

## Bishop Kearney's Appointments For the Month of October

**Monday — St. Mary's, Buffalo** — 10:00 A. M. Annual General Meeting, Dedication Ceremony — 1:00 P. M.

**Tuesday — St. Patrick's, Buffalo** — 10:00 A. M. Silver Jubilee Banquet, Catholic Daughters of America — 1:00 P. M.

**Wednesday — St. Patrick's, Buffalo** — 10:00 A. M. St. Monica Sodality Mass — 1:00 P. M. St. Mary's, Buffalo — 1:00 P. M. St. Mary's, Buffalo — 1:00 P. M.

**Thursday — St. Patrick's, Buffalo** — 10:00 A. M. St. Mary's, Buffalo — 1:00 P. M. St. Mary's, Buffalo — 1:00 P. M.

**Friday — St. Patrick's, Buffalo** — 10:00 A. M. St. Mary's, Buffalo — 1:00 P. M. St. Mary's, Buffalo — 1:00 P. M.

**Saturday — St. Patrick's, Buffalo** — 10:00 A. M. St. Mary's, Buffalo — 1:00 P. M. St. Mary's, Buffalo — 1:00 P. M.

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**Editorials**  
All Honor To The Queen Of The Rosary  
Noble Response To Seminaries' Plea  
A-Bomb News Calls For Fervent Prayer  
By *Magr. William M. Hart*

### Rosary Month

Every parish will observe the Month of the Rosary with special evening devotions featuring Solemn Exposition of the Blessed Sacrament, appropriate hymns, recitation of five decades of the Rosary, closing with Benediction.

Catholics everywhere mark October as Rosary Month, and follow the direction of the Holy Father in holding public services daily in the parish churches. Bishop Kearney directs that the Rosary Devotions in this diocese be held at an evening hour, as a special devotional service, and urges prayers to Mary as Queen of the Most Holy Rosary to obtain her intercession for the world of today which stands in so great need of divine help.

The Pastor will arrange the October Devotions, in accordance with the Bishop's instructions, on a high ceremonial level. But he must depend upon his people to make them religiously and prayerfully significant.

Our lay clients of the Queen of the Most Holy Rosary will have their opportunity all through this month to take a full personal part in the public recitation of the five mysteries each evening. What a shower of blessings must be in store for all who plan to leave their homes for the Rosary Devotions every day during Rosary Month!

What numerous graces for a world threatened with so many new dangers and laboring under so many pagan excesses, must come from the great army of prayerful men and women and children who gather nightly at Mary's altar to pray and meditate! Each Catholic should ask himself: What part will I take in this great campaign of Rosaries for blessings on individuals and nations?

Rosary Month! May Mary prompt us to follow the lead of Bishop Kearney in this great campaign! The Holy Name men sponsor the Candlelight Hour at the Red Wing Stadium on Friday, October 7, joining their Bishop as family groups of parents and children in telling the beads.

For how many fairly trivial purposes we go forth from our homes on many evenings of the year. Nothing is allowed to stand in the way of such errands of pleasure. Why should we let any seeming obstacle stand in the way of our joining our brethren to make a truly representative congregation at each session of the Rosary Devotions? Rosary Month! May the Queen of the Most Holy Rosary find us keeping it!

### For The Great High Priest

Every parish responded nobly and generously last Sunday to honor the Great High Priest by its gifts to our seminaries. Sacrifice went along with generosity in the preparation of each gift. Each gift gave new promise of more priests to offer for us and for all the world the sublime eucharistic sacrifice.

Catholic souls are happy today in the thought that they have done their full duty in urging the Master of the Harvest to send laborers into His Harvest! They have God's blessing for their truly religious act, they have the gratitude of their Bishop and Pastors, of the faculty and student body of our seminaries. They have the undying thanks of departed loved ones in whose name they have made their seminary contributions.

Now the satisfaction of knowing that every day of the new seminary year pursues its blessed program efficiently and effectively because of each one's gift. Later comes for each friend of the seminaries the precious privilege of honoring the Great High Priest by a legacy for His great schools: now the reward even in life of seeing our gift in action, of beholding the results of our generous interest in St. Andrew's and St. Bernard's Seminaries.

Remember there is opportunity all through the year of making special gifts to either of the two seminaries, helping St. Andrew's by endowment gifts as it proceeds toward completion of its new building. For the Great High Priest! May He bring us rich blessings through the priests who labor for Him and by His power.

### Two Great Questions

Too many questions asked today are concerned with trivialities, even the famous sixty-four dollar question of radio fame. Questions on things worth while can be of untold value to men. Our first knowledge of Christ's teachings comes to us from our catechisms: questions make up part of the catechism, answers to them make up the second part.

We are faced today with two important religious questions, one that was framed by the Pharisees to test Christ: one that was framed by Christ to confound the Pharisees with a picture of their abysmal ignorance of religious truth.

The first question, that of the Pharisees: "Which is the great commandment in the Law." A fair question, but asked for an unfair purpose. Fair, because it seeks a better knowledge of God's law through a decision on what is the foundation of God's law, on which all the individual commandments depend. Unfair in purpose, because the Pharisees questioned Christ not to learn of the Divine Teacher, but to embarrass Him, to test Him.

If He chose any one of the ten commandments as most important, they would say He was making little of the other nine, thus condemning part of God's law. If He refused to answer, they would accuse Him of ignorance of God's law, and of cowardice. He was, indeed, being put to the test. Eagerly they awaited His entrapment.

Note the answer of Jesus: no one of the ten commandments was the great one, all were of equal importance because they all depended on the great commandment of the love of God and of our neighbor.

Now the second question, Christ's question to the Pharisees: "What think you of Christ? Whose Son is He? How does David call Him Lord?" Christ's question was not intended to make fun of His hearers, but to show them how little they knew of religious truth, perhaps to lead those of good will to inquire more honestly about His claims as the Son of God come to redeem men as the Promised Saviour. Convinced of their ignorance, the Pharisees dared not ask Christ any more questions.

Two questions face us in the Gospel of this Sunday. Two answers help us to know God's ways. Would that the men of today would ask more questions on Christ's claims as the God of love and the Redeemer of the world. Every sincere question we ask concerning Christ and His teaching, is bound to bring us new blessings, new saving knowledge of His revelation. Ask the questions that are far more valuable than the sixty-four dollar ones!

## LIFT UP YOUR HEARTS

The Devil and Mr. Dulles;  
Not All Things Are Caesar's

By Rev. James M. Gillis, C.S.P.

In John Foster Dulles' announcement that he would accept the nomination for United States Senator from the State of New York, there was an attack on "statism."



President Truman told the press that he didn't know what "statism" meant; that he had looked the word up in the dictionaries and had found contradictory definitions.

Perhaps after all there is no need of running to the dictionaries. Mr. Dulles himself had done a good job of explaining what he meant. Without actually using the word "statism" he said he was against "proposals which exalt the state at the expense of the individual."

He complained that "the state is assuming an almost total responsibility for public welfare, extending its detailed controls into every aspect of life and that in consequence more and more individuals are gradually losing both the incentive and the means to develop the qualities that make them worthy."

AT GREATER length Mr. Dulles wrote to Life magazine: "God created men and women with great moral possibilities."

Industry, thrift, creativeness, self-control, compassion, love of God and fellow man. These qualities are the foundation of every good society, and government should always be a way to give these qualities cooperative expression.

"But sometimes those in power lose faith in their fellow men. So they take more and more of the fruits of human labor so that they may, as they think, do more and more for human welfare. The process destroys the individual's incentive to produce, and destroys the sense of social responsibility. It makes human beings mere cogs in a machine."

In more than one encyclical have also warned us against too much intrusion of the state into all phases of human activity. There is danger when the state governs more and more that it may encroach upon the field of the family, of the church, of education and even of religion. It is a historical fact that the state always tends to enlarge its own powers and forget that not all things belong to Caesar. The earliest American opponent of that kind of statism was Thomas Jefferson who held that the state should govern not more and

more but less and less.

A GOVERNMENT may be to a certain extent parental, and take upon itself the duty of caring for the citizen as father and mother care for the child. But as every wise parent knows, it is a mistake to do too much for a child. A pampered child is usually a spoiled child. Also, the intelligent conscientious parent will teach his children to rely upon themselves when the proper age comes. To do otherwise, even under the guise of being good and kind and generous, would harm and might ruin the child.

So, if and when the state takes over the care of its citizens (or of some of them) in matters which the parent cannot manage, or matters which no social or fraternal organization can control; in a word, if and when the state must act as the lawyers say, in loco parentis, it must not be foolishly over-indulgent even under the guise of guaranteeing security or of shielding the citizen from conflict. A reasonable amount of conflict is the law of nature, and the law of nature is the law of God.

I think that's what John Foster Dulles had in mind when he said that the beneficiary (more accurately the victim) of too much state control "loses both the incentive and the means to develop the qualities that make him worthy."

## THE TOP OF MY MIND

Disillusioned; Rejoices  
Over Freedom From Drug

By Gretta Palmer

DISILLUSIONED, SEEKS DIVORCE says the frequent headline and readers on the subway and in suburban trains



cluck their tongues and agree that disillusionment is indeed a dreadful thing. Like "d" is a charming word which carries to our generation, the ring of real catastrophe.

The acceptance of words like these as synonyms for tragedy gives the tipoff to our times. Disillusionment, says the dictionary, means "being freed from illusion." And to disenchant is "to set free from enchantment, magic spell." And what exactly is wrong with that? Who wants to live his life surrounded by illusions and spells which blind him to reality and truth? Only the man or woman who finds reality unappealing. Only the man or woman who distrusts life.

But if God is truth, as the theologians assure us, then running away from truth is nothing more than a flight from God. Illusions like the use of dope or drink to dull reality are acts of atheism. Facts belong to the hard world of being; dreams are the hazy world by which we sing our minds to sleep. The madman escapes conflict by keeping truth completely out; the rest of us can avoid conflict only by letting truth completely in.

Catholics require a great deal less courage in facing reality than most of our contemporaries in America today. For Catholics have the enormous edge in knowing that the story of the universe has a happy ending after all, and that the ultimate truth is not our enemy. We do not need the drug of dreams. But the agnostic has a hunch that life is nothing but a cruel joke at bottom; if he can escape by dreaming, so much the better.

THE FAVORITE dream today is that of living a whole life time lulled by the heady experience of "being in love" not of loving, mind you for that it's the matter for the wide awake intellect and the sharpened will. But "being in love" involves a putting-to-sleep of the critical faculties so that the lover may tell himself, "This creature is perfect and she is mine." It is a lunatic assumption on the face of it, but every illusion is a partial lunacy.

Truth won't be fobbed off that easily. In a few years they are forced to admit that this man, this woman is not altogether perfect after all. Evidence indicates that an absurd miscalculation has been made. The belief in perfection does not jibe with the domestic reality. Conflict between the illusion and the truth begins. And it is pitiful to see how most wives and husbands put up a fight against reality.

Since the pursuit of truth is one of our major tasks on earth the shedding of illusion should

be recognized as a gain. The husband and wife should, if they were logical and enlightened enough, rejoice to find themselves recovering from the spell. But are they grateful? If you are a good listener you have ample experience of the fact that they are not. They feel cheated. They feel put upon. They feel "disillusioned" — as if there were a contract by which God had agreed to adapt his world to fit their dreams and had unfairly broken it.

THE BEST WAY of handling disillusionment is not popular, and very difficult. It is the way of humility before the facts. It is the way of saying, "If my dreams do not accord with the truth, I'll take the truth, please, and get along without the pleasant emotions that accompanied the dream." It is the way of saying, "I judged wrongly." It is the way of growing up, which is always likely to be a disagreeable and difficult and altogether unpleasant bit of business.

But it is a good and healthy thing to do. When we have parted with one dearly-held illusion, we are less apt to welcome any later enchantment that may come along. We are venturing into the world of truth, for which our natures were intended. "Disillusionment" is a necessary prelude to any genuine human relationship that began with an exaggerated judgment. The headlines properly speaking, ought to read DISILLUSIONED, REJOICES OVER FREEDOM FROM DRUG.

## WOMAN'S VIEWPOINT

Man or Statistic, This Is  
No Time To Be Choosy

By Marie Weidman

Girl does not meet boy. Instead, girl sits around a tea table with other girls as they



all commiserate with each other on the fact that it seems as if the numbers of stalwart, single young men in certain of our eastern cities are steadily decreasing.

Bluntly, it is getting statistically impossible to find a husband. So let's have another round of chocolate eclairs. Mabel, it won't show a bit — besides, who's around to care if it does?

Although census figures indicate this to be true, many prefer to deny it. Whatever one's attitude, there does appear to be an uncomfortably large number of bachelors who seek articles of how to be popular, get themselves well dressed, go to movies, work, read more articles on how to be popular, work and so on, year after lonesome year.

Such tactics, besides being unsuitable, would be unbecoming in shy, sensitive young girls whom everyone always assumes, would rather die than be aggressive in matters concerning the heart, as they used to put it in the antismash age.

Recently, at one of the Summer Schools for Catholic Action conducted annually for Sodality leaders, it was suggested that Catholic groups aid in the formation of groups of men and women over twenty-five who may occasionally want to find the company of others more stimulating than the latest pseudo-historical novel.

FOR YEARS, of course, via ear-catching advertisements in personal columns and other less clever ruses, there has always been the "mature, well-read gentleman" who has been seeking "cultured young lady interested in discussing Debussy" — or some plaintive plea.

However much of an unpleasant connotation the term "lonely heart" may have, and whatever humorous smirks it may evoke, the basic idea of attempting to give more people fuller, happier lives is a sound one. And certainly we Catholics as part of our role as members of the Church Militant should deem such a project

not one worthy of our best efforts.

A GROUP OF individuals over twenty-five (let's be even more mature) or thirty, a group whose members for one reason or another may be strangers to the community, alone or otherwise rootless, could easily be a force in Catholic life. Heretofore our Catholic efforts have been so engrossed with youth and its problems that we have utterly neglected the next high age group which just might consider Sodality dances slightly dull.

Nor would such a group bar from membership those folk who, while neither misanthropes nor cynics nor yet anarchists, find it their duty to live single lives. These people have either discovered that the world is a wide, wonderful place offering a fascinating challenge, or after years of prayerful pondering have ultimately come to realize that the Infinite Lord plans for each of us if we are willing to consult him.

But since a far greater number of people are interested in marriage and so frequently do mixed marriages occur, that anything that can be achieved to foster Catholics marrying Catholics is certainly a holy and a wholesome idea. So, Mabel, never mind that extra eclair, put away the tea things and the latest novel. Life may soon be actually beautiful!

## THE YARDSTICK

By Rev. George G. Higgins

President Truman hasn't said the last word on the subject of "statism" but he has done well to suggest that the word itself has a many meanings even in the dictionary.



It means one thing, for example, to the National Association of Manufacturers, but quite another to the American Federation of Labor and, presumably, still another to the American People's Democratic Action. Even Catholic commentators who run the same encyclopaedias and have access to the same standard dictionaries arrive at different definitions, as witness the editorial policy of integrity as opposed to that of our Catholic labor publications—or, if you will, as opposed to the point of view developed in this column.

FROM DISAGREEMENTS are to be expected and even to be welcomed to the extent that they help us all to clarify our thinking. Somehow or other Americans manage to take their social and political opinions into stride.

On the other hand, however, we can be a rather dangerous nation when it comes to the social and economic policies of countries other than our own. By way of example, we might suggest that our contemporary newspapers ought

to be a little more careful than they have been recently in their use of the adjectives "left" and "right" to describe the political parties of the Continent.

THE WRITER happened to be in Germany at the time of the recent elections. Almost everything that he read in the American newspapers and magazines to which he had access would have led him to suppose that the victorious party, the Christian Democratic Union, is an ultra-conservative party economically speaking — "rightist" as it was so often and so uncritically referred to in the American press.

It is not our purpose to make out a case either for or against the CDU. Like all other political parties, it has its good points and its bad, and in the long run it will have to stand or fall on its own merits.

Our only worry is that the American people, at a distance of three thousand miles geographically and perhaps an even greater distance psychologically, will be unprepared to evaluate the party adequately if they fail to make a distinction between the political vocabulary of America and that of Continental Europe.

Is the CDU a "rightist" party in the American sense of the term? Some leaders of the party are undoubtedly "rightist" in their sympathies, but what really is the policy of the party itself? Is it a "rightist" (i.e., an ultraconservative) policy?

WE QUOTE from an official publication of the Civil Administration Division of the Office of Military Government for Germany, "Political Parties in Western Germany": "In the field of economics, the CDU is largely

## Political Vocabularies Here and in Europe Differ

under the inspiration of the Christian socialism of Bishop Ketteler. This is clearly revealed in the platform which was drafted and adopted by the British Zonal CDU at Aachen on February 3, 1947.

"The Aachen platform proclaims that the 'capitalistic economic system does not do justice to the vital interests of the German people. After the fearful political, economic and social collapse, a new order must be built from the ground up as a consequence. The platform then goes on to state: 'The new structure of German industry must be founded on the principle that the time of the unlimited mastery of private capitalism is gone. We must, however, prevent private capitalism from being replaced by State capitalism which is even more dangerous for the political and economic freedom of the individual.'"

THE AACHEN program goes on to say that, while the CDU is opposed to Socialism, the division-of-power principle must be introduced into enterprises of monopolistic nature—such as the coal, iron and steel industries of the Ruhr—in order to prevent them from being dominated by private individuals.

For this purpose public agencies such as the Federal Government, the State, or the municipalities, as well as co-operatives and the workers employed in the firms, are to participate in these enterprises; but, at the same time, necessary play is to be left to the initiative of the owners. The percentage of shares permitted to be concentrated in one hand is to be limited by law.

A "rightist" program? Not unless the American vocabulary of politics was radically revised while the writer was in Europe.

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On the other hand, labor sharing in management means something more than helping to determine the labor contract.

"After all, the vast majority of persons would like to determine their immediate environment. In every normal being there exists some direct, subjective, creative capacity."

"Those who are engaged in industry are not sharply divided into two classes. The one possessing all the directive ability, the other unable to do anything but carry out orders. The wage earners have some directive ability, some capacity for becoming more than instruments of production."

DISAGREEMENT from the official position of the American people, at a distance of three thousand miles geographically and perhaps an even greater distance psychologically, will be unprepared to evaluate the party adequately if they fail to make a distinction between the political vocabulary of America and that of Continental Europe.

## TOWARD INDUSTRIAL PEACE

Partition Should Give Way  
To Sensible Participation

By Richard M. McKeon, S. J.

Director, La Maza College School of Industrial Relations

Partition to most people seems to be an ideal solution to the industrial peace problem. It is the only way to divide the world into two halves.

But the industrial peace problem is not a simple one. It is a complex one. It is a problem that has no simple solution.

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