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TOWARD INDUSTRIAL PEACE

Some of the Causes of Chronic Unemployment

By Richard M. McKeon, S. J.

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Unemployment is not a result of the inexorable law of economics. It is a result of human... New products displace old ones. Production efficiency, lower prices, and good salesmanship may slow the rate of... Many factories have moved to new sites where cheaper power or labor has been made available... Lower taxes also enter into this migration. But what of the workers who cannot move without great loss to themselves? Today alert Chambers of Commerce and special foundations have brought in new factories and products to keep the community secure and stable.

WOMAN'S VIEWPOINT

Death Only a Sleep? The Rub's in the Dreaming

By Marie Weidman

It seems as if thoughts on death leave people cold in direct proportion to the heat and ardor with which such thoughts are presented... AND THE LITTLE faith these men do possess seems to enable them to believe in that world-weariest of cliches that the future will take care of itself, that whatever Being does exist outside our ken would not "let them down"...

Editorials

A Century in the Service of Christ True Communism—Communion of Saints Render Unto Caesar—And to God

By Mgr. William M. Hart

Centenary in Elmira

Not alone the people and priests of SS. Peter and Paul's Church, but all the Catholics of Elmira are to be congratulated on the happy centenary celebration of last Sunday. It was a real commemorative day for religion. It marked one hundred years since the establishment of the first parish in Elmira. It gave honorable testimony to all the good wrought by religion in the hearts and minds of many generations of Catholic men and women during that period. It gave praise to God for the manifold blessings that have fallen on the people of SS. Peter and Paul, on their pastors, on their parish. Now for the work ahead in this second century of parish life now opening, SS. Peter and Paul's is not now the only parish in Elmira. Daughter parishes are on every side, bringing to eight the number of churches now serving the faithful of a growing city. Constantly the congregation has numbered yearly increments, so that one parish could no longer serve their needs. Cutting off of these new churches has not taken away from the "mother Church," rather it has left it with new strength to minister to its people.

The Communism That Counts

Words that deserve a better fate have been seized upon to decorate pagan causes not worthy of them. Communism is one of these words. Today it means all that is anti-Christ, anti-religious, anti-faith, anti-God, anti-man. There was a time when it could be used and was used for things that are true and right. There was a communism in the early Church, when Christians held all things in common for the love of God and the brethren. There has been all down the years from the time of Christ a communism based on faith in every type of the religious and community life. Men and women have lived in their convents and monasteries the common life that glorifies the chastity and obedience and evangelical poverty of consecrated souls. Religion has respected their free will—subjected now to lawful superiors, never surrendered to dictators. Religion has glorified their free will as an offering freely laid on the altar of Jesus Christ.

The Top of My Mind

Just What Do We Mean When We Speak of 'Christians'?

By Gretta Palmer

Outside of the tortured vocabulary of the Marxists it would be hard to find a more widely used and grasped phrase than "Christianity" which has gained a curious ascendancy in religious writing today. It is ugly. It lacks precision. Yet our periodicals are more and more frequently peppered with references to something called "the Judeo-Christian tradition." Just what in heaven's name do these words really mean? And do they carry to a Catholic mind the same meaning that they will convey to those outside the Faith?

Hypocrites

A strong term—hypocrites! It has its use only on special occasions: it is not an everyday word. When it is used by Christ, it hits with a strong impact those addressed. Its implications are many, its meaning unmistakable. It connotes dishonesty, deceit, shamming, pretense. You hypocrites! Here were proud men, men of professed culture and standing in the community. Yet Christ called them hypocrites! Students of the ways of the Pharisees, disciples of a leading group among the Jews; and also certain Herodians, who were inclined to favor the creature of the Roman Emperor then ruling over Jerusalem. Men high in civil life, men likewise of important position in the religious life of the community. Quietly, secretly, insidiously the Pharisees planned to destroy the confidence the ordinary man had in Christ. They planned to make Him odious to the followers of the Roman governor. A peaceful, a seemingly respectable approach—an acknowledgement of His standing as a true teacher, of His accepted dignity as one who taught the word of God fearlessly.

LIFT UP YOUR HEARTS

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

To all intents and purposes, the Cardinal is dead. And yet, little by little, as his story is becoming known, it stirs the consciences of millions of people and awakens deep in them a true sense of history. For they know that they have witnessed a man playing one of the major roles in the crimson-rod role of the martyr—in that miserable and lofty tragedy, The Redemption of Man, which we call "history."



The quotation is from Clara Booth Luce's review of Bela Fabian's life of Cardinal Mindszenty in the excellent monthly magazine Plain Talk for October. To put the matter otherwise, no matter how much good the doomed Cardinal did while alive he will do even more when they have finally killed him. Was it Voltaire who gave the advice to a would-be founder of a new religion: "Go get yourself crucified and rise again, then you will succeed"?

YOU MIGHT imagine that by this time Mindszenty would be forgotten. Though not dead, he is buried alive. But Mindszenty is most decidedly not out of mind. Bela Fabian's recently published biography of him is only one evidence among many that the man whom the Communists have imprisoned, tortured, drugged, and whom they are at this moment slowly starving and perhaps poisoning, is better known in all the world than he was before the murderers contrived what they thought would be his extermination. The nearest parallel to his case is that of St. Thomas of Canterbury. "Will no man ride me of that impudent priest!" exclaimed King Henry II. Whether he meant what he said or was merely giving way to a burst of impatience the

Buried Alive—But the Cardinal Doesn't Die

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

As WITH the English Archbishop in the twelfth century, so with the Hungarian Cardinal in the twentieth. His grave will be visited the prison in which he is now enduring torture will be preserved as a shrine; men will come from far lands to kiss the stones in his walls. Meanwhile the mummified, varnished cadaver of Lenin in front of the Kremlin will be blasted out of its sarcophagus, the bits of it blown about and finally swept up with other debris of the streets. The martyrs live but those who killed the martyrs will be forgotten were it not that their immortality is borrowed from association with their victims. No reader of this column, nor its writer, nor anyone knows where Pontius Pilate is buried. We would never have heard of him unless his name were in the creed to be said at our prayers and sung in our churches. Strange kind of immortality! You kill a man to get rid of him. He lives again and makes you live again simply because you killed him.

I HAD MET Mr. Fabian, a member of the Hungarian cabinet which was ousted when the Communists came into Budapest. Some of the material in his book I had heard from his own lips before it was published or permitted to be used. Together with him I had met Monsignor Varga, who had been president of Hungary and Laslo Boras, former editor of Hungarian paper in New York which was taken over by Hungarian-American fascists. A Hungarian-American in Mindszenty could have met Mr. Fabian or Monsignor Varga or Mr. Boras in New York. Mrs. Eleanor Roosevelt didn't bother to do what they took to be the king's command. They brutally slaughtered the Archbishop in the sanctuary at Canterbury. That was the end of him. No, not the end but the beginning. All through the Middle Ages pilgrims flocked to the shrine of St. Thomas from all over the world. But the lady columnist didn't take the precautions that are a matter of course with all but the most unprincipled newspapermen. She could have discovered, at the expenditure of a nickel phone call or a three-cent postage stamp, that Mr. Fabian is a Jew and that he was to relate in his book, as an intimate friend of Mindszenty, that the Cardinal was a consistent benefactor of the Jews. She could easily have found out that the Cardinal had suffered first at the hands of the Nazis much of what he was later to endure from the Communists. THE DEAR lady must have been rushing for a plane, dashing off to give a lecture at a status or attending to some other of her incessant multitudinous activities. So she put the libelous information on paper and let it go out to millions of readers who would presume that she had taken the customary precautions before releasing a piece of harmful news. BUT THESE things will be rectified. Mr. Fabian's book is being read by thousands. The motion picture of the Cardinal's life will soon be released. Mr. Focusing in his "Hollywood in Moscow" column for October 8, wrote of "Guilty of Treason" made in calm defiance of many obstacles set up by Communist calumnies, was completed in record time. Director Felix Feist, a Jew, tells me he read several books on Mindszenty. They all prove that the Cardinal, far from being anti-Semitic as the Communies have suggested, risked his life to aid persecuted Jews during the Nazi occupation. In the end the truth will out. Mindszenty, though he dies, will live.

Catholicism Today

There is a Catholic tradition and there are dozens of Protestant traditions ranging from the Puritanism of Boston's Back Bay to the Christian Scientists' quarrel with the medical societies. There is the traditional pacifism of the Quakers and the traditional scruple against buttons of the Pennsylvania Amish. When we lump these various sects together under the term of "Christianity" and then try to smudge the Church under one of the flags, we are simply distorting the facts of theology. CERTAINLY A residue of truth remains in most of the heretical churches of our time, but it is not the same truth in this denomination as in that. Some Protestant sects have preserved many of the Catholic values; others very few. But when we speak of them as sharing the "Christian tradition" we are approving a great deal more than their humanly good lives. We are tacitly sanctioning their beliefs—their undogmatic dogmas—their unorthodox theism—their intellectually preposterous interpretation of what the Gospels mean. That is exactly what non-Catholics intend to do when they make use of the phrase "Judeo-Christian tradition." For it is the Protestant premise that each man must act as his own private theologian, discovering a "truth" which may not be true for anyone but him. To men with such a viewpoint, the "Christian tradition" has some meaning. It means that everyone will search the same Bible as a source for a number of widely differing religions. CATHOLICS TODAY need not be set apart from our society by moral judgment of our neighbors, or by a refusal to associate with them; but we are most uncompromisingly set apart from all the other "Christians" by our belief in the Mystical Body of Christ. We are most relentlessly set apart from all the rest by the validity of our sacraments. There may be a thing properly called the "Judeo-Christian tradition" in the world today. But if there is, it is not a Catholic tradition: it is a tradition of license and false tolerance which has led post-Reformation man to the tragic Impasse of confused disbelief in which he finds himself today.

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