

### A Look at Labor Cockle and Wheat

By A. C. Tuohy

Cardinal Gibbons was one of the greatest bishops produced by the American Church. No incident in his life manifested that greatness better than his treatment of the Knights of Labor.

The Knights of Labor was that organization of American workmen which immediately preceded the formation of the American Federation of Labor. Up to the time of the AFL, it was the greatest labor federation that this country had known. It did a great deal for American workmen but was not without its serious defects.

Having been founded after the Civil War it lived on for some thirty years in the face of great opposition. There were three alleged objections to the Knights: (1) It was a secret society and, therefore, anti-religious; (2) It was revolutionary; (3) It was socialistic.

IN VIEW OF these criticisms of the Knights the Church faced a difficult choice. Because hundreds of thousands of American workers, including many Catholics, were flocking into the Knights, these workers looked upon trade unionism as the only

solution to their economic problems. Many bishops, priests, and laymen, however, were afraid of the Knights. The Archbishop of Quebec petitioned the Holy See for a condemnation of this revolutionary and secret society. Rome was considering the case. It was the archbishop of Baltimore, the outstanding American ecclesiastic of his day.

CARDINAL GIBBONS was by no means a labor expert. It may even be assumed that he had no time to study the case exhaustively. But instinctively he knew that the condemnation of the Knights was the wrong thing to do. Regardless of the defects of the Knights, he knew that it was doing a necessary job.

He knew too that, without the Knights the American workers would be exploited. He was aware that our own Catholics were just as much concerned about the welfare of the Knights as non-Catholics. He took his point of view to Rome. Rome upheld him. The Knights of Labor were not condemned.

This incident in the history of the American Church should be a lesson to us today in our consideration of the AFL and the CIO. A great many people constantly harp on the defects of trade unions. That such defects exist no one can deny. That they will continue to exist, in greater or less degree depending on the goodness or badness of the people in power, is also true.

However, trade unionism is doing a good and a necessary job. Trade unions are ways and means of bettering the condition of workers. That is why the Church approves them. We would not want to return to the old days when American workers did not have their protection.

OUR WORKERS should constantly try to improve their unions. They have a serious obligation to do just that. But we do not want non-union or anti-union workers to use the defects of trade unions to bring about their destruction. Nor do we want intellectuals, politicians, or social workers to supplant their unions.

The AFL and the CIO are a hundred times better than the Knights of Labor ever were. For this reason, if for no other, we should be sympathetic with their aims. In praise of their accomplishments, patient with their faults, and personally active in their growth and development along moral lines. If we are these things, we are good disciples of a great American Cardinal.

### Fordham Head



Rev. Laurence J. McGinley, S.J., formerly prefect of studies at Woodstock College, Maryland, who has been named to the presidency of Fordham University, New York. He succeeds the Rev. Robert J. Gannon, S.J., who held the office for the past 13 years. Fr. Gannon will become head of the Jesuit Retreat House at Manresa, Staten Island. (NC Photos.)

### Mother Seton's Cause Aided By Protestant

Somers, O. — (NC) — If Mother Elizabeth Seton, the founder of the U. S. Sisters of Charity, is canonized, the Catholic world will owe a debt of gratitude to a young Protestant woman, according to the *Josephine Review*, published here.

The story is that, despite a long search, no substantial evidence of the renowned convert saint-founder's baptism has ever been uncovered. The only evidence of the baptism was Mother Seton's own testimony in her private copy of "The Imitation of Christ." The Protestant church in which Mother Seton said she had been baptized burned in 1778 and all records were destroyed.

But now this important gap in the canonization data has been apparently bridged by Miss Helene Owen, architect of Trinity Episcopal Church, New York. Miss Owen found an alphabetically-indexed copybook, signed by the Rev. Benjamin Moore, rector of the re-erected church.

The copybook is a register of Trinity communicants from 1800 to 1810, and in it is Mother Seton's name. To be listed there necessarily presupposes baptism. Immediately after making the discovery, Miss Owen notified the Sisters of Charity, who have received the news with joy.

### Prelate a 'Martyr,' Say Episcopalians

Milwaukee, Wis. — (RNS) — The arrest of Hungary's Cardinal Mindszenty by Communist government officials was condemned by the *Living Church*, national Episcopal weekly published here. An editorial said that the Cardinal's arrest, and that of Lutheran Bishop Lajos Ordass, two months ago, mark "the beginning of open persecution of organized religion in that Communist-dominated country."

"Cardinal Mindszenty does not stand alone," the publication commented. "He is but the latest in a long line of confessors and martyrs. It is not only the Cardinal, nor even the Roman Catholic Church but all of Christendom that stands in the dock before the Soviet priest-kings. They condemn themselves, rather than their victims, by the testimony of their own words and the villainy of their deeds."

Hinkle Resigns N. D. Post  
Notre Dame, Ind. — (NC) — John V. Hinkle, director of public information at the University of Notre Dame since January 1, 1946 has resigned effective December 31, 1948. He has been replaced by William J. Conroy, D. C. A successor will be announced later.

### Courier-Journal Bookshelf

## Swan Song For Somerset

By MARIE WEIDMAN

We're told that CATALINA, William Somerset Maugham's latest fiction effort, is to his last bit of writing. It should be. Mr. Maugham evidently needs a rest badly, for nowhere in this fiasco of the Spanish Renaissance is there any evidence of the old Maugham, the master story teller and clever, cynical cosmopolitan whose sophisticated tales, however basically hoary, have intrigued the reading public for over three decades.

CATALINA IS A BEAUTIFUL Spanish girl of the inquisition period who has been crippled by an accident. Our Lady appears to her on the church steps and orders her to present herself to the de Valero brother who "had best served God." Now Friar Blasco de Valero, Bishop of Segovia and Inquisitor of the Holy Office is the oldest and most illustrious brother. Racked with the agony of suppressing both his human and his Spanish nature, he is as thoroughly unpleasant a churchman as was ever evoked by a novelist who obviously has acquired his working knowledge of the Catholic Church over cocktails at Maxim's.

At any rate, Blasco, a mountain of intellectual pride and idol of the faithful who assume his saintliness because of his hair shirts, consents to look upon Catalina with a view to a possible miracle. He is convinced that he is God's chosen medium for the miraculous by Dona Beatriz, Prioress of the local Carmelite convent whom, the author tells us, Blasco loved madly but from afar. In his seminary days. Of course the holy Friar is quite embarrassed when no miracle takes place.

THE SECOND BROTHER, DON MANUEL, is an army officer back from King Philip's wars. He has acquired considerable money, prestige and a well rounded opinion of himself so that he at this point is looking for an advantageous marriage. When Blasco fails to cure Catalina, Manuel feels that possibly he, by his bravery and courage in the field has "served God best" and it might therefore be profitable to attempt a cure. Catalina, however, is still unable to walk so when Martin, the third brother, orders her to walk and she does so.

The fact that Martin is chosen the instrument of the miracle could not surprise the reader. Martin is the brother who stayed home, supported his parents, provided well for his own family and was humble and devout. The de Valero family were slightly noble and therefore rightfully indignant that Martin should earn his living, and theirs, by running the town bakery. But since his bread proved so nourishing to them while the other two brothers were earning fame, they accepted Martin's offerings but never referred to him.

Once the charming Catalina regains the use of her legs, the plot becomes more preposterous. The whole discreditable tale races on to show Dona Beatriz as a dominating, scheming woman who wants Catalina to join her convent. She induces Don Manuel to arrange an abduction of Diego, Catalina's erstwhile sweetheart, so that the girl will want to join the sisterhood. This fails, and Catalina, with Diego, whom the author coyly refers to as the story's hero, flees, marries, and then joins a troupe of traveling actors. Eventually Catalina becomes Spain's most famous actress. Friar Blasco retreats to a cell in a monastery. Don Manuel finds a wife

and Martin, it seems just goes on making bread.

IF THE STORY APPEARS weak and contrived, the characters are even weaker. The author's fascinating, if slick skill, glimmers through occasionally. Here and there some of the figures assume lifelike postures, only to fade again into the dimness. Friar Blasco, Maugham's best drawn character, offers possibilities, but nothing was done about it. The reader's general impression of the Friar is one of the spirit and the flesh in mortal combat constantly inside his bony frame. His weakness for hard, uncomfortable chairs throughout is highly amusing.

Catalina herself is nothing more than the Character Who Had to Have Something Wrong with Her So the Plot Could Get Moving. She is just an attractive hings on which to hang the feeble tale. Generally, of course, Mr. Maugham's women characters are poorly drawn; he appears unsympathetic toward women and usually pictures men reacting against society's enslavement to chivalric notions. The other characters, Domingo, Catalina's uncle who had been everywhere and had done everything, Don Manuel, stupid but brave, Martin, who does nothing but wear a halo, Maria Perez, Catalina's mother—they're all about as animated as the statues in the Segovia Cathedral.

MAUGHAM WAS NEVER more out of his depth than when he describes the Carmelite convent with its strong-willed prioress, Dona Beatriz. It is impossible the author may have read a history book, or even, perhaps, visited an actual Spanish convent. If so, it was his first, and from his interpretation in CATALINA, his last. The annoying fact, though, is that scores of readers who will rush to purchase this volume will accept his garbled version of Carmelite life because he has written it. Unfortunately, the Catholic Encyclopedia was never a best seller.

Also, as might be expected, there is the usual description of the Spanish Inquisition, in which the rack, rope and thumbscrew play important parts. Again it is obvious that the author has had access to a number of rhetorical if not hysterical descriptions of the activities of that body. Completely missing the point, the torture angle is played up excessively placing the entire responsibility on the heads of the Spanish Church. The role of the civil authorities is ignored, but not deliberately, since the author knew so little to begin with that he would have no idea if his descriptions were correct or not.

THE BOOK SEEMS A parody on the power of religion and the spiritual in the lives of men. Maugham's version of Our Lady and what she is capable of doing is pathetic. In fact, her intercession in the latter part to protect Catalina's virginity is risibly and seems a final attempt to get in something naughty so the book just possibly might sell. Besides, he lacks any historical sense so that he cannot endow his story with the fire and intensity the Castilian Spaniards possessed.

If Mr. Maugham, after luxuriating in the golden air of the Riviera, ever feels another novel coming on, he should range about again in Tahiti, Rangoon, Hong Kong, Paris. He should stay out of Spain. He gets lost there.

CATALINA — By W. Somerset Maugham. (276 pp., \$3.00, Doubleday.)

### Red Hungary's Envoy To U. S. Has Sisters Nuns

Washington — (NC) — Andrew Sik, who serves the communist-dominated regime of Hungary as Minister to the United States, has an uncle who is a Catholic priest and two sisters who are Catholic nuns in Hungary, the N.C.W.C. News Service has learned.

The uncle is the Rev. Alexander Sik, who is a Priest monk — a community famous as a teaching order both in Hungary and in Poland. Father Sik has attained a widespread reputation as one of Hungary's leading Catholic poets.

WHEN LAST heard of in this country, Father Sik was serving as a professor at the University of Budapest. Previously he had served in Budapest as a member of the faculty of the Priest preparatory school one of the outstanding high schools in Hungary.

Although the N.C.W.C. News Service definitely was informed that the Hungarian Minister has two sisters who are Catholic nuns, it was not possible to learn their names or the Sisterhood to which they belong.

THE N.C.W.C. NEWS Service was informed that Minister Sik had been identified with the communist cause in Hungary for some time before he came to this country in a diplomatic capacity. He came here about two years ago as an attaché at the Hungarian Legation, shortly after diplomatic relations were resumed between the United States and Hungary at the close of World War II. He later was promoted to the post of counselor at the Legation and last July was promoted to Hungary's top diplomatic post in this country.

### Lutheran Leaders Condemn Euthanasia

Chicago — (RNS) — A statement condemning the stand of 370 Protestant and Jewish clergymen who recently petitioned the New York State Legislature to pass a law permitting voluntary euthanasia was issued here by Dr. John W. Behnken, president of The Lutheran Church—Missouri Synod.

Declaring that the proposal violated "all principles of Scripture," Dr. Behnken described euthanasia as "a denial of the sacred right God has reserved to Himself of creating and terminating human life."

"The Lutheran Church," Dr. Behnken's statement added, "will disassociate itself completely from this renewed attempt by men to solve human problems by arrogating to themselves the means that only God can rightfully use."

Among the parishes established by the priest are Mary Help of Christians in New York, St. Anthony's in Paterson, N. J., and St. Peter and Paul and Corpus Christi in San Francisco. In 1903 he set up a seminary for Italian boys at Troy, N. Y., which is now located at Newton, N. J. He also founded Don Bosco Institute for the fostering of vocations among boys of Polish parentage.

Father Coppo whose apostolate was similar to that of Mother Francis Xavier Cabrini, was well acquainted with the latter in New York. He was a constant visitor to prisons and hospitals and became known as an intercessor for the poor and troubled.

In 1922 he was elevated to the episcopacy, and from that time devoted himself to the Salesian Foreign Missions.

### Hong Kong Governor Praises New School Erected by Nuns

Hong Kong — The Chinese nuns of the Sisters of the Precious Blood congregation here received a warm tribute when Sir Alexander Grantham, Governor of this British colony, ceremoniously opened their new Tak Ching Middle School at Kowloon.

"I think that the achievement of the Sisters of the Precious Blood is remarkable," he said. "With no help from the Government, except its blessing, they have bought the land and paid for the building and equipment at a cost of half a million (Hong Kong) dollars. They have on their rolls, 1,100 pupils, and a staff of nearly half a hundred. To all those who have done this I express my sincere congratulations. The work sometimes is apt to belittle the powers and abilities of women, but here we have a shining example of what they can do."

### Notre Dame Spirit Rockne Owed Conversion To Example of Players

(How the example of his football team players paved the way for the conversion of the immortal Knute Rockne is related by writer Arthur J. Hope in the magazine "Information.")

About religion, Rockne was undemonstrative. It was almost impossible for him, of course, to escape something of the influence of Catholicity in the midst of Notre Dame boys. Moreover, Mrs. Rockne was a Catholic and the four Rockne children were being brought up as Catholics.

All of this must have made a slow, deep impression on Rockne's mind. At last he went to Father Vincent Mooney, one of his old baseball players, and asked for instructions.

He was baptized in the Log Chapel on the 20th of November, 1925. It was characteristic of Rockne that he wanted this ceremony to be as private as possible. Not even his children knew of it.

Rockne was many times asked why he became a Catholic. His was a conversion wrought through example. He tells it in his own words:

"I used to be impressed deeply by the sight of my players receiving Communion every morning, and finally I made a point of going to Mass with them on the morning of the game. I realized that it appeared more or less inconspicuous, when we arrived in town for a game, for the public to see my boys rushing off to church as soon as they got off the train, while their coach

rode to the hotel and back to his case.

"One night before a big game in the East I was nervous and worried about the outcome the next day, and was unable to sleep. I tossed and rolled about the bed, and finally decided to get up and go downstairs. About five or six o'clock in the morning, while pacing the lobby of the hotel, I unexpectedly ran into two of my players hurrying out.

"I asked them where they were going at such an hour, although I had a good idea. Within the next few minutes, my players continued hurrying out and I decided to go along with them. They didn't realize it, but these youngsters were making a powerful impression on me with their devotion, and when I saw all of them walking up to the Communion rail to receive, and realized the hours of sleep they had sacrificed, I understood for the first time what a powerful ally their religion was to them in their work on the football field. Later on, I had the happiness of losing my boys at the Communion rail."

Nuns Become Bus Drivers  
Prova, Utah — (NC) — The Franciscan Sisters of the Atchison, who last fall began teaching school at St. Francis of Assisi parish, here, have been attracting attention from local residents for their new job; they have become bus drivers. The sisters operate a new school bus acquired recently by the parish.

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