lubac is perfectly well aware of the fact that "in the last century Proudhon was one of the strongest opponents of our faith... in a manner most violent and very provoking" and that "his work is still dangerous." He insists, however, that we owe it to Proudhon and especially to ourselves to understand the heresies of Proudhon "both in their tenor and in their origin." He has a sympathy for the heretic which can only be described as Christ-like, and a charity which is truly heroic in its proportions. More especially, however, de Lubac possesses in abundance the virtue of simple honesty, without which none of us can ever hope to bridge the gap between the gospel of Christ and the false philosophy of secularist reform as advanced very often by men and women of very noble though misdirected intentions.

PROUDHON APPARENTLY was such a man—a heretic aforesaid, and a dangerous influence, but without a man of noble sentiments, who, without turning us aside from our earthly tasks, makes us reflect with him uneasily upon the eternal problems." Even when he is attacking us with the utmost fury," says de Lubac, "his voice still stimulates us as if urging us on to better things. Be it a question of faith, or of hope, or of charity, the way he has of shaking us up is good for us in that it makes us put our own house in order."

De Lubac himself helps us "put our own house in order" by admitting very frankly—and very sorrowfully, of course—that Christians themselves were responsible in no small measure for the tragic apostasy to which he has often as not, Proudhon was in rebellion not so much against the gospel of Christ as against a caricature of the Faith—a caricature which too many of his more pious contemporaries accepted and even proclaimed as an authentic reading of the original gospel. Particularly was this true in the field of social and economic reform with which Proudhon was so intensely preoccupied.

PROUDHON REBELLED against the institution of property (or so it seemed) and finally, alas, even against Almighty God Himself. But de Lubac is patient enough to attribute in the words of another author, that "an anathema can be understood only if it is put back into its historic context." "First of all then," says de Lubac, "let us see against whom Proudhon bears a grudge." He bears a grudge "in the first instance against those Christians—and apparently their name was legion—who were piously calling upon the traditional religion to buttress the status quo.

Properly, says de Lubac, "was the new idol, and the God of the Christians was commended for its service. The enslavement of the proletariat was prescribed in the name of social progress. Proudhon rebelled against it. Providence was called in to justify it. Proudhon rejected Providence. To the first cry of rebellion, 'Property is theft,' he added as a corollary: 'God is evil!'"

THE HYPOCRISY of contemporary Christians, of course, cannot be called upon to explain away or to excuse the blasphemy of Proudhon. Two wrongs don't make a right. In the experienced hands of a theologian such as de Lubac, however, the hypocrisy of contemporary Christians is called upon to reinterpret the meaning of some of Proudhon's more extravagant passages and to soften the apparent harshness of these; and more particularly, to "help us put our own house in order."

How many of our contemporaries who fancy that they are in rebellion against the Church of Christ—and who, God help them, perhaps even pride themselves on the fact—are actually in rebellion not so much against the Church as against our own half-hearted application of the Church's social teaching?

God alone knows the answer in this question, and He alone will pass the final word of judgment. Meanwhile, we are bidden by the charity of Christ to examine our own consciences, lest a hundred years from now another de Lubac be forced to conclude, after re-examining the evidence, that another Proudhon was in part the product of our own inadequacy as heralds of the Christian gospel.

## Do You Remember?

**25 Years Ago—July 20, 1923**  
St. Mauritus Community, first unit of the Knights of St. John to be organized in the United States, was preparing to open its 15th anniversary celebration with Solemn Pontifical Mass at St. Joseph's Church.

**10 Years Ago—July 14, 1938**  
Priests of St. Patrick's Church, Rochester, headed by the Rev. Leo C. Mooney, pastor, were preparing to move into their new rectory, 151 Sargent Ave., formerly the Monastery of the Discalced Carmelite Sisters.

**5 Years Ago—July 15, 1943**  
Catholics were urged to remain away from showing of the motion picture "Mission to Moscow" because it distorted truth.

# STRANGE BUT TRUE

## Little-Known Facts for Catholics

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

**"SEYNTE MARYE PRIEST"**  
was the priest who celebrated OUR LADY'S MASS EVERYDAY in Pre-Reformation England, irrespective of the feast of the day. A SPECIAL COLLECTION WAS TAKEN TO SUPPORT HIM.

**JESUITS OF WESTON COLLEGE MASS. HAVE ONE OF THE TWO MOST ELABORATE SEISMOGRAPHS FOR RECORDING EARTH TREMORS. THEY GAVE U.S. WAR DEPT. CONSIDERABLE HELP IN LOCATING ENEMY SUBMARINES DURING THE WAR.**

**This examination paper would hardly allow us to regard the candidate as competent to become an instructor even in the lower school.**—THE EXAMINERS OF GREGOR MENDEL, DISCOVERER OF LAWS OF HEREDITY.

**VIRGIN ISLANDS, WEST INDIES, were named for St. Ursula and her Companions by COLUMBUS.**

## Fr. Gillis Says:

### Tipplers Beware

Alcoholism has become in recent years a problem of first importance. Drunkenness has always been a serious matter, in spite of the fact that the world has pretended to think it funny. There are probably as many jokes about drunkards as about mothers-in-law.

The Church in this matter, as in so many others, refuses to follow the mind of the world. She prefers the mind of the Church. She lists drunkenness among the mortal sins. She does not mean merely that drunkenness leads to other sins, fornication and adultery, for example, blasphemy, crimes of violence, even murder. It is true that a drunken person, man or woman, is more liable to improper than the sober man who is always master of himself. It is also a fact, demonstrable by penal statistics, that many a man in his cups has gone berserk and committed crimes which he could never have done if he had not been out of his senses with drink.

BUT WHEN THE Church declares that drunkenness is a mortal sin and one may lose his soul through that kind of excess, she means just that and nothing else. The world laughs at—or rails at that doctrine. So do lax Catholics. But the Church always has—so to speak—the last laugh. That is to say she has the right to the last laugh, but she suppresses the laugh. Only devils laugh when a soul is lost.

Once in a while we hear or we read of a statement which gives countenance to the Church's opinion that drunkenness is no laughing matter. The newspapers, or those whose opinion they quote, say nothing about the hell that awaits the drunkard; they speak of the hell on earth he creates for himself, or the hell into which he plunges those who love him and grieve over him. We thank the papers for what they do, while we regret that they see in alcoholism only a biological psychological problem, and remain natural on its moral and theological aspects.

Recently the American Medical Association in convention at Chicago listened to a paper by Dr. Robert V. Seliger, chief psychiatrist of the Neuropsychiatric Institute of Baltimore. He estimates that there are 750,000 alcoholics in the United States. He regards them as sick. He is marveled in passing that if alcoholism is a sickness, it is about the most horrible and most nearly incurable of all sicknesses. But let that pass.

### BESIDES THE

three-quarters of a million alcoholics, there are, says Dr. Seliger, three million who are "heavy social drinkers." He warns the doctors, and through them the public, of the serious dangers attending social drinking. He seems to have said the newspaper account was brief; that one can draw a line between the social drinker and the alcoholic. He did not say at least in the press report that the social drinker will never become an alcoholic. If he had said so, I am afraid I should have to say that I disagree.

I have seen too many social drinkers who crossed the line into alcoholism, too many who thought and declared themselves boastfully, that they could "take it or leave it alone." But the day came when those who imagined they had the habit of drinking quite under control had to confess that it had got entirely out of hand.

IF A PERSONAL note be not out of order, I admit that one reason I have always remained a total abstainer is that I have in my long experience seen numbers who had been for years moderate drinkers or as the doctor designating them, "social drinkers" who became hopeless alcoholics. I say hopeless in spite of the excellent "A" Society and without denying the good it has achieved. As far as my observation goes it goes a long way and ranges over a lot of territory, there is no certainty whatsoever that the social drinker after twenty years, forty years, fifty years may not become a purely pathological drinker.

Seeing such tragedies before my eyes I have understood what A. Kamptis meant when he said, "Stars have fallen from heaven; they that did eat the bread of angels have fallen so low as to eat the husks thrown to the swine." Also a saying of St. Bernard comes to mind. He said that he had seen men fall away into gross sin whose virtue had seemed to be that of a St. Basil or a St. Chrysostom.

No one is safe and sure. The ranks of the alcoholics are recruited every day from those who at some stage of the game—the drinking game, said "Who? Me?" Nonsense! The habit got them, none the less. It could get the reader. There is only one way to be certain. Leave the stuff alone.

### Calendar of Saints

- SUNDAY, JULY 14—St. Caninus of Letia, Confessor. He entered religious life and was ordained and founded the community of the Servants of the Sick, which was confirmed in 1386 by the Pope. He died in 1614.
- MONDAY, JULY 15—St. Vincent de Paul, Confessor. He devoted his life to the care of the poor and instruction of the rich in ways of charity. He founded the Congregation of Vincentian Fathers and the Sisters of Charity.
- TUESDAY, July 20—St. Margaret, Virgin-martyr. She lived in the third century and was a victim of the last general persecution at Antioch.
- WEDNESDAY, JULY 21—St. Praxedis, Virgin. She was a sister of St. Prudentiana. She rendered great service to religion in the first and second centuries, using her great wealth to relieve the poor.
- THURSDAY, JULY 22—St. Mary Magdalen, Penitent. She was raised by Christ from a life of sin to take her place among the saints of the Church. She was one of the family "whom Jesus so loved" that He raised her brother Lazarus from the dead.
- FRIDAY, JULY 23—St. Apollinaris, Bishop-Martyr. He is said to have come from Antioch with St. Peter and to have been appointed the first Bishop of Ravenna.
- SATURDAY, JULY 24—St. Christina, Virgin-Martyr. The dates of her lifetime are unknown, but she is said to have been a Roman, who was converted to Christianity. She destroyed some golden idols which belonged to her father, a pagan magistrate.

## French School Fight

### CHURCH vs. STATE

By M. MASSIANI (Correspondent, N.C.W.C. News Service)

PARIS A joint statement just issued by the Cardinals and Archbishops of France declares that they follow "with sympathy and emotion" the multiplied efforts now being made in France to assure to parents the right to have their children educated in schools of their choice.

This statement by the leaders of the Church in France has been prompted by the recent debates in parliament over the question of public aid to Christian schools, by nationalization of Christian schools in coal mining areas, and by the strikes of municipal authorities in towns and cities throughout western France.

MOST RECENT of the manifestations in favor of Christian schools is the action of the General Council of the Department of Maine and Loire in voting 31 to 4 to allocate 2,000,000 francs to the Catholic University of Angers and announcement of an eight-day strike by municipal authorities in 133 towns and cities of the department as a protest against the state's refusal to aid Christian schools.

Carrying out the recent compromise between socialists and Christian democrats which averted a crisis in the Schuman cabinet, a government decree has been signed authorizing families to receive state funds for clothing, shoes, books and meals for children in Christian schools, with the proviso that expenditure of these funds is to be strictly under control of government agents.

Simultaneously with publication of the declaration by the French prelates, various groups calling themselves "Laic Defense" have announced a general congress to be held shortly in Paris to organize resistance to every concession to the Christian schools. This group has announced its intention to work for repeal of the compromise permitting allocation of funds to families with children in Christian schools.

REFERRING TO the recent nationalization of the Christian schools in the coal regions as an integral part of the nationalization of the mines, the Cardinals and Archbishops deplore

### Guest Editorial

## Woman's Home Enemy + + +

The July issue of *The Woman's Home Companion* contains a diabolically clever piece of birth control propaganda. In fact, the only religious affiliation mentioned by name is the Catholic.

The question asked was "Do you think birth control information should be available without legal restriction?" The article states: "Reader reports were asked to check their religious affiliations. Of the three per cent who think birth control should be entirely outlawed, more than nine-tenths are Catholic. But the majority of Catholic Reader-Reporters favor birth control. Nearly four-fifths think that birth control information should be made available to some extent; only one-fifth think it should be legally forbidden to everybody."

SINGLING OUT the Catholics in the poll implies first of all that the Catholic Church claims a kind of monopoly on forbidding birth control; stating that a majority of the Catholic women favor control is supposed to be an argument in its favor. Both implications are false.

We have frequently had occasion to point out in these columns that contraceptive birth control is by no means an exclusively Catholic matter, that it is prohibited by the Natural Law, which is the Eternal Law of God reflected in man's reason, binding all men at all times without change or modification.

The person or persons who compiled that article in *The Woman's Home Companion* is as much bound by the moral law forbidding contraception as Mrs. McCarty of St. Columban's Parish. The universal obligation of the Natural Law is not merely a matter of opinion; it is the very foundation on which the human race exists.

THE IMPLIED ARGUMENT in the report on the poll runs something like this: "A majority of Catholic readers polled favor birth control. Hurrah for Margaret Sanger!" We don't deny that Catholics practice birth control any more than we deny that they sin. But since when does the fact that they commit a certain sin change the nature of that sin?"

In the final analysis the only valid argument against contraception is that it is wrong. Who does the wrong, be he non-Catholic or Catholic does not change the wrong.

### The Dubuque Witness