

Editorials

Help For War Sufferers
His Mission Most Active
An Instrument For Peace
By Miss William M. Hart

The Bishop's Relief Fund

This Sunday will find true children of God uniting to minister to the pressing needs of their brothers in Europe and the far East.
By a generous gift to the Bishops' Relief Fund, Catholics will make provision for food and clothing and shelter for many thousands of men and women and children who still suffer the after-effects of the great war.

Needed attention will be given also through this fund to displaced persons now gathered in the unspeakable squalor and misery of concentration camps far from home and relatives and friends. All the Bishops of the United States sponsor in their dioceses this annual collection for war-sufferers. Our Holy Father acts as the representative of the Bishops and the faithful of America in applying this money as needed to people of every race and color and belief.

Charity such as this Sunday will demonstrate is the act of men who love God and who love their neighbor, who feel the responsibility of sharing God's gifts with these less fortunate brothers.

One dollar is suggested by Bishop Kearney as the minimum contribution to the Bishops' Relief Collection on Laetare Sunday. Many feel prompted by the vast extent of the misery placed before us to give a larger gift.

God will bless us for what we do for the aged and the children, the men and women, who look to us for help. Our own bountiful meals, our own comfortable homes, our own normal quotas of proper clothing, will mean more to us when we contemplate the meals and homes and clothing we have helped furnish to God's children in need in Europe and Asia.

May every diocese in America do its share, may every parish support its Bishop in this compelling work of charity, may every sincere Christian be found on Laetare Sunday among the contributors to this worthy appeal.

St. Joseph Works With Us Today

What a wealth of meaning in the Communion of Saints! It is a real union, a close union, of all the friends of God. Every mind, every heart, continues to labor for the cause, the Saints above, the Souls in Purgatory, the Faithful on earth, all labor to bring God's blessings in lasting abundance to mankind.

We have just completed the celebration of St. Joseph's Day. We have given praise to God for raising up such a man, for endowing him with such unusual graces in keeping with his responsibilities, for making him the guardian of Mary and the Child Jesus. We have asked Joseph to pray for us.

Joseph does pray for us. He helps every soul at the moment of death. He assists the living in all that concerns their happiness in God's service. He helps by his example. So many souls serve God better because of the influence of St. Joseph, in the word countless thousands look to him for help, in holy religion other thousands upon thousands strive for perfection under his guidance.

Our own diocese gave special recognition to the part St. Joseph has played and continues to play in school and hospital and homes for children and for the aged, through the Sisters of St. Joseph.

Established here even before the erection of the diocese, these holy women dedicated to the imitation of St. Joseph have ministered to all classes of people over the years. Now they approach the celebration of the 300th Anniversary of the founding of their Congregation. From Europe they came to bring blessings to the new land of America.

St. Joseph works with us today! For him no empty honor or a work now fully accomplished, of an interest long since at an end, or a far-away membership in God's heavenly choir. His is a most active mission among God's loved ones of today to make them better followers of the Child of Nazareth, to lead them in the way of Mary, to guide their work of service to the children of God.

The North Atlantic Pact

Men of peace in twelve countries in the North-Atlantic region have given their best efforts to the making of a pact binding them together to resist aggression by any war-loving nation.

We are proud of the part America has had in the preparation of this needed instrument of continued peace. We shall have opportunity in the years ahead to appreciate the effect this treaty shall have upon all true lovers of peace throughout the world.

It should be a powerful influence to keep aggressor powers from attacking; it will surely be a strong means of repelling any attack such powers may dare to make.

Americans rejoice that their President and their Congress are prepared to take such reasonable steps looking to the preservation of peace in the world. Our leaders realize their responsibility, our thinking men know their duty, our youth are ready to face bravely the problems forced on their attention by an agan and inhuman dictatorship! Let us hail the North-Atlantic Pact as a powerful means for preserving world peace!

Rejoicing In The Lord

The Gospel for Laetare Sunday records the joy 5,000 men had in the bounty of Christ that fed them in the holy mountain on the far side of the Sea of Galilee. Hunger was their portion, their hunger was to remain because no food was at hand. The bounty of Christ yearned for food for them; the power of Christ brought forth the needed food in the multiplication of the five barley loaves and a few fishes which Philip found in the possession of a young boy. All were fed, all were filled, notwithstanding the poverty of Christ and His Apostles. Had they possessed 200 Denarii, they could have bought just enough bread to give each one a little; there could be no fish on so tiny a budget. Now each one had all the bread and all the fish he wanted, and twelve baskets of bread fragments were gathered up lest they be wasted.

Rejoicing was natural in the well-fed thousands who had been hungry, rejoicing because they had experienced the bounty of Christ, rejoicing because they had seen the sign, the miracle, that Christ had worked. Their rejoicing knew no bounds, it sensed the divine power of Christ, it prompted them to actions they would at once take. Christ filled their King, Christ wished to be more than their King. He wished to be their Savior!

Rejoicing in the Lord, Christ feeds the souls of all who turn to Him. His heavenly doctrine: He feeds man with the bread that came down from heaven, with Himself in Holy Communion. No earthly food can equal in value this heavenly bread. God's word, God's body and blood, these are the bread and wine in our souls, should be to us a source of rejoicing. Let this be the theme of our Laetare Sunday!

Who Is Hollywood Trying To Kid

(Following the cancellation of the projected Warner Brothers motion picture on Cardinal Mindszenty, the following editorial was published in "The Tidings", official newspaper of the Archdiocese of Los Angeles.)

One of the large motion picture studios got a big splash of publicity for itself a few weeks ago when it announced it was going to produce a film on the trial of Cardinal Mindszenty. The announcement, of course, coincided with the time when interest was riding high in the Mindszenty case.

Last week in one of the motion picture trade papers it was announced that the picture has been temporarily shelved. The reason advanced was, "a lack of sufficient dramatic material in the imprisoned Cardinal's story."

WHATEVER OTHER reason there may be for not producing the story of Cardinal Mindszenty, it certainly cannot be that it lacks dramatic material. After all, even men who have been softened up by a steady diet of Humphrey Bogart and Killers' dramas and romantic felders cannot be so obtuse that they fail to recognize the smashing dramatic impact which the Mindszenty story contains. It is nothing if it is not dramatic.

Beside Cardinal Mindszenty's plight, the Dreyfus case is a mere exercise in prejudice and injustice. Yet the Dreyfus case was produced by the same motion picture company which today complains about the lack of dramatic material in the Mindszenty case.

Beside Cardinal Mindszenty, Emil Zola is a country boy and yet there was drama enough in his life to warrant a great deal of money and talent by the same company which today has pushed the Mindszenty story to one side.

THE CRITICS KEEP saying that American movies are sick. The evidence which keeps coming in substantiates more and more what the critics say.

Surely a healthy motion picture industry could not possibly see in Cardinal Mindszenty and the terrible trial he has had to endure anything but a rich dramatic material.

His story is the stuff out of which great drama can be written. It is a theme as old as history. One man standing against the might of the State. One man who sums up in his person all the hopes and aspirations of downtrodden people. One man who places so great a stress upon the things of God that no earthly tyranny can dissuade him from his allegiance to the claims of God.

Maybe the Mindszenty story is too hot to handle for the movies. Maybe they are afraid of it. If they are let them say so. They needn't however, give any false blessings about the story lacking dramatic impact.

Veteran newspapermen, who watched the story break, said they can't remember anything which had the power and the drive and the force which the story of Joseph Cardinal Mindszenty contained.

If it was dramatic material that the movies were waiting for they wouldn't have had to wait for the Mindszenty story. One of the finest motion pictures which could possibly be made would center around the personality of men like Edmund Campion or Thomas More.

The stuff of great drama is there, do you want beyond question. And yet the studios never go near it.

Maybe the man was right who called us up on the telephone the day it was announced that this motion picture studio was going to film the trial of Cardinal Mindszenty.

He asked that his name be kept anonymous but he made a little wager with us to the effect that the picture would never be filmed and he ascribed its announcement to a desire for publicity.

Maybe he was right.

WELL, THE CARDINAL is in jail, the victim of a rigged up terribly unjust trial. The whole character of the culture and civilization which produced him is being completely changed.

The new masters of Europe stand over him gloating happily now that they did not commit the blunder of killing him. And liberty has fled from Hungary. And there is no dramatic impact in all this!

Do You Remember?

25 Years Ago — March 21, 1924
The panegyric on St. Patrick was delivered at St. Patrick's Cathedral by the Rev. Dr. George F. Kottell and the annual address to the Ancient Order of Hibernians was given by Maurice F. Sammons, Knights of Columbus general secretary.

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STRANGE BUT TRUE Little-Known Facts for Catholics

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

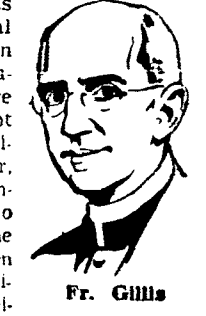
Missionary Countries! U.S.A. - BRITAIN - IRELAND - CANADA & HOLLAND were regarded, technically, as 'MISSIONARY COUNTRIES' until 1908!
The First Irish Cardinal
CARDINAL CULLEN was created in 1867 ONLY 8 YEARS BEFORE THE FIRST AMERICAN CARDINAL MC CLOSKEY, 1875
The white Cassock worn by the Popes is said to derive from the DOMINICAN HABIT of POPE ST PIUS V (1566-1572)
ROBERT PULLEN, DIED 1150 WAS THE FIRST ENGLISH CARDINAL

Teaching Sex in Dayton

(This editorial is reprinted from the Catholic Telegraph Register of the Archdiocese of Cincinnati.)
All 7th and 8th grade public school children in Dayton, Ohio, will soon be given an "education in sex" through the regular exhibition of the widely publicized movie, Human Growth.
The film shows in detail the process of reproduction.
Though the motives of the Dayton public school authorities, in thus seeking to stay the cancer of sexual impurity are commendable, their chosen method is not only futile but positively dangerous.
The very antidote they prescribe, mass sex education on physiological and biological lines via this movie not only fails to lessen sex delinquency but often actually incites to such delinquency. It is comparable to advocating a steady flow of gasoline to smother a fire.
Even the Assistant Superintendent of public schools in Dayton, Dr. Harold L. Boda, in the Dayton Daily News feature article, which bristles with quasi-quotations and "answers" to rights anticipated objections, to this program, acknowledges he cannot deny the danger involved in showing this sex education film.
"There is no way of measuring the effect, either good or bad," he says, "upon the pupils who see the sex education films as part of the school work." How, then, can he advocate using the taxpayers' money in an experiment which he himself acknowledges may not only lack good effect but may actually have a bad effect upon the children?
To point out the dangers of such mass education is not, however, to deny sex education itself. Education of such matters is as readily accepted as that of any other such subject. The experience of centuries proves that such instruction can best be imparted not to groups but to individuals according to their own problems. They need the same individual attention and guidance that parents, psychiatrists and social workers can give.
The grave responsibility of educating youth in matters of sex devolves upon the schools, parents and upon parents, upon directors of youth centers and upon those who select to impart such information.
THERE CAN BE NO question that there is a real need of countering the growing tendency to sexual activity. Our young people must be protected against these dangers. But a solution consisting in the mere imparting of information at physiological levels, proposed by the Dayton public schools, strips because the material side of man is over valued and the spiritual neglected, cannot solve the problem. For knowledge is not in itself a moral power. Information is not in itself a heart cleanser. Education is not a sedative of human passion.
On the very contrary, sex education consisting of mere information actually destroys shame in youth, arouses fresh curiosity, coarsens character, and leaves in the heart a longing for that very lust which the Dayton schoolmen propose to eradicate.
True sexual guidance must, accordingly, emphasize the moral factor. Any preventive sex education must be dominated by the principles of religion, for religious restraint is the foundation of the whole moral edifice. Fear of disease may restrain for a time; but religion erects chastity into a virtue instead of dragging it down to a hygienic precaution. Religion lifts up above the danger rather than simply guarding against it.
The only effective method of sex education, then, is that which goes deeper than the physical, as well as the physical itself, and which builds on solid foundations of moral character that can withstand the attacks of lust and its passions.
THE DAYTON PUBLIC school authorities, while intending good, are in error, as they neglect to deal with the root causes of that lust. But it is imperative that the causes that must be removed if success is to be attained. And those causes are the lack of religious training, the loss of the moral and the meaning of life.
The fault lies not so much with the erring youth as it does with those who have failed to teach them religious truth and the moral law—with the parents in the non-religious home, with those responsible for keeping religion out of school, with those so-called Christian ministers who are afraid to talk about sin and hell and too timid to say that unrepentant mortal sin is punished by hell fire for all eternity.
The fault lies also with those who support the social heresies of free love, divorce, birth control, and all the rest of the paganism to which religious indifference is leading the ignorant and the blind. Sexual laxity among youth is only the consequence of this pathological moral condition.
Unless that condition is corrected by the imparting of religious instruction and moral training, every campaign to lessen sexual laxity will be a failure. Dayton parents should accordingly strenuously protest the expenditure of their money on a "sex education" positively harmful to their children.

Fr. Gillis Says:

Eisenhower: Political Philosopher
Americans in general have thought of General Eisenhower only as a soldier. For that opinion we had the support of one of his own statements. He had explained his not continuing the triumphal march of our army into Berlin on the ground that the occupation of that city would have served only a political and not a military purpose. The political implications of the war, he said, were none of his concern. His job was to attend to fighting and winning on the field of battle. So, even when he accepted a non-military position as head of Columbia University, we didn't know whether or not he had a political philosophy of his own.



I have not read the General's "Crusade in Europe." Like everyone else I have dipped into it, but I could not say if somewhere in those thousand pages Eisenhower gives the hint that he is more than a soldier, and perhaps something of a philosopher. I may have been frightened off by the word "Crusade." I find it hard to accept as a crusade a war in which Christians are in alliance with atheists a war which ended with 400 million people subject to an "ally" which boasts of being anti-God. I had always looked upon a crusade as a war not for but against infidels. But let that pass.

WHAT I REALLY wish to say is that General Eisenhower has now said something wise indeed something extremely wise in the line of political philosophy. In a symposium on freedom at the Columbia College Forum on Democracy, he said that "a creeping paralysis of thought and a readiness to accept 'paternalistic' measures from the government could lead this country into dictatorship." He went on to correct the impression that dictatorship comes only from a coup d'etat or an insurrection. "It is a result of a gradual process," he said, "may be born of a surrender of our responsibilities and therefore of our own thought over our own lives."

That warning has for some time been overdue. For twenty years past there has been so great concentration of attention first upon Fascism and then upon Communism that we Americans have been inclined to forget that our liberties may be snatched away from under our very noses by our own government. Fascism and Communism are alien and hence less immediately dangerous to America than the domestic policy of excessive paternalism. Government can ruin its people by showing too little concern for them; but paradoxically it can also ruin its people by showing too much concern for them.

THE FOUNDERS OF the Republic were keenly conscious of the danger of coddling the citizen. Thomas Jefferson in particular had a horror of too much government. In recent years there have been too few American statesmen who have warned the people not to surrender their freedoms over into the hands of a government presumably wholly devoted to their welfare. It is well therefore that General Eisenhower has put us on our guard against a worse danger than Fascism or Communism, indeed a worse danger than a third world war. What will it profit us to have defeated Fascism and to win a third world war against Communism if in the process of doing so or even in the process of getting ready to do so we surrender our liberties into the hands of our own government?

ONLY A DAY or so after Eisenhower had spoken his significant and statesmanlike warning the president of the Chamber of Commerce of the United States, E. O. Sweeney in Washington declared that "creeping Socialism" could be as dangerous as "big brother Communism." He said: "The struggle for freedom is a struggle between the state government and the people of Washington and Moscow. We must not let ourselves be lulled by the same confidence in these relatively free United States. The paternal state is already here in a big expanding way. Let us call the trend 'creeping socialism' and not some sort of 'deal' or the currently popular label of the 'welfare state'."

EVEN ONE'S OWN government can be out of control if given too much power. The American government has now, in excess of a century, heightened the Founding Fathers' hopes that Eisenhower's warning is a new trend towards the lessening of that power, or to speak more correctly, to its being given back to the individual states and to the people.
Incidentally, he remarked that there is one organization more than a business that has reason to fear excessive state power, and one which has necessarily preached against it: that organization is the Church. As citizens and as Catholics we must beware of too much concentration of power in the hands of the State, even though and especially if that power is achieved by the State as a distribution of material benefits.

Calendar of Saints

- Sunday, March 27 — Laetare Sunday. Generally the Feast of St. John Damascene who is best remembered as a theologian. He is the author of the first and second Theology and many liturgical hymns. Last of the Greek fathers he died about 749 and became a Doctor in 1890.
Monday, March 28 — Feast of St. John Capistrano, Confessor. Born in Capistrano, Italy, in 1375 he joined the Franciscans in Perugia and became the first General of the Observant Franciscans in 1437. He was noted for his humility and self-denial.
Tuesday, March 29 — St. Cyril, Deacon-Martyr. He was a deacon of Heliopolis in the Lebanon. About 362 he was tortured brutally and put to death for the faith in the persecution of Julian the Apostate.
Wednesday, March 30 — St. Quirinus, Martyr. He was the father of Pope St. Alexander I, by whom he was converted with his daughter, St. Balbina, to Christianity. Shortly afterwards he was arrested as a Christian, tortured and put to death.
Thursday, March 31 — St. Amos, Prophet. One of the Minor Prophets, he lived in the eighth century B.C. His prophecy is a long denunciation of evildoers. Tradition has it that he was scourged and afterwards had his temples pierced with an iron bar.
Friday, April 1 — St. Theodora, Virgin-Martyr. She was a Roman the sister of St. Hermas.
Saturday, April 2 — St. Francis of Paola, Confessor. He was born in 1416 in Calabria of poor parents and at 14 began the life of a hermit at a seashore cave. Seventeen years later he founded the "Mimimi" hermits who looked upon themselves as the poorest of religious communities.