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

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To Mary in Heaven

The many millions belonging to the Church of Christ turn daily to Mary in Heaven as their Mother, their advocate, their most trusted friend. Mary in Heaven is close to them on earth. Their faith is in her as the Mother of God, their trust is in her as their mother. They rejoice in her glory even as they love to consider the events and trials of her life here on earth.

It is instinctive in the true believer in Christ to believe also in his Holy Mother. The Resurrection of Christ has its fitting complement in the Assumption of Mary. The risen Christ is present body and soul and divinity in Heaven; the Mother of the risen Christ is through her Assumption present in body and soul in Heaven.

So on the great Feast of the Assumption, August 15, we pay special attention to a mystery that is with us every day. We give special thanks to Christ for His goodness in preserving the body of Mary from the corruption of the grave. We rejoice with all of God's Angels in the great event that occurred very shortly after Mary's death, perhaps within a few hours, when chosen ones among them came to earth to bear the body of the Blessed Virgin away from earth to its eternal dwelling place before the Throne of God. Mary's body was taken up, was assumed, from the earth. Mary's body was received into Heaven, and there united to her most pure soul, never more to suffer or die, never more to know the weakness of a mortal body; but to enjoy throughout the ages of eternity the glorious qualities of a body raised up by God from the dead.

The Assumption a Fact of History

Tradition has carried on to all generations the knowledge of the historic fact of the Assumption. Believers have never sought the body of Mary on earth, because they have known that body is in Heaven. Men have treasured the bodies of the martyrs and confessors and virgins from the earliest days of the Church up to now; they have carefully preserved and honored these sacred relics of the saints who are dead to God.

Mary has always been honored as the Queen of All Saints. Most blessed among all women, Mary has been honored above all in death as in her life. Yet no child of Mary has ever claimed to possess any relics of the Blessed Mother. No shrine has ever claimed to possess any portion of her sacred body, any part of the ashes of Mary's body. Why? Because her body has never seen corruption, has never been subjected to the falling away into dust proper to other bodies. Clear among all the facts of history has been the assured certainty that Mary's body was assumed, taken up, into Heaven in the glorious mystery of the Assumption.

The Assumption a Current Fact

With the followers of Christ, the mysteries of religion are not buried events of a remote past. They are current facts for each new generation. The faith of Christ, and the power of Christ, and the saving charity of Christ, never pass away; they always are with us. So the Assumption of the Blessed Virgin into Heaven is for us an ever-present wonder of the power of God and of the glory God would give to the Mother of Christ. "Thou wilt not permit thy Holy One to see corruption."

Therefore, throughout all the world the real item of news on this great Feast is the Assumption of the body of Mary into Heaven. Wars and battles, cruelties and oppressions, crop successes and crop failures, crimes by individuals and by nations, the unceasing attempts of the devil to overcome the power of Christ—these are not the real news items of current interest. The real news of today is the Assumption of the Blessed Virgin Mary!

The same power of Christ that saved Mary's body from corruption many years ago, still is active in keeping that body in glorious perfection in Heaven. Therefore, today as in all the days that are gone, Mary's children on earth join their brethren in the Angelic Chorus in praising God for the mystery of this great day. Together they chant the Introit of the Assumption Mass: "Let us all rejoice in the Lord in the celebration of this great day in honor of the Blessed Virgin Mary: in whose Assumption the Angels rejoice and praise the Son of God!"

Will You Also Go Away?

There were unbelievers in Christ's day; there are unbelievers in our day. When Christ revealed the mystery of the Holy Eucharist, through which He would give men His body to eat and His blood to drink, believers were present in numbers. But unbelievers were present also; they went away, declaring this was a hard saying that men must eat the flesh of the Son of Man if they would have life.

"Will you also go away?" So spoke Christ to those who remained. He did not call the unbelievers back for a debate. He did not volunteer any arguments for their return. He accepted as final their decision not to believe. Christ's grace calls for man's good will to be effective.

They Were Made Clean

Men's bodies are unclean through disease, men's souls are unclean through sin. Both sin and disease are subject to the power of Christ. To remit sin was the great purpose of Christ's coming to earth. To cure disease was only a small part of His program. Disease is part of the sentence of death passed upon man because of original sin. The Redemption remits sin, but does not take away its punishment, consisting of death.

The lepers called out to Christ—"Have pity on us." Christ heard their plea, cleansed them; but He ordered them to show themselves to the priests. Before they saw the priests, while they were on their way to them, they were cleansed from their leprosy.

Sinners should call out to Christ—"Have pity on us." Christ will hear them, granting immediate remission of mortal and venial sins as soon as the sinner makes an act of sorrow for his sin based on the fact that he has offended God who is all good. But they must still show themselves to the priests; they must in obedience to Christ confess all their mortal sins, even if they have already been remitted through perfect contrition.

Fr. Higgins Says:

When Is a Crisis a Crisis?

On the afternoon of July 30, for the first time in several years I went over to Capitol Hill to have a look at the Senate of the United States in action. The Congress had just been called into special session by the President.

Some of our elder statesmen had obviously returned to the tropics of Washington with as little zeal and as little enthusiasm as Huckleberry Finn might have been expected to display on the opening day of school. The President had "double-crossed" them, it was said. To add insult to injury, the weatherman—himself a federal employee subject in the final analysis to the Chief Executive—was doing his best to prove that the seat of government, in the summer months at least, ought to be located in the Berkshires or the Rockies. All in all, it was a miserable day, air-conditioning to the contrary notwithstanding.

For an hour or so I listened to the Senators argue back and forth among themselves about the causes of inflation and what to do about it. It was a waste of time—the Senators' time and my own—for after a while it was perfectly obvious that the Senators did not intend to do anything about inflation. This is an election year, and the august members of the upper house of the Congress were conducting themselves pretty much as politicians have always conducted themselves on a hot afternoon during an election year.

ALMOST EVERYTHING said—there were exceptions, of course—was said for the record. The Senators were sparring for political advantage, rehearsing the speeches which all of them will be expected to deliver when the time arrives later on in the fall—for all good men to stop out into the hustings and come to the aid of their party. Between now and the Ides of November it will probably be politics first, last and always—and may I leave you protect the housewife against the rising cost of butter and eggs!

I do not wish to imply that the members of the United States Senate or the House of Representatives are a band of cynics totally unconcerned about the dangers of inflation and interested only in their personal political fortunes. I will say, however, that as I walked out of the air-conditioned Senate gallery into the insufferable humidity of Washington, I was convinced that the Congress of the United States isn't as concerned about inflation as it ought to be.

Ironically enough, on that same day—the thirtieth of July—the Congress had received from the President of the United States a carefully documented report on the Economic Situation at Midyear 1948, prepared by the Council of Economic Advisers under the terms of the so-called Employment Act of 1946. The Council of Economic Advisers, as you might suspect, is very much concerned about inflation. It lives with the problem 24 hours a day, and, by training and background, is equipped to recognize a crisis when it sees one.

EVEN DURING an election year, therefore, the Congress of the United States would be well advised (even politically, if I may say so) to listen respectfully to Chairman Norouse and his associates when they warn us against the kind of complacency which I, for one, thought that I detected in the Senate on the afternoon of July 30.

The Council warns us as follows: "Far from being satisfied because the lack of action thus far taken has not reaped the ultimate consequences of inflation, we should profit by this warning and vigorously seize the additional grant of time that circumstances have accorded to us. The most dangerous error that could overtake us as a nation would be to assume that the problem has disappeared, or that our efforts should be abated because we have thus far avoided serious reverses or because the basic conditions for continued prosperity appear to be sound. It is typical for inflationary and speculative booms to collapse while business sentiment is still confident."

A year from today, if a depression is upon us, let us not pretend that no one warned us in time of the impending crisis. The Council of Economic Advisers has taken our economic temperature and has warned us again for the third or fourth time that we are still a pretty sick people.

Will a word to the wise be sufficient? The Russians, it would seem logical to suppose, are hoping that the answer will be no.

Calendar of Saints

SUNDAY, August 15—The Assumption of the Virgin Mary. This Feast a Holy Day of Obligation in the United States, commemorates the taking up, soul and body, of the Blessed Virgin into heaven after her death.

MONDAY, August 16—St. Joachim, husband of St. Anne and father of the Blessed Virgin Mary.

TUESDAY, August 17—St. Elyzabeth, Confessor. A member of an illustrious Polish family, he joined the Dominicans after meeting St. Dominic in the early 1200s. He made three great apostolic journeys, which took him from the Scandinavian peninsula to Tibet.

WEDNESDAY, August 18—St. Agapitus, Martyr. Patron Saint of Palestine, he was arrested as a Christian and was thrown to wild beasts in the Amphitheatre, but the animals did not harm him. This miraculous sight was followed by many conversions, but he was at length beheaded.

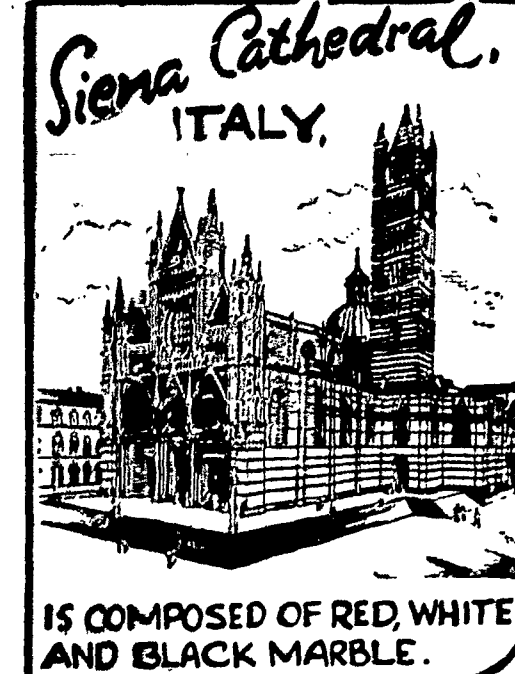
THURSDAY, August 19—St. John Eudes, Confessor. A Frenchman of the 17th century, he was the founder of the Eudist Fathers and the nuns of Our Lady of Charity, a zealous missionary, who continued his labors beyond his 75th year.

FRIDAY, August 20—St. Bernard, Abbot-Confessor-Doctor. Born at Fontaines, Burgundy, in 1091, he founded the Abbey of Clairvaux and served as its Abbot until his death. He preached the Second Crusade in France in 1146, exerting a strong influence on European politics of the day.

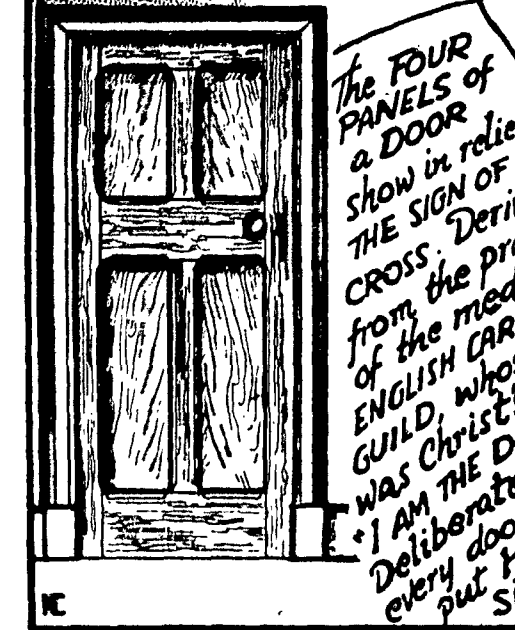
SATURDAY, August 21—St. Jane Frances de Chantal, Widow. She was married to the Baron de Chantal and her home was a model of domestic happiness. After the death of her husband she decided to leave the world and founded the Visitation Order.

STRANGE BUT TRUE Little-Known Facts for Catholics

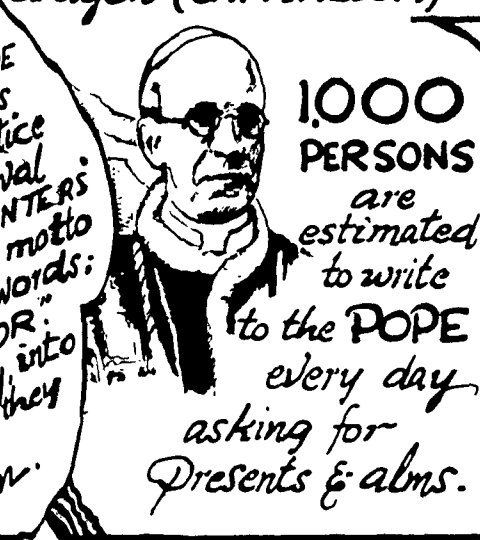
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IS COMPOSED OF RED, WHITE AND BLACK MARBLE.



One of the FIRST STAMPS issued by SOVIET RUSSIA depicted Saint George (COMMUNISM) slaying the dragon (CAPITALISM).



Catholic Boy Scouts 410,000 Youth

By KENNETH E. COOK (National Director Catholic Relationships, Boy Scouts of America)

Pope Pius XII, in a message to the recent Second Inter-American Scout Conference in Mexico City, referred to the Scout Movement as "an original training system that, based solidly on the Gospel, gradually develops the personality of the boy taking advantage of his noblest inclinations."

In this same statement His Holiness said: "In this religious education of the Scout, he will have as a teacher and guide to help in the achievement of his Christian maturity, the Scout Chaplain in whom the prestige of priestly sanctity will always constitute and every where be the best guarantee for his precious and indispensable work."

In 1934 the Bishops of the United States established a Catholic plan of cooperation with the Boy Scouts of America. The Catholic Committee on Scouting, which supervises this agreement, is one of the approved agencies of the Youth Department, National Catholic Welfare Conference. Resulting from the Committee's efforts there are today in the United States 121 diocesan Scout Chaplains, 478 area or diocesan Scout Chaplains, and approximately 4300 additional priests working with over 4703 Catholic Boy Scout Troops, Cub Scout Packs and Senior units.

IN 1947 THE Catholic Committee reported 410,000 Catholic boys and men enrolled in the Boy Scouts of America which had on December 31, 1947 a grand total of 2,141,984 members. These figures demonstrate that both bishops and clergy have recognized the Scout movement as helpful to Mother Church in training her youth to be better Catholics and better Americans.

Here briefly are five salient considerations in support of Scouting:

- 1. The Scout Oath and Law encourage the practice of Christian virtues. "On my honor I will do my best to do my duty to God and my Country, and to help other people at all times in boy language is a forceful echo of the Lord's prayer: 'Give us this day our whole heart and with thy whole soul, and with thy whole strength, and with thy whole mind, and thy neighbor as thyself.' (Luke 10, 27)."
- 2. Scouting satisfies a natural desire of the boy to be "of the gang." The moral support of his brother Scouts helps the boy to practice his religion.
- 3. THE BOY from the indifferent home, in

Guest Editorial

Mixed Marriage Evils + + +

Recent marriage records indicate, all too clearly, that our Catholic people are acquiring an unduly complacent view of mixed marriages. Young people contemplating marriage, and their parents as well, seem not to be mindful of the fact that marriage with a non-Catholic is a perilous step, holding the threat of grave danger to the salvation of an incalculable number of souls.

"The Church permits them... many Catholics airily argue. That is a fallacy of the most dangerous kind. That is deliberately taking a false and unwarranted view of the situation.

IT CANNOT be repeated too often, or emphasized too strongly, that the Church, as a general rule, forbids mixed marriage. She does not, as a general policy, either approve of them or consent to them. Catholics should remember that, first, last and always.

Fr. Gillis Says:

The Citizen Must Know

Former Secretary of State James F. Byrnes, in "Speaking Frankly," insists not once but a dozen times upon "The Right of the People to Know" what is going on in the government and what is being done in their name. His remarks along that line are, whether he knew it or not, an amplification of the familiar line, "Give the people light and they will find their way." That saying, which all who believe in government by the people would like to believe true, touches the essence of democracy.

There are sentences in the Bible and in the theologians which might seem to add to our distrust in man. But we must not interpret the doctrine of original sin as meaning that man is essentially, wholly, irreparably evil. The true Catholic doctrine is that man is essentially good and only accidentally evil. Such being the fact, it is not only unwise but irreligious to despise mankind or even to distrust the human race too deeply.

That is the mistake of the dictators. They make great pretense of being benefactors of the common man, but they so far despise him that when there is question of conducting affairs of state, they permit the common man to have no say and to take no part. All they allow him to do is to vote "yes" on a ballot composed by a Politburo.

The present regime in Russia, for example, tells the citizen that it will so far care for him that he need take no part in caring for him self. He doesn't have to make decisions, he doesn't even have to think. Thinking and deciding are done for him.

Under the Soviet system, therefore, there is no necessity of keeping the citizen informed. Information would only confuse him. If the government were to tell him in advance what it was about to do he might feel the temptation to say or to think that, left to himself, he might act differently. He might have two thoughts in his mind instead of one. Two thoughts at one time would be bewildering. So the dictator and the bureaus do all the thinking. Man is spared all mental labor and all the bewilderment incidental to thinking about governmental affairs. And that is what the Soviets call democracy, government for the people.

Our American system is different. Our government is not supposed to relieve us of the stress and strain of thinking. We are supposed to do some thinking ourselves. In fact we are supposed to do some of the thinking of our political representatives. They represent something. What they represent is their constituency. We the people are their constituency. The representative does not talk down to his constituency. The constituency talks up to the representative. The representative does what the constituency demands or else.

WHAT THE RUSSIANS call democracy might conceivably be government for the people, but it is not of the people or by the people. American democracy is for, by and of, if any one of their propositions is lacking, the definition doesn't fit. Lincoln was not reciting an incantation a jingle a slogan. He was giving a definition when he said of the people, by the people, for the people.

But how can our American government be of and by the people if the people don't know what the government is doing? Someone must tell the people. Aye, but there's the rub, who will tell us clearly, honestly, and as accurately as is possible? Upon whom can the people rely to tell them the truth?

In the Constitution the President is directed to report periodically to the Congress, and hence to the people, on the state of the Union. The state of the Union includes the plans of the President. And since the plans of the Union have been amplified to take in the whole world, the President should report to us on the state of the Union, the state of the world, and what he would advise the Union to do about the world.

In the judgment of this one citizen at least, the President— I mean any President, past, present, future— should forget his position as head of a party, and consider himself to be, amongst other things, a reporter to the people. He should not leave us at the mercy of communists and communist amateurs guessers. He should tell us the truth far behind the scenes. We have, as Mr. Byrnes says, a right to know.

Do You Remember?

23 Years Ago—August 10, 1925

The following Rochester delegates are on their way to attend the fourth general convention of the Catholic Students Mission Crusade at the University of Notre Dame, Howard V. Lane, Lawrence Koehler, Joseph C. Merkel, Leonard A. Kelly, Francis J. Shaver, Andrew Knauft, St. Andrew's Seminary, Joseph L. Kinney and Joseph Margiotta of St. Bernard's Seminary.

Bishop Thomas F. Hickey and the Rev. J. Francis O'Hern, V.G., were guests at the Catholic Women's Club Camp Madonna on Canandaigua Lake.

10 Years Ago—August 11, 1938

Two professors of St. Bernard's Seminary have tendered their resignations from active teaching. They are the Rt. Rev. Msgr. James J. Hartley, rector emeritus, who has been on the teaching staff since the Seminary's founding in 1883, and the Rev. Frederick J. Zwierlein, a teacher and writer since 1904.

5 Years Ago—August 12, 1943

The Rev. Richard Burns, said the first Solemn High Mass in America at Blessed Sacrament Church on Surdam.

The Rev. Albert J. Geiger, pastor at Kings Ferry and Ludlowville, was appointed pastor of Holy Ghost Church, Coldwater.

Inconsistency of a world prating for peace while disregarding the sacred duty of purity offers a challenge to men banded together in a movement requiring the state of grace. The Rev. Joseph J. O'Connell, told 74 laymen, members of the First Friday Luncheon Club.