By Rev. George G. Higgins -

least is probably that gross accurate word to use its describing one attende of stanty americal "line erals" (pressed ra Valkar in articular and one er the other of cur Bhera periods mais down C try Pulled to Fr. Nighter Telefra-for Verdieve: 1110

-that the Catholic Church working against the heat inerests of deriversor. As often as not, the velled distment is based upon mothng more convincing than susor. The editor, or one of is contributors, thinks, suspects Amela, has a hunch or possibly the hope than what Pope Plus XII or Bhatop Sevendes or Father X really meant to say the worst possible interpretation the worst possible interpretation the worst possible interpretation the worst possible interpretation to an isolated paragraph lifted Certainly Mr. Winner will not est of the content of Catholic ask us to believe that the Car-

eaching and tradition. arms of the Valleria recent whit it. leve t would not be unfair to leave to the leve to be sooned the surface to the point at leave. Mr. Winner has almost seems to be sooned the sildoution which the salt of the salt the salt in the salt to the salt of the salt to be sooned to the sildoution which the salt of the salt

to you and thereis

LIFT UP

Maliered, it is note to may, by much a clumby and melodra-mule attempt to drive a wedge he-ween himself and the Holy Pather.

Mr. Mounier didn't "challenge" the Holy See. Not a bit of it. challenge those ultraconservative Catholics land there are such Catholics in France and in the United States and presumably in every other counry under the sun! who might be tempted to proxitute the Vatactionary and anti-social pur-DOMAN.

But the Cardinals of France niso challenged the ultra-conservatives, as Mr. Winner undoubledly knows. By denouncing Communium, the Cardinals asseried, the Church has not thoroby taken the part of capitalism. Materialistic esp-italism which confers an "aboulute value" upon property recen good or the dignity of labor in rejected by Christian

dinale of France were thereby "challenging" the Holy Sec. TARTENED amain in The But if not the Cardinals, why atthough indicative of an ur-

ly sends an important message to the Congress. This year it was perfectly material that he should discount the social problone, for the general theres of the secretary was "Labor,"

2) The Boly Fabler's message was addressed to German Cath- Does Mr. Winner suppose that eller assembled in the town of Pope Plus XII is repeatisting who will beenly be Bookum, almost on the eve of the leaching of the Church?

the first session of the new West German siste's parifament at

An interessing coincidence. but bardly anything more than that, for presurrantly then Holy Pather-for all of his alleged "political influence" im Western Europe-had nothing at all to do with scating the date for either the Congress or the openizing of the parilement at Bonza.

3) Mr. Wingser tells us that an's decree to their own re- the new government in Germany Konræd "through Chancellor Adenauer . . speaks the mirad of the Vaticars in regard to 'social doctrine."

> No evidence, no proof, but just a bald mesertlon-an asperties with rather alphaese overtones and one which conspleigly overlooks the fact that many German Cathalles, priesta and lawmen alike, disagree with many of Adminuor's social views and, nevertheless. are still in chose corramunion with Rome and sill filelly attached to the Holy Father-We happen to know because they told us so.

MUT THESE are minor points. New Republic of Replember 26 Mr. Mounier? Why this weari-fortunate tendersoy on the part in an article by Parcy Finner som attempt to separate the of all too many sincers and well-interpretation of the linterpretation of the latty from the hierarchy? The meaning liberals to suspect the presented meaning an political intelligent layman can only re-worst about the variety. major point at issue is Mr. Winner's suspicion that the Holy

manne am his-gains the added argument, from authority, that the social teaching of their church, with which Mr. Win-ner would seem to be familiar, he strongly opposed to it too.

How Not To Get \$20,000,000 From the U. S. Government

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

YOUR HEARTS

Secretary about \$10,000 Section in the way of the United States and Brillish troops landing in North Africa.

The Draid Michigalovich and Africa.

The Proposition of The States and Brillish troops landing in North Africa.

The Proposition of The States and Brillish troops landing in North Africa.

The Proposition of The States and Brillish troops landing in North Africa.

at The and Builting Sunt Yugo of the several hundred American the at guerillan against our flyers who were forced down Av women in labor campe.

That so a U. S. peropagarada so had he been triendly to the frant with the help of such lit. Axia Powers. But he did not been Louis Adamic.

Transc blackfield Spainba Sirms doing bealiness with
the Axis:

"To Pranco permitted the commercual sale of American propathem he one mole gando magazines.

The Qualifies for a U. S. time from an advertisement published frame is an advertisement published frame is an advertisement published in various newspapers landing rights in Spain for and paid for by the Knights of three different American ale Columbia of Missouri in May lines and for our Army planes. 1946.

> Process and may be entitled. "New Net to Get a Lean from U.S.A." There are 16 points in the K. of C. essumeration. Back one commences with the words "The present Spanish Government," in place of Covernment," in place of which for the nake of brevity Hute "Franco"

"La Franco placed no obstacle

T. France permitted 25,000
volunteers, mostly Vrenchmen,
to pass through Spain for acthree services with our struct
forces in North Atrice.

Place outsides Tugo tional law and would have done

*4. Franco banded over to the United States all secret combinions carried by our plames which were forced down in Spanish territory.

dom and every possible oppor correspondents. war against the Axis, thus helping to quickly exhaust the resources of our enemies. He permitted preemptive buying by us on Spanish territory to wolfram, fourceper and other vital war materials.

France blacktiefed Span-ish Strine doing business with

"E France graphed to the latest Strice control of all manager traffic bally as a second control of the latest late And the control covered both

Tranco arranged for the means to Spain of a large flum. ber of Jews from Hungary Ger-

Countries Countr

"IS, Franco broke off diplomatic relations with Japan long before Runsia dick so." THERE ARE three other

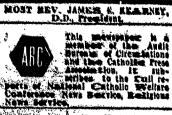
points but these will suffice. Any witter seeking verification of these facts may read "War Time Mission in Spain" by Carlton J. H. Hayes, our ambassador during the time the facts took place. The obvious question re

making: Why does our Departmichi of Siate discrimate against a friend and fawor an ememy? Thus far only silly and instructe masswers have been given to that amendon. For example, We have no relations with France because the habens corpus act in surpended in Spain," and "because the present rovermment in Spain was not democratically elected."

Mr. Acheson, who gave these answers, does not believe them himself. He does not because he cannot. See if you can get | His Own Town the true answer from him. If you can, you are smarter than Tranco gave us full free any or all of the Waskington

> Courses Journal OFFICIAL NEWSPAPER OF THE ROCKETS DIOCESE Vol. 31-No. 40

Thursday, Oct. 4, 1919



RE. Rev. Magr. W. M. Hart. V.O. F.A. Editor In. Chiend I. Very Rev. Magr. Johns B. Ramadall, Magnaging Coltor Rev. Patricks J. Hyrom. Editor; Rev. Editor; Torney. Also cast: Editor; Thomass H. O'Conney. News. Editor; Thomass H. O'Conney. News. Editor; Margiet; Elimer G. Advertising Manager; Elimer G. Grapessatcher, Circus auton Nonrager; Martin G. Moll, Public Resentions

Director

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Memorial To 98 Who Gave Their Lives Bigots Continue Their False Attacks

God Works Indeed in Mysterious Ways

By Migr. William M. Hart.

Acquinas Memorial Stadium

Something to remember in all the years to come was presented to 23,000 men and women last Sunday in the ceremonies, religious and military and civic, that marked the dedication of the new Aguinas Memorial Stadium.

Bishop Kearney blessed the two bronze plaques that will grace the entrance, listing the names of the ninetyeight boys from Aquinas Institute who gave their lives for their country in World War II, and marking permanently the Stadium as a living testimornial to those heroes. Military leaders were present. An Army Chaplain read the names of the boys who served on land and in the air, while a Navy Chaplain read the mames of those who served on the sen.

A stirring memorial talk was given by Major General Curtis; Mayor Dicker spoke for the City of Rochester, accepting for all our citizens the stately and spacious new areria for public sports. Martial and religious music added a solemn note to the ceremonies, and the vast assemblage showed reverent attention at the rites. Legionnaires, Catriolic War Veterans and others paraded around the field, and provided the firing squad for the salute, and the buggers for the sounding of tape.

Dignity and solemnity marked the ceremony. There was a thrill in every part of it. One could envision the souls of the departed heroes present at the function, perhapse contemplating the thousands who in the years ahead shall see enshrined in the Stadium the loyalty and devotion and love of our United States that led the ninetyeight to die for America: the thousands who shall find inspiration and patriotic fervor rising up in their living souls as they pay reverent tribute to their dead comrades.

Our community of Catholics and rnembers of other faiths owes much to the Basilian Fathers who have sponsored this Memorial Stadium. We owe a great debt to the civic-minded men who carried on the drive over four years to bring it into being. We congratulate the committee caring for the dedication coremonies for the finished manner in which they turned over to our community this beautiful and practical memorial to our war dead, this permanent and lasting blessing to our people young and old, the Aquinas Memorial Stadium!

All the experience of history, year, even the very prophecies of Christ, will have to be discounted before we can find a time in which the Church shall cease to be a target for unjust and unfair and lying criticism. The early Christians were cruelly assailed, the Church in the middle ages was constantly attacked, the 16th century saw the wholesale massing of lying tales about the Spouse of Christ that persists even to our day in bigoted circles.

Why should Catholics of this time feel they are to escape their battles with bigots, their warfare with irrational and diabolical bigotry? They have hated the Master, why should they not also hate His Church?

Catholics must always be ready to give a reason for the faith that is in them. Catholics, even in lay circles, should know their faith so fully that they can give an answer to any sincere inquirer. The Church is the pillar and ground of truth: She fears no adversary, She stands ready to refute every word of error. When an adversary is so patently irrational, unreasonable, unfair, that he writes stuff against the Church which is ridiculous on the face of it, must we reply?

Blanshard's current attack on the Church has been answered by Father Dunne, S.J., whose booklet "Religion and American Democracy," is now available. Father Dunne has taken up one by one the unfounded charges against the Church contained in Blanshard's book, "American Freedom and Catholic Power," and has refuted each charge.

Must we reply? Father Dunne has done a good work in showing the falsity of charges made by an avowed enemy of the Church. Honest men outside the Church will profit most by his work. Devout Catholics will go on saying their prayers, building their churches, worshipping God in the faith of Christ has given us, using their power to bring down Heaven's blessings on our country and its God-given freedom. They do not have to pause in their constructive service of America to give answer to every crazy attack on God's Church.

The Little Flower

Our devotional life receives a new increment with the return of the Feast of St. Theresa of Jesus, the Little Flower. God works in mysterious ways His wonders to perform. Even from the hidden recesses of Carmel, He can give to all the world the miracle of hely living, the example of a career of sanctity suramed up in just twentyfour years by the Little Flower.

May St. Theresa continue to bring blessings on the Church of God, and particularly on Her missions!

Christ had a great love for the town of Capharnaum. It was His own town. He was not raised there, but He made it His home, the center of His activities ever since with the miracle of Cana He began His public life. Capharnaum numbered among its citizens many who had faith in Christ. It included also some who had no faith in Him. Christ could see how the same graces offered to all its peoples were gladly received by good souls and were rejected by evil ones.

Christ's friends among the citizens of Capharnaum were awaiting one of His visits home. They wanted to see Him; they had something to ask of Him; they felt sure in His goodness He would give them what they asked. They had faith! They believed Christ could cure their sick friend even as He had cured many another.

Patiently they waited till at last He was with them. Filled with faith they brought their friend who had been brought down with a stroke; he was paralyzed; he could not move; he was confined to a stretcher on which they had brought him from his sickroom. His bodily paralysis was only too evident: his paralysis of soul was visible only to Christ. It was a much more serious ailment than bodily paralysis. It meant trouble in life, it means eternal death if not cured. Christ cured it: "Thy sins are forriven thee."

The few Scribes present accused Him of blasphemy, of airming to forgive sins, which belonged to God alone. Christ was willing to give even the Scribes a new chance to know His divine power: He curred the paralyzed man, bade him rise and take up his pallet and carry it into his

house. The great majority of Christ's fellow-citizens praised God for giving such power to men. A few still refused to believe in Christ. May we feel Christ longs to make our town His own, to greet us as His fellow-citizens! When He visits His home town, may we be ready to greet Him with abiding faith in His power as the Son of God!

THE TOP OF MY MIND

Muddled Minds Seek Faith ---Not Mathematical Formulas

One of the odd phenomena of our day is the fact that intellecturals, when they investigate reli-

gion, refuse to use their intellects. They are searching for God, but they will not pursue Him down the reasonable ologa to baor getics. Theology bores them and philosophy

nturi - Gretin Palmer stes them: the mystic, they as

sure you, is their man. This is the attitude of Aldous if we are not very tactful, we Huxley, of Gerald Heard, of Philimay lose many potential conp Wylls and of W. Somerset verts simply because the awam-Maugham. But it belongs, also, is let them talk mysticism beto a great many other men and fore their hats are off. women of our day - men and comen who do not usually hest- IMAGINE THAT you are a tate to tackle pages of difficult spiritually-starved intellectual. reading in such fields as physics beginning to suspect that thrilland psychology. But put before ing adventures can be found in thern a single sentence of rest the supernatural life. What do soned thinking of religion, and you read in one of the common they are repelled.

someone who has neglected to tains in itself the complete exsay three "Our Fathers" in ten planation of its movement."

WE HAD BETTER not smile trigonometry. because if we do, the intellectual may dart off in the direction of oriental mysticism, probably in some Vedanta temple.

There he will find a religion cut to his measure: everybody there is studying to be a mystic, by means of pure thoughts and breathing exercises and edifying poetry. Nobody in

By Gretta Palmer the existence of God or dis ; not take the intellectual to our cussing the Divine Attributes, Such things wil be made clear to the individual Rindu worskinger when his moment of illumination occurs: meanwhile, his intellect can take a

holiday. The intellect is pleased at that. But to have any more of our talented, well-disposed occidentals boit off to the Himalayas for spiritual food would be a tragedy. They are going half across the world to seek a substitute for the real thing, which is only half a mile from their homes in the nearest Catholic church. Yet.

textbooks of Catholic apostolics? There is something ludicrous You read such explanation as the Catholic mind in hearing this: "No moving thing con-

years, clamoring that he will The would-be Catholic has, it take infused contemplation or seems to me, every right to feel nothing. This light-hearted skip-chilled. If he is forced to go ping past the stages of Baptism, through a dozen pages of that Confirmation, the purgative and sort of thing before we will even the illuminative ways, is what let him believe in God, there is the British call "smile-making." some cause for alarm. He be-But we had better not smile. | gins to think of Catholicism as a mental discipline not unlike

> But he isn't looking for a higher education: he is looking for help in setting to rights his own muddled and unhappy life. And there is little in the argument from causality to tell him that he has come to the right place for personal help.

those circles bothers proving ! Now, it is obvious that we can to you"?

bosom without a certain amount of reasoned exposition. We cannot tell him just to contemplate and everything will be fine; his intellect has somehow to be satisfled, no matter how much this annoys him. But is it necessary for us to be so insistent on this point, at the beginning that the other aspects of Catholicism are ignored?

THERE IS A WTy absurdity in the way things stand today, with those who have an honest longing to be mystics turning away from the Church of mystics hacause they think that we are concerned with other, less essential things. An intellectual who has failen in love with the idea of direct union with God . . . and some modern intellectuals really have . . might cheerfully fight his way through the brambles of logic and metaphysics if he knew them to be only a necessary preparation for the precious thing he seeks.

Intellectuals, today, distrust the intellect; they have seen how sorry and unhelpful a thing the followers of Descartes and the followers of Kant have made of modern metphysics. They can be convinced. in time, that these troubles arose from a misuse of the reason and not from any flaw in reason, itself, as a guide to truth. But is this abtruse and forbidding doctrine all that the beginning convert can be allowed to see!

Can't we yield to his holy impatience sufficiently to say, "Teresa of Avila and John of the Cross attained the thing for which you long. All their ecstacy and wisdom had as a foundation these very dull and difficult assumptions. Bear with reason for a little while: then faith, the thing you really wish, will come

WOMAN'S VIEWPOINT

History is in the Making Now is the Time To Pray - By Marie Weidman

The concerted efforts of sports that if both sides possess this! writers and Little Orphan Annie weapon, neither will use it, is abetted by the cheery idiocy of to achieve, not a noble faith in Louella and

NO

Hedda may succeed temporarily in keeping readers' minds off the world's hysteria as mirrored in our head-

infinitem atom bomb babble of Marie Weidman the Winchells and the other assorted experts on everything . serves only to deaden our sense of just how near a denoument

our age may be. The old feeling that nothing disaster ultimately swept them Into history books.

Only this time, and for us, to history might be bliss indeed. cate that someday our civilization may go, not into print, but news-value. Maybe. rather up in smoke -- the smoke of the terrifying, Frankenstein Stromboli.

THE RECENT revelation that Russians may be in possession of the secret of the A-bomb is enough to give any thinking American acute ague. To hold, imminent pitched battle be- us pray.

the intrinsic goodness of mankind, but rather some advanced state of senile dementia.

God-loving and God-hating peothe strong. There must be a death. testing of the strength for we cannot live side by side with neighbor. He has absolutely no community spirit.

This, then, is our century's whose incredulity at impending us shoulders his share will de. ing like flies" takes on new termine whether it will crush us meaning.

and the A-bomb.

makes our situation more people needed mercy, it is we. frightening in the face of the 'We can fight the A-homb. Let

tween Christendom and Com-

The horror of modern man's plight, the wrenching pity of it lies in the fact that he doesn't have the vaguest notion of what

Our planet is not large comes after death. A famous, mough to house in harmony aging novelist said the other day that he wasn't reading any long ples. The hellish fury of Com- books because he felt he was munist seal makes it necessary about to depart any moment from this life. This appeared to time the weak and to persecute be the extent of his view of

ME, LIKE scores of others be-Joe Stalin. He is not a good lieves probably in some all-over care about mankind. Since, for them, there is no Eternal reward, can happen infected past eras cross, our burden. How each of no hereafter the old phrase "dy-

or lift us to Heaven. Many are We Catholics have a staggerpointing out that today there is ing responsibility in all this. be part of a heavy volume of a return to religion, to God, that Each one of us can pray; it is more people are more anxious to the one thing we can do regardsince our destinies seem to indi- find out Supernatural Truth, less of duties or capacities. We Suddenly God appears to have therefore have the duty to pray right, to give testimony that prayer is not like telephoning BUT DESPITE the nice glow for three tickets on the twentymonster of the A-bomb. But of that this thought casts, each of yard line for Saturday's game. course musings of this nature us knows deep down that men. It is not the brief fervor of a could so easily distract us from only believe what they want to hasty novena to obtain a mathe World Series and the breath believe about most things includ- terial request. It is not a scampless events taking place on ing both the Almighty Creator ering of petitioners among the saints to ascertain the most efficactous. Rather, prayer is to And the great modern confu- glorify God, to talk to Him. to sion arising from this dilemma plead for mercy. And if any

TOWARD INDUSTRIAL PEACE

- By Richard M. McKeon, S. J. Director, Le Moyne College School of Industrial Relations

Francis P. Le Buffe, S.J., and James V. Hayes brought forth their book "The American Phillosophy of Eaw" (Crusader Press) as conclusive

proof. Father Le Buffe is a Fr. McKeon former regent of the Fordham University School of Law and ber of the New York Bar.

In this new edition of their Supreme Court. former work called "Jurisprudence" the authors have

Have we a traditional philiexcellent book, documented with osophy of law in our nation? cases to illustrate the principles from such documents as the The answer is yes, and in 1947 involved, clarifies many obscure points and offers a logical argu-American philosophy of law.

> THE FIRST chapter discusses the foundation and bulwark of the philosophy of law as "the science that inventigates the nature, origin and levelopment, of law, tracing law back to its ultimate foundations."

Then follows a position of the nature of law and of the natural law itself. Reference is made writer of national fame and a to Justice Holmes as a defender the appendix there is a severe to marriage and its import on Mr. Hayes is a prominent mem criticism of the juristic philosophy of the late justice of the society are outlined concisely.

rendered a most timely service through all history proclaiming its investigation of the nature to our legal profession and to the natural law is eloquently told of human society is set forth Americans interested in main- in the chapter on historical aftaining the sound principles of firmations. Though in the past our constitutional government, century many bagic truths of origin of law. What is the For in the present generation that law seem to have been dis. state? What are its ends? allen idealogies and false phil carded we discover sound reason. What are its proper functions? esophies of law have been for hope in present-day affirma. What are the limits to civil presched to our people. This tions of the natural law.

Have We an American Philosophy of Law?

constitutions of Portugal and Ireland and the various bills ment that there is only one true of rights prepared for the Umited Nations without realizhar that once more are people looking to the natural law as

their human rights. STUDENTS OF social probflems and industrial relations will find a wealth of fundamental principles in the discussion on how civil law is limited by natural rights. The right to of the positivist school and in private property, to a just wage and to strike, as well as the right

"Whence does civil authority come?" The answer to this THE VOICE of mankind most important question with he an exposition of the genetic

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Brst was I three fairly