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ROBERT LEVY AND JAMES EDWARD KEARNEY, D.D., President

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Christopher Columbus

Many years have passed since the fifteenth century came to a close. The many millions who made up the population of the world in that century have long since been forgotten. Only a few remain in the memory of men, only a few have been registered in the pages of history. High above all others who have been remembered stands Christopher Columbus. He has left something for posterity to remember, he has registered his name in the hearts of men even though the name of another has been placed on the great continent he discovered. And even America still has its synonym—Columbus in honor of its great discoverer.

America does well to remember Columbus. Our own State does well to make October 12 a holiday dedicated to him. He was a man of ambition, of vision, of dreams. He was a man of faith. There were many things to condemn his project of a voyage to the West, many things to recommend his staying at home. Columbus fought the good fight, Columbus won his laurels. He gave to the world a new continent, he discovered not a shorter route to the Indies, but an empire far surpassing in riches all that the Indies could offer. He was a man Americans do well to remember, he will do well to imitate.

Columbus was a holy man. He had dreams of spreading the faith of Christ by opening a new and shorter route for missionaries to follow in seeking out the Indies. He found instead a country which in its northern and southern reaches has given to the Church millions of faithful children. May the faith of Columbus ever shine bright in our land. May his desire to serve his God be imitated by us as we enjoy the blessings his discovery has made ready for us in a country dedicated to freedom under the God who created all men equal and set for them the world's outstanding standard of freedom and justice and happiness for all.

Mission Sunday

Our country was once a missionary country. Its inhabitants depended for their initiation in the Church on the zeal of men and women from Europe, who came as the first great champions of the faith to our people. First the Indians were won to the faith, then the early settlers of our various states were supported and encouraged as Catholics by the aims of the missionary-minded people of the European countries.

Our country should be a missionary country today in a different sense. It should give of its riches to found and maintain mission establishments in the far countries of the world. It should give of its sons and daughters to man the missions with priests and Sisters. America has been doing great things for the Church at home and abroad. It should ever strive for better things.

Mission Sunday is close at hand. It is our great opportunity to make our annual mission gift in an amount that will at once speak our interest in the missions and our generous understanding of how much they need us.

Alumni Of St. Bernard's

Next on our program is the great Reunion of the Alumni of St. Bernard's Seminary which is set for this coming week. Hundreds of priests, prelates, Bishops, will be in Rochester to celebrate the glory of their Alma Mater. They will come from a score of more American dioceses in which they labor on educational, official, parochial assignments, as servants of the great High Priest, Jesus Christ. They will come to honor the school that trained them; to renew acquaintanceship with their old Professors, with their classmates, and with other members of the Alumni Association.

The Courier speaks a word of welcome to this distinguished body of clerics. Rochester has been their helper in inviting them as students at St. Bernard's Seminary; Rochester has been an interested friend in seeing them advance in God's service from the more humble positions to places of leadership in their various parishes and in diocesan councils. Rochester is their friend today as they again bless us with their presence.

All the benefactors of our seminaries, all the generous souls who through the years have founded and supported our ecclesiastical program of training, have a special joy in the return of these respected and revered graduates of St. Bernard's to their Alma Mater. God's Church is blessed in those who have built up our seminaries; God's Church is blessed in the gifted souls who have found in them their way to the joys and the burdens of His Priesthood.

A hearty welcome to all the members of St. Bernard's Alumni Association!

Knowing Their Wickedness

God is not deceived. He knows the hearts of men. He has a clear vision of all the deceit and hatefulness that underlie their lying words. When, therefore, the Son of God was approached by the Pharisees who hoped to entrap Him in His talk, Christ was ready for them. They were not to entrap Him; He was to entrap them. Their lying enquiry was to have an honest answer. The minor question on taxation was to fade out before the major question on their fundamental obligation to God and to man. "Render to Caesar the things that are Caesar's and to God the things that are God's."

God is not deceived today. He is ready with a blessing for all who are clean of heart, who are sincere in their desire to do what is right. He is ready also for those who are modern-day Pharisees. God's Church has untold numbers of friends who are not of the fold. Without malice, without guile, they behold with approval the glory of the Church and the beauty of its works. They never strive to entrap the Church in its talk. They never assign to the Church unworthy motives, never charge Her with unbecoming activities.

"Knowing their wickedness!" Only punishment can come to those unworthy souls who would dare to counsel despisers that they might do evil to God's Church and its members. A sincere conversion from such an attitude is a necessary prelude to any approach to God's blessing. The Lord will behold at all times the patent truth, that the Church of God is God's instrument in the world to render to Caesar the things that are Caesar's and to God the things that are God's.

Holy Father Warns Modern Girl of Dangers to Virtue; Points to Mary Immaculate as Model

(N.C.W.C. NEWS SERVICE)

Vatican City, Oct. 8.—The following is the full text of a five address by His Holiness Pope Pius XII to delegates of the congress of the International Association for the Protection of the Young Girl. The Holy Father's talk was given Sept. 28 when he received the delegates in audience at Castiglione prior to their departure.

IF IT PLEASES US, in welcoming you here, beloved daughters, to praise once again the usefulness, beauty, and precious fruits of your work, as well as its unceasing progress. We experience a particular joy in witnessing the courage of those who are gathered here in countless numbers to worship.

You need courage, and a great deal of it, to face the problems which confront you with all their difficulties, in all their number, variety, and gravity; you need it in order to provide, in so far as is humanly possible, for the means of preservation, of recovery, and of rehabilitation; you need it to triumph over hostility, over skepticism, inertia, and indifference and to transform them, if possible, into interest, zeal, and convinced and efficacious cooperation.

Everywhere there is danger, evil is widely and deeply spread; this the more so since, too often, people hardly believe in them except after a sad, humiliating, and, in appearance, humanly irreparable collapse. Ignorance, weakness, inexperience, imprudence, excessive sensibility, and disordered imagination do double harm; they make this collapse more fearful and less feared.

Under the pretext that in the past a young girl, brought up as in a hot-house, surrounded by anxious attentions, jealously guarded in her innocence, risked being the victim of surprise at her first contact with the world and with freedom, the young girl of today often acquires the illusion that a completely contrary education and conduct will make her strong, hardened, immune, and alert in defense or in repartee.

She takes for personality and vigor what is only, basically, carelessness, imprudence, or even shamelessness; she does not wish to convince herself that constant familiarity with the other sex, complete parity of occupation and conduct, although constrained for a time within the limits of strict morality, will sooner or later expose her to the danger of overstepping those limits.

In spite of her unconcerned manner and even, occasionally, of her masculine mentality, the "modern" young girl keeps, in spite of everything, the innate and indelible character of her sex, her imagination, her sensibility, and her tendency, if not to a puerile vanity, often enough, at any rate, to an even more dangerous coquetry.

She lets herself be caught in a trap even when she does not throw herself into it head first. She has the illusion of experience and thinks herself on this account superior to young girls of past generations.

Although appearing more informed, she is often, in reality, less solidly instructed; her experience is superficial, sufficient to tarnish her delicacy and freshness but insufficient to keep her on guard against the cunning and hypocrisy of seducers; also her experience is, above all, negative and she has discovered neither the grandeur, nor the beauty, nor the wholesome and strong joys of the role which claims her in the family and in society.

The illusion of soundness and strength, the illusion of experience and prudence, both are food for a presumption to which she is by nature, however closely guarded, too prone. She believes she can with impunity read everything, see everything, try everything, taste everything.

She will not listen to nor accept advice; at the slightest suspicion of "protection" she rebels. Protection means in her opinion humiliation and servitude; she has no notion of the need she has for it to safeguard her feminine dignity and her noble spirit, in order to free herself from all seductions, tricks, and flatteries of which she is the unknowing dupe and slave.

To sum up, she is disarmed before the peril. Pious perhaps — at least in her own way she believes herself to be because she attends routinely or superstitiously, sometimes without understanding anything, a minimum of religious functions at which she cannot distinguish between the essential and the unessential because she approaches them mechanically or — God forbid — unworthy of the sacraments; she has of religion and piety only the mere veneer of pretended devotion, without substance, without depth, without doctrine.

SKETCHY IN regard to the authorized teaching of the Church, she blindly believes that she destroys dogma, morality, and discipline for her; she believes her improvised theological companions of the office or factory. And in many cases it is in these conditions that she complacently faces life!

How quickly she will fall! First some imprudent act at which she will laugh with a light heart; then a concession against which she will no longer have any scruples; finally downfall — will one say, the first, prepared as she was by such beginnings?

Sometimes, alas, without its being noticed, without her taking heed or being alarmed, her heart is corrupted by many surreptitious, by many secret sins, before a catastrophe reveals the decadence which, however, dates from the distant past. It is like those magnificent fruits at whose insides a worm has gnawed but whose corruption is known only at the moment one opens them to taste their deliciousness.

Thus the scandal on the day it breaks out, trailing human dishonor after it, only reveals a profound evil which is much older and shows, behind the brilliant but false facade which crumbles, the rottenness which up to then it had masked. It would now take almost a miracle to save her.

MORE FREQUENTLY, thanks be to God, the young girl's heart is not so corrupted. It is as yet only weakened, soured, dangerously ill, or perhaps, mortally wounded, but it does not rejoice in its sin and its abjection.

She laments for it; she alternates between sin and redemption, between consent and repentance; she debates with herself — more and more apathetically, it is true — before completely abandoning herself to a decisive temptation. But if she does succumb to it she does so because she is overcome by discouragement and despondency, both bad counselors.

If, then, she should be lacking in support, let her be given that loving and strong epiphany, that "protection" but lately refused as humiliating, else she consummates in her confusion her spiritual ruin, or becomes frightened and in her fright hides her crime with a new crime in order at least to save appearances, or, finally, abandoning all caution, finally reveals



HIS HOLINESS POPE PIUS XII

"The 'modern' young girl... has the illusion of experience and thinks herself on this account superior to young girls of past generations."

She announces a redemption that seems impossible to her and delivers herself to the servitude and slavery of an infamous exploitation. Not a few "professionals of vice" have begun in just this way. Poor child! How much she needed protection in order to preserve herself when there was still time; how much she needs it now to support herself, to redeem herself, to reestablish herself in a new life!

And there is the task, the holy but heavy and difficult task that you have been willing to assume in your Christian and supernatural charity. The knowledge you have of the extent and depth of this plague, of the variety, perfidy and strength of its temptations has made you understand that the individual care of each of these young girls — certainly very necessary — will not suffice.

It is not a question today, of one lost sheep out of a hundred with the ninety-nine others remaining faithful and living in the shelter of the shepherd!

It is a question of the flock itself, whose shepherd too often sees his actions approved by the malice of the devil and of men, his sheep dispersed, wandering at the mercy of anyone who comes along.

ALAS! The shepherd is paralyzed. He is not made for you, a balance sheet and a plan of all the campaigns undertaken and conducted with a satanic perseverance whose purpose it is to prevent or to reduce as far as possible the influence and the part played by the Christian religion in instruction and education, to neutralize the indispensable preventive and curative remedies for an adolescence which, frequently growing up in a contaminated atmosphere, offers to the contagion only a supernatural temperament already weakened or sadly disposed to submit to it!

The shepherd is beaten, mortally beaten in the minds of a youth too disposed to welcome calumnies, malevolence and false insinuations, and whose will, more or less rapidly, the confidence it had in the priest, in the Church, and in Christ Himself.

That is why you understand that it is necessary to act on a large scale and to take large scale measures against this permanent and chronic evil. It is necessary to create a world of projects to establish and maintain in this incessant labor. And you have not recalled; may you be praised for that! You will never lack our encouragement nor the help of God, of which our Benediction is your proof.

TO ACT ON a large scale, what does that mean if not that the number, variety, and breadth of our works must correspond to all the needs and legitimate aspirations of the corporal, spiritual, and supernatural orders, that the urgency of immediate concrete action must not make us forget the essential need for a more general and profound action any more than the use of a specific medicine, whatever the urgency, must make us neglect the more important task of caring for the whole body.

Whoever thinks seriously of these matters would be frightened by the gigantic program which they impose, were he not convinced of the unlimited power of the true love of Christian charity aided by the sovereign grace of God, and were his conviction not confirmed by the proof of what you have already done.

To achieve greater security for young girls, irreproachable institutions, homes, hotels, boarding houses, and restaurants, employment and orientation services, and qualified persons to look after them in railroad stations, ports, and airports are all excellent things, and of major urgency.

Moreover, it is necessary that these institutions do not remind one too much, because of ugliness, austerity, shabby need and poverty, of those wartime shelters and places of refuge which people were willing to enter only because of danger and their fear of bombs.

It is necessary, on the contrary, that the young girl find there, without luxuriousness, the comfort, charm, expansive intimacy, and the joyful pleasure of true family life which can compete with so many dangerous and sinister attractions; it is necessary that she find there, even if she does not seek it spontaneously, food for her intellectual, artistic, social, and spiritual development, that she have at her disposal libraries, lectures, and not only moral and religious, but also practical domestic instruction which will aid her in preparing her self for an honest, holy, and happy life in the future.

That is not all. In our age there can be question of limiting ourselves to local, regional, or even national action; it is necessary that all your individual centers, as perfectly organized and equipped as one assumes them, become a link in an immense chain which will be able to embrace the entire universe. It is then necessary to do all this on such a grand scale, you will be asked? Better to meet

Dr. Gillis Says:

A 'Strange' Essay

In The Atlantic Monthly for September is the strangest essay in ethics that I have ever seen. It amounts to an attack upon truth and a defense of falsehood. I say "The Atlantic Monthly." Not the Daily Worker. Not any communist publication. Not Machiavelli's "The Prince" or any treatise on the usefulness of the lie. The ethical curiosity is in a man who was ultra-conservative but of late has dabbled in what less pretentious but more conscientious journals of opinion would decline to publish.



The article is entitled "Man Against Darkness." The author is W. Stace, introduced as a B.A. and Litt.D. from Trinity College, Dublin, now professor of philosophy at Princeton. The passage in the article that made me remove my eyeglasses, polish them and look again, ran thus:

"It is not self-evident to me that truth is the supreme value which all else must be sacrificed. Might not the discoverer of a truth which would be fatal to mankind be justified in suppressing it, even in teaching men a falsehood? Is truth more valuable than goodness and beauty and happiness? To think so is to invent yet another absolute, another religious delusion in which Truth with a capital T is substituted for God. The reason why we must now boldly and honestly face the truth that the universe is non-spiritual and indifferent to goodness, beauty, happiness, or truth is not that it would be wicked to suppress it but simply that it is too late to do so, so that in the end we cannot do anything else but face it. Yet we stand on the brink, dreading the icy plunge. We need courage. We need honesty!"

IF THERE WERE a prize offered either for the most logically muddled or the most ethically perverse statement of the year, I should clip that passage and send it in, with confidence that I should win.

I have not space to analyze all those sentences with the purpose of showing that they sin against both logic and ethics. Even if I had space I would still decline the analyzing as supererogatory. Readers of this column can be relied upon to appraise the intellectual and moral worth of the Professor's opinion.

But I suppose I may make a few pertinent observations. What possible truth (mark the words) can there be which would be fatal to mankind? What does Dr. Stace mean by a "truth fatal to mankind"? I can understand that a device or an invention could be dangerous in the hands of an unprincipled ruler or a conscienceless corporation, and that in consequence its discoverer would do well to keep his discovery to himself. It is said that in the days of Louis XIV an experimenter happened upon a method of killing great masses of men, but that with the consent of the King he destroyed the formula. In our days a "democratic" and inhumanly humane nation worked for years and expended billions to discover the heinous thing and having discovered it had no scruple about using it.

BUT I WOULD NOT call the atom bomb or its formula a truth. When we speak of discovering a truth we have in mind not a mechanical thing but a philosophical or ethical or theological principle. If such a principle be indeed a truth and not an error, how could the revelation of it be fatal to mankind?

To conceal a truth — a genuine truth — is to be an obscurantist. To go further and say that the truth should be suppressed even by the use of falsehood is such an obviously immoral doctrine that it needs no refutation. But it is surprising to find in an ancient and honorable literary vehicle such as the Atlantic, an article by a much devoted scholar belittling truth and advocating the lie.

So much for the ethics. Now a word on the logic. The professor asks: "Is truth more valuable than goodness and beauty and happiness?" The answer has been given by poets and the philosophers back at least to Plato and therefore to Socrates. The True and the Beautiful and the Good are One and are therefore of equal value. One of the three cannot be without the others. One is unthinkable without the others. The poet puts it: "Beauty Is Truth and Truth Is Beauty."

BEAUTY AND TRUTH are one with each other and they are one with Good. To ask if Truth is of more value than Good, demonstrates not only an ignorance of metaphysics, esthetics, and ethics, but of logic. It is as though one were to ask whether the light of the sun is of more value than its heat or its power.

The real trouble with the professor is that he is an atheist and that being an atheist he is a pessimist. He says that persons who are religious "refuse to face the truth that there is in the universe outside man no spirituality, no regard for values no friend in the sky, no help or comfort for man of any sort." To be perfectly honest in the admission of this fact, not to seek shelter in new or old illusions, not to indulge in wishful dreams about this matter, this is the first thing we shall have to do.

If Dr. Stace believes in that dismal doctrine; if he thinks it a "truth," he should have followed his own advice and kept the "fatal" truth to himself, even if he had to tell a lie to do it. But it isn't true. It is only a supposition of Dr. Stace's. So is his theory that religion consists of "opiates and dreams," and that those who are religious are "unconsciously dishonest." His apodictic utterances are the mere platitude of a dilettante.

All in all the Atlantic article is indeed a curious specimen.

Do You Remember?

25 Years Ago—Oct. 12, 1923 Bishop Thomas F. Hickey congratulated members of St. George's Commandery, Knights of St. John on their organization's golden jubilee at a banquet in St. Michael's Hall.

10 Years Ago—Oct. 13, 1938 Socialists of Rochester diocese were urged to model their lives after St. John Fisher, the "Martyr Bishop of Rochester" by Bishop Duane G. Hunt of Salt Lake City, Utah at the sodality rally in Columbus Civic Center.

5 Years Ago—Oct. 14, 1943 The U. S. Navy's concern for the character of youth in its care was extolled by the Rev. Robert I. Gannon, S.J., Fordham University president at the dedication of Chadwick Catholic Chapel, U. S. Naval Training Station, Sampson, by His Excellency, Bishop Kearney.

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