

COURIER JOURNAL

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

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The Coming Election

Another month and it will all be over. Election day will have come and gone. All the suspense, all the active campaigning, all the interest, will be of the past.

No man can feel that he is left out in the cold as far as knowledge of the claims of the rival candidates is concerned. The daily press gives us the words of the leading candidates in each edition, the weekly news-magazines sum it all up in each new copy, while the monthly magazines give us well-considered articles on all the moot questions.

The radio brings us the very personality of each candidate as he presents his case. Editorialists advise us, partisan speakers and writers tell us how to vote, while the various polls tell us how the vote is sure to go.

The coming election is a shining example in a world so completely usurped by totalitarians of the way in which free and intelligent men can govern themselves.

T. A. Daly

The American literary scene has been bettered by the writings of T. A. Daly. His versatility showed itself in the wide variety of his poems: many beautiful little pieces in the versicular style appeal to the reader for their wholesomeness and originality and music.

Many a grateful reader will stop to utter a prayer for an appreciated author and poet who has now been called by death. His personal appearances in Rochester brought him closer to his admirers here, and left a lasting impression on their minds and hearts.

Becoming Behaviour

The great body of our high-school students is dedicated to the ideal of gentlemanly conduct. Too bad that a tiny minority can spoil the fine reputation that the many have with their grown-up admirers.

All our communities have a high estimate and a lasting regard for their young high-school students. They admire them for their present manly acceptance of all that goes with secondary education; they admire them for the qualities that mark them for future leadership.

Every worth-while student will be eager to measure up to the high expectations of his admiring elders. Every normal student should strive to keep down the activities of his sub-normal comrades who would lend all their unguided ambition to destroy property, to exemplify criminal conduct, to give a bad name to all their fellow-students.

Forsake not an old friend, for the new is not comparable to him. A new friend is as new wine; when it is old, thou shalt drink it with pleasure.

To Settle Accounts

The parable of the king who would settle accounts with his servants, is a graphic illustration of our duty of fraternal love. We must love God for His own sake, our neighbor because he comes from God and is dear to God and belongs to God.

Our Heavenly King has a right at any moment to settle accounts with each of us. We should be prepared for that accounting at any moment. It is poor practice to postpone any thought of it till death is near.

A proper part of our daily examination of conscience should include the picture today's parable presents to us. Are we ready for a settlement? Are we looking for consolation as we prepare for that settlement? Are we ready to give the same consideration to our neighbor? Our preparation for settlement is the best preparation for the final settlement that must be made at the time of death.

Dr. Higgins Says:

Our Brothers' Keepers

Stuart Chase once wrote a little book entitled "Democracy Under Pressure" in which he very properly lamented the fact that Washington is literally overrun with "pressure" groups, each of which, more or less openly and frankly, is out to get what it can for its own constituents while the getting is good—and the devil take the hindmost.



"The pressure groups," he says, "seem to be largely led by men who are ignorant of the fact that we are our brothers' keepers. They think such talk is Sunday School stuff. They are wrong. It is the first law of modern technology."

This isn't by any means a completely accurate picture of the Washington merry-go-round. Many lobbyists—far too many, as a matter of fact that we are our brothers' keepers. They and the public be damned.

But anyone who covers the Washington beat, either as a newspaperman or simply as an interested observer of current events, is frequently and very pleasantly surprised at the amount of time and energy which busy Washingtonians—lobbyists included—are devoting almost every day of the week to the disinterested pursuit of social justice.

Washington has its share of unscrupulous lobbyist, but it also has its share of generous souls who, if possible, are too much concerned with the welfare of the "other fellow"—the type of generous individual who, as the saying goes, is forever being led around on a leash by the underdog.

Midway is a cause, therefore to which all American men and women who are serving at considerable personal sacrifice, on the President's Committee for National Employment of the Physically Handicapped.

The Congress of the United States by a joint resolution approved August 11, 1945, has designated the first week in October of each year as National Employment of the Physically Handicapped Week, during which time appropriate ceremonies are to be held throughout the nation, and has requested the President to issue an annual proclamation on the subject.

This week—the week of October 3-9—is National Employment of the Physically Handicapped Week for 1948. Therefore it is the appropriate occasion for calling attention to the committee's objectives and for soliciting the cooperation of all Americans in effectuating them as rapidly as possible.

THE COMMITTEE'S philosophy is admirably summarized in the words of its chairman, Admiral McIntire: "Failure to employ capable workers or to rehabilitate and train those other impaired people who are employable is as immoral as it is economically unsound. Incontestable evidence exists to prove that the handicapped need pay the cost of their rehabilitation not only in taxes but in their absence from the federal, state and municipal unemployment compensation or welfare rolls."

Morality, economics, and simple patriotism—these are the three, says the committee, ought to inspire us to give handicapped workers equal opportunity with able-bodied workers for jobs which they are qualified to fill. Such jobs are more numerous than we think.

Here is a cause, therefore to which all Americans, under the leadership of the President, ought to give their wholehearted support this week in particular, but throughout the rest of the year as well. Almost all of us can cooperate in some way or other with the President's committee.

If there is nothing else that we can do to help the cause along all of us without exception can properly make our own the invocation which was delivered at the committee's annual meeting in August by Monsignor Tanner of the National Catholic Welfare Conference.

"God of mercy and compassion, make us understand that every man whom misfortune has touched is our neighbor. Help us by Thy grace to see that by ministering unto them, we really are serving Thee. In a materialistic age when men are infatuated by the cult of the body, restore in us a right mind which acknowledges in human personality absolute spiritual values far transcending mere physical integrity. Bless our efforts to persuade America to accord justice and equity to those souls among us who have been signed with the seal of Calvary. As they courageously serve Thee, may we honor and assist them, all of us working together in redemptive charity toward the glorious advent of Thy eternal kingdom."

OVER AND ABOVE all this, but in no way of course, the word on everyone's lips now is "peace." The French people, who have been the victims of the most brutal and senseless war in the history of the world, are now being asked to contribute to the maintenance of a peace which is the result of their own suffering and sacrifice.

ACTUALLY the date of the 4th Prevention week this year, the Rev. Irenaeus Herscher, O.F.M., librarian of St. Bonaventure College and an authority on a great deal more than postage stamps and historical lore, regards the coincidence with St. Francis' feast as quite logical.

THE CONNECTION lies, says Father Herscher, in the fact that the followers of St. Francis are quite generally considered the pioneer "volunteer firemen" of Europe, and their example may very well have migrated the idea as it exists today.

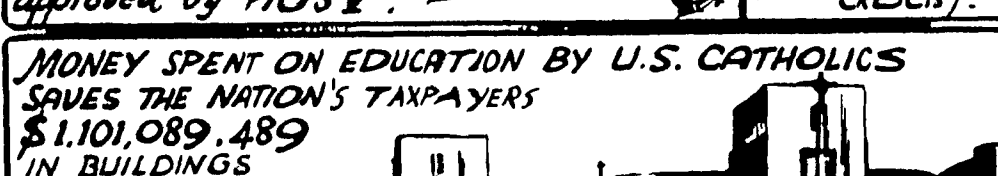
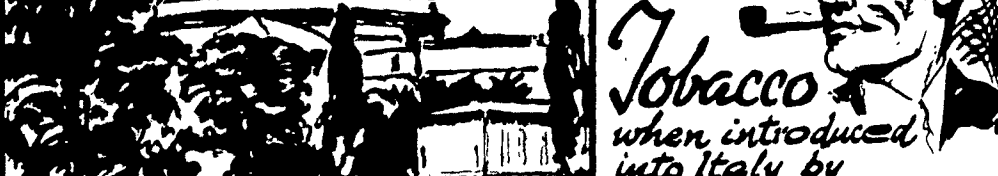
RECENTLY Father Herscher, who is a member of the "St. Francis" fire brigade, was asked to give a talk on the "St. Francis" fire brigade to the members of the "St. Francis" fire brigade.

IN TRYING to verify this statement, Father Herscher consulted a renowned European scholar visiting the College, who stated that it is true: the "St. Francis" fire brigade in Europe are the originators of the volunteer firemen's idea. He said the Franciscans have fulfilled this function for centuries.

STRANGE BUT TRUE

Little-Known Facts for Catholics

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



Paris (By NCAirmail) - The second week of the United Nations Assembly sessions at the Palais de Chaillot has seen the continuation of what is euphemistically known as the "general debate." Its purpose is to give each national delegation a chance to make a speech, set forth the policies it proposes to follow in the Assembly and not infrequently to berate its neighbors. Some of these speeches have been eloquent, some have been dull and not a few have been downright impertinent.

The same exasperating and exasperated nationalism that loomed up so large at the beginning has been reasserted over and over again. South Africa threatens to leave the U.N. if there is any meddling in the problem of its local Indians; Poland deplores the "beatific qualities" of the new and naive "popular democracy" in eastern Europe; Egypt denounces Zionism and Bolivia pleads for the admission of Spain.

High noon of the week's oratory has not been the usual recitations of the Soviet base against the West. This reality did not have to wait until the Soviet Union, which has been the most vocal of the anti-Soviet cause. The speech of Paul Henri Spaak of Belgium was outstanding not only for its lucidity and vigor but for the enthusiastic reaction it produced.

Following Britain's Ernest Bevin, Mr. Spaak has criticized the assembly here as the voice of a split and not a united European continent. He has also criticized the assembly as the voice of a split and not a united European continent. He has also criticized the assembly as the voice of a split and not a united European continent.

THE SETTLE-DOWN process is now well under way. The work of the commissions is to begin and it is there that the real activity may be expected. The number of problems of direct interest to Catholics the world over is very large. They will want to follow the draft report of the Economic and Social Council on Human Rights to the General Assembly, as well as the draft convention on terrorism which the Council has not yet discussed.

Anything relating to the problems of refugees and displaced persons will be of the greatest interest in view of the large number of Catholics among the million-odd persons in this category now living in Germany, Austria and Italy.

The work of the Trusteeship Council involves matters that strike directly at Catholic interests, especially territories under trusteeship arrangements and non-self governing areas in general, all of which contain missionaries and pose problems of education that affect the welfare of the Church.

Palestine and especially the position of Jerusalem is another question in which Catholics seem to take less direct interest than the circumstances demand. Any decision as to the Holy Places is obviously of immediate concern to Catholics all over the world. The Atomic Energy Commission is another phase of the work of UN involving so many moral implications that it cannot be said to be outside the legitimate range of interests of Catholics.

It may be of interest to add that arrangements have been made in Paris for the next few days during the sessions, and especially in view of contacts with Catholic delegates. This is the first time since the war that a large number of Catholic delegates have met in Paris.

ST. FRANCIS' FIRST VOLUNTEER FIREMAN

ST. BONAVENTURE, N. Y. - (NC) - A scholarly Franciscan friar has found more than coincidence in the fact that a new U.S. postage stamp in honor of all Vol.unteer Firemen goes on first day sale on the Feast of St. Francis of Assisi.

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Dr. Gillis Says:

Communist "Martyrs"

It is difficult, if not impossible for an American, especially a Catholic American, to understand the zeal of communists for their cause. The ends they aim at and the means they take to achieve those ends seem to us wicked. Not only wicked but insane.

So how can men be so devoted to an evil cause? Why do they make sacrifices even to the point of dying for that cause? In our own case we should look upon such sacrifices as martyrdom. It is then also martyrdom when a communist dies for his belief. Why is one man a martyr and another man in similar circumstances a suicide or a madman?

St. Augustine explains in his usual pithy way: "It is the cause, not the death that makes the martyr." That seems satisfactory from the theological point of view. But what about the psychological aspect? If we could get inside the brain of a communist and think as he thinks, what would we think? Does a communist think that a? Or is he a fanatic pure and simple, driven by a passion especially the passion of hatred for God and man?

TAKE, FOR EXAMPLE, some of the intellectuals who were for years devoted to communism, but became disillusioned. How could they have been, even a year or a day, beguiled with what seems to us obvious fanaticism, not to say diabolism? Were they from first to last knowingly perverse? Did they lie? If they knew the whole movement to be wicked, how and why did they remain with it as long as they did? Or did they really believe in it? In a word, were they sincere but misguided or did they know exactly what they were doing?

I have often pondered that problem, but have seen no satisfactory solution in the writings or the speeches of recent converts from communism. But reading once again after a lapse of seven years Arthur Koestler's "Darkness at Noon" I find a passage that partially answers the question.

The reader will remember that Koestler was and still is, I believe, a Marxist, and that he was in sympathy with the communist revolution in Russia at its dawn.

He speaks of Rubashov, last survivor of the original Bolshevik group now about to be purged. In prison memories overwhelmed him; his whole past was sure and festered at every touch. His past was the movement, the Party; present and future too belonged to the Party, were inseparably bound up with its fate, but his past was identical with it.

"And it was this past that was suddenly put to question. The Party's warm, breathing body appeared to him to be covered with sores, bleeding ulcers. When and where in history had there ever been such defective saints? Whenever had a good cause been worse represented?"

If the Party embodied the will of history, then history itself was defective. The cause of the Party's defectiveness must be found. All our principles were right, but our results were wrong. This is a diseased century. We diagnosed the disease and its causes with microscopic exactness but when we applied the healing knife a new sore appeared.

"Our will was hard and pure, we should have been loved by the people. But they hate us. Why are we so odious and detested? We brought you truth, and in our mouth it sounded a lie. We brought you freedom and it looks in our hands like a whip. We brought you the living life, and a mere word was heard the trees wither and there is a rusting of dry leaves. We brought you the promise of the future, but our hands were stained and barked."

IT MAY STILL seem impossible to us that any intelligent man could have thought and believed that communism was a sacred cause, run by a diseased world by a handful of usurpers and by an unprincipled multitude as if it were the Gospel, rejected by the truth. But in that passage Koestler gives us an understandable explanation as we are likely to get of the fascination exercised by communism upon certain otherwise excellent intelligences.

If I were to guess I should say that we who have a high sense of cause could learn much from Koestler's story. The Party spirit of those who were led astray and perhaps are even seduced by communism.

Calendar of Saints

SUNDAY, October 10. - St. Francis Borgia, Confessor. Son of the Duke of Gandia and a Grandee of Spain, he was born in 1510. While serving at the court of Emperor Charles V, he determined upon a life of poverty and entered the Society of Jesus in 1535. He was a Cardinal and a member of the Holy See.

MONDAY, October 11. - Maternity of the Blessed Virgin Mary. This feast commemorates the divine motherhood of Mary, her dignity as Mother of God and her spiritual motherhood of men. It was observed first in Portugal, Brazil and Alverca under the patronal feast of the Immaculate Conception. It was introduced by the Pope to Poland in 1654 when the Turks menaced Christendom. He was canonized in 1811.

TUESDAY, October 12. - St. Wilfrid, Bishop, Confessor. He was born around 634 and died in 709. He was one of the outstanding Anglo-Saxon prelates of the Church. In his day he perfect conformity in discipline and in doctrine with the Holy See, he was banished more than once from his country. He frequently visited Rome and a monastery at Ripon under the rule of St. Benedict. He served as Bishop of Hexham and Archbishop of York. He died on April 24, 709.

WEDNESDAY, October 13. - St. Edward the Confessor, King, Confessor. Unhappy, raised to the throne of England at the age of 40, he ruled for 24 years. During his time the country prospered, ruined churches were rebuilt, the weak lived in security and for years after ward men spoke of the laws of the good St. Edward. He died in 1066 and his remains were enshrined in Westminster Abbey.

THURSDAY, October 14. - St. Callistus I, Pope, Martyr. A Roman by birth, he succeeded St. Zephyrinus as Pope. His 5-year pontificate was marked by moderating a rigor of penitential discipline, repression of the Patristicists, Sabellians and other heretics and the fixing of the Ember Days fast. During a persecution riot he was thrown from a window of a high building and met his death in 217. He was buried in the Catacombs.

FRIDAY, October 15. - St. Francis of Assisi, Confessor. He was born in 1181 and died in 1226. He was a member of the Order of Preachers. He was canonized in 1228. He was the founder of the Franciscan Order.

SATURDAY, October 16. - St. Ignace of Loyola, Confessor. He was born in 1491 and died in 1556. He was a member of the Society of Jesus. He was canonized in 1622. He was the founder of the Jesuit Order.

SUNDAY, October 17. - St. John the Evangelist, Apostle. He was born in 1st century and died in 1st century. He was a member of the Twelve Apostles. He was canonized in 1st century. He was the author of the Gospel of John and the Book of Revelation.

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