WOMAN'S VIEWPOINT

an tally rangett

ng. This ab

serbing group

the corner.

prove Interest.

By Marie Weidman

The most fascinating parlor sense of humor is becoming rather with cheesines, checkers not poker eardonic, cruel and hopeless-ly tymical. The sad, the insidequale, the west, the stupid in A ips — any a umbar sen blay and no a ha usapa seriped together into wry con-certions which pass for sophis-Monted, just rightfully elever score, although

by the purveyors of slick news barbs of cold disinterest. aubtle blow by Marie Westman pilit Now one unfurny radio dinay mish being gilb on behalf difficult to push saide the usually

memberment of some absent of somehody's cheese company insistant, sibilant, inviting words riend whose vagaries, attitudes, tusband and bats seem in vital la emough; one set of Peter Arinoistant, sibilant, inviting words, including the ministant, sibilant, inviting words, including the ministant, sibilant, inviting words, including the model of the ministant, sibilant, inviting words, including words, inviting words, including wo read of oritical exposition. And if you happen not to ient Friend, you are in no way days. Let us also be thankful disqualified from participating; for only one Thurber. had falk right on. Who ever

he propelled days, plain old gos is not lack of wit, perhaps (al pause and give thought is may be acculing a new look though that may be attributed). (seme old sound, though). Some but simply not being present is:

nowadays is not necessarily this day and age. unny, a whole new philosophy If you MUST scintillate at of the risible is being developed. Thre radio gas nien who out of limity describing some fairty: theretaelves consections and explorable who has been their polyne by with our metional. of Front own whimmen or your

Is Our Latest Parlor Game

yourself a truly phenomenal

Poor Freida, Absent friend,

social success.

It may be passe to recall that Charity embraces a whole fine flock of meanings, only one of which involves the actual dispersal of goods to the poor; nor is philanthropy precisely Charity is rather a neon-lit third cous-As a result many of us see fit in to what St. Paul had in mind. to entomize our neighbor in the It is part of that virtue, however, Mitte sharp, sleek and satirical to spike a fanciful anecdote on thes so much sought after today poor old Absent Friend with

> BUT THEN it is so terribly cient struggle between the spirit and ole' debbil' flesh.

of us, aware of his human dig translated into daily life, color- vital to society, who has not fell All the dear hearts and gentle ing our opinions and outlook, deep satisfaction in the words gold probably convene comfort. St. Paul's sounding brass and of Old Voucher Face what a tinking cymbols. Why brilliant man to work for ugh a convene to the control of th phone booth at O'Fagan's around repartee and sprightly conversa- each other about each other is tion should have to consist chief- such a universal business and ly of rapler thrusts at our fellow. Charity covers such a multitude THE EVERYTHING else these men - whose main disadvantage of angles that we must certainly

> Let's not think that the significant whispers on Absent Priend come only from the women gathered over a trapot. Hurting, stabbing remarks also dinmer, leave your neighbors | have their masculine sources as well. While the clever and the exuel are not synonomous. hala - you may find | we frequently make them so.

Editorials

The End Does Not Justify Murder What Joy To Be Able To Do Our Part We Must Continue To Earn Freedom By Magr. William M. Hart.

Common Sense In All Ages

What all men at all times in all places have thought on subjects of prime importance has been universally eredited as true. The practice is based on a true estimate of the intelligence of man, reflecting accurately the impact of mind on things knowabie. Men of old were intelligent, men of the medieval days were intelligent, men of today are intelligent. No man has any right nor any reason for discounting the thinking ability of his fellows of today or of any other time.

The pride of men of today who would set aside all the wisdom of the ages prompts as to a restatement of the age-old axiom. The followers of the modern murder society known as The Euthanisia Society of America are utterfy impatient with those who would view with respect the verdict of the ages that murder is a crime. Medieval thinkers were unintelligent, were actually religious, mixed up their idea of the malice of murder with their belief in God! What an abuse for modern man to give any credence or respect to such middle-age doctrinaires! Imagine Thomas Aquinas or Albert the Great making a pronouncement on any moral or civic question!

Note the about-face of these modern pagens: how gleefully and wildly they accused Catholic thinkers on a portable microphones interromorals of making the end justify the means. They charged us, and falsely, with changing our moral principles to fit every new good purpose to be served. Catholic morals do not change; what was wrong in the past is still wrong; nothing can make it right. But the shoe is now on the other foot murder becomes moral because it is done to release some one from suffering.

From the beginning, all through the years of time and until time shall be no more, the clear mandate of the natural law remains: "Thou shalt not kill!" To Moses on Sinai God gave as the fifth of His divine Commandments the same law: "Thou shalt not kill!"

Life comes from God, life belongs to God. No alleged cause, no pretext, no bonigh desire to relieve suffering, can ever give man dominion over life. Let us follow the verdict of the common sense of men in every age; let us follow the teaching of nature; let us follow the supernaturally-revealed law of Almighty God: "Thou shalt not

Giving To God

This time of year finds Pastors making an account of the financial management of their parishes. With the other trustees of the parish, they submit to the auditors their record for the year of receipts and expenses. Gladly they thank their people for the generous way in which they have given needed support to church and school, to the care of the orphan and the aged, the sick and the afflicted. Well may they praise their congregations for giving back to God part of what God has given to them.

Giving to God! What a privilege for the man of faith. What a joy to follow the Apostolic injunction of setting aside each Sunday a fair proportion of our possessions to carry on the works so dear to the Lord - the works of Conversely, too, because each religion and charity and education!

THIS DOLEFUL humor, then, nity, thinks his views are pretty Free Americans Give To God

God's blessing has made and kept us a free nation. of excommuni-No dictator to tell us we can not give. No pagan usurper cation on prinof human rights to hinder our desire to give to God. President and legislators and governors and lesser officials all cooperate with us in our exercise of the American right to give to God.

Free Americans! How clearly we see the blessing of liberty that is our mahenable possession! Especially when we contrast it with the slavery of so many millions of religious people who are oppressed by the pagan will and the diabolic power of the usurper.

May God's blessing continue to be on our American people, who rejoice to give back to God some of the money Pius XI's condemnation of lai-God has enabled them to earn. They are happy to be partners with God in ministering to religion, to charity. to the training of the young.

State Of The Country

President Truman has given through the Congress to the people of the United States a report on the state of the Union. It has pointed out our resources, our obligations. our present condition, our prospects for still greater prosperity True Americans will always thank God for the good things He has given us. True citizens will unite their prayers with every effort they make to better production, to increase the national welfare.

responsibility. Every citizen in his love for America, in his desire to use to best advantage its resources, in his ambition to improve its holdings by better production, will act as one whom God has blessed, as one whom God inspires daily for patriotic service. God bless the world! God bless America!

Many Will Come

Not the most palatable prediction to make to the chosen people. Great crowds of them, of members of the Jewish nation, followed Jesus when He came down from the mountain. They beheld the cure of the leper who sought healing from Christ. They witnessed the approach to Christ of the Roman Centurion; his prayer for an afflicted servant; his objection to Jesus journeying to his house to work a cure He could work by saying only a word then and there. Then Christ's exclamation of admiration at the faith of this stranger: "I have not found

so great faith in Israel." Not a palatable prediction! Christ spoke before members of His own nation; Jesus spoke with full knowledge of the unfaith of many of thern, of the refusal to receive Him as their Saviour. Jesus predicted man will come to enter into the rewards of heaven along with Abraham and Isaac and Jacob, while the children of the Kingdom, the Jewish people chosen of old, would be put

We are chosen ones of God, we are today the precome ini-

LIFT UP YOUR HEARTS

Popular Vote Can't Determine Moral Issue in Mercy-Killing

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

The New Hampahire doctor established in regard to the who purposely caused the death course to be followed in cases of a patient incurably siek of of incurable disease.

cancer says he "had no malice in his heart." neighbors pro in ciaim him "a wonder ful man." More Hippocrates. than 600 "registered voters' of his home town, Candia,

tion.

Pr. Gillio expressed 'continued faith" in him. Two hundred persons in Golfstown signed a petition urging the grand jury to ignore the case against him. Other petitions acted with so pure a motive.

Newspaper columnists and radio commentators were divided on the question of the morality of "mercy killings," but not as few of them saw no harm in it. Inquiring reporters carrying gated passers-by on their opin ion on the the ethics of the case. and transmitted whatever was said to radio audiences.

CORRESPONDENCE columns of voices. in the papers gave space to discussion pro and contra. Conver sations on the subject continued at dinner tables, at bars, over bridge tables. Questions were flung at platform lecturers. Forums took up the debate The Euthanasia Society of about friends and neighbors of America, Inc." announced that it would promote legislation in for his character, there are at New Hampshire "to make legal least two failacles. what is already moral" And so on and so on and so on

Readers will recall that the same sort of agitation occurs periodically, dies down, flares up again, seems to die but la always resuscitated.

"enlightened" attitude must be recognized.

PERHAPS WE should interject at this point the remark that the so-called taboo is really a respectable tradition and that it has been in force since Hippocraces in c. 370 B.C. and indeed since Mases, 12 centuries before

--- It is at once Jewish, pagam and Christian. It has its roots in the oldest convictions of the haman race, to say nothing of its being of divine revela-

That might seem to settle the matter; antiquity and universawere circulated (and presumably lity used to be considered criteria signed) in Manchester and Deer, of truth. But nowacays we are field. One of the two brothers in the midst of an all out revoluof the patient whose death was tion til has been aptly called hastened said he could not find The Revolution of Nihilism"? it in his heart to condemn a doc and the fact that a law has been tor who was so good and who hitherto accepted as just by all peoples in all times is held by the revolutionists . , he sufficient reason for its repudiation. The modern mind is restless and rebellious.

> during the present discussion? is that morality is not to be-Good and bud, right and

wrong, true and false are not to be determined by the vote even of enrolled, registered. tax-paying citizens. Underlying the news items

the doctor who stood sponsor THE FIRST fallacy is that if

man is habitually good, he cannot be momentarily bad, that if he has built up a generally excellent reputation, he thereby acquires immunity to blame if in some specific case he breaks The fact that the problem the law; that everything done by seems never to be solved, but a good man is good; that what God has been against Euthana recurs endlessly, is taken by the would be a crime for a quack is advocates of euthanasia as proof neither a crime nor a sin for one that the ancient "taboo" is out reputed medical school. That falmoded and that a new and more lacy needs only to be stated to be

The other fallney is not so. easily detected, at least by a democracy. We have seen it the attitude of dictatorial countries, but we seem to be unaware of its presence here at house.

There used to be a song (or was it a play or a book or a mere siogan? Forty million Frenchmen cant be wrong" Whether Frenchmen have some special charisma that seeps them always right, I don't know But have seen 80 million Ger mans wrong under Hitler 40 million I'alians wrong with Mussolini, and now it would seem that some 500 million Russians. Czechosłovakians, Yugoslava, Hungarians Bulgarians and Chinese have gone wrong with

Even in a democracy the multitudes can be wrong in fact, if the rule of the majority is a principle of democratic government, democracy is more limbie to be wrong than autocracy.

SO IT doesn't really matter if the majority of the citizens of THE ONE point I should like Candia or Goffstown or Manto emphasize if have not seen chester or Deerfield vote for it mentioned in the newspapers enthanasia. That doesn't make euthanasia moral in those towns or even in New Hampshire made or unmade by public agita. I nder the influence of hysteria. tion, by a show of hands, a or passion or sentiment or of counting of noses, or a raising what is taken to be humanitar ianism, any electorate can go wrong - wilness Prohibition Or Fascism. Or Nazism. Or Communism

When it comes to a matter not of law but of morality, popular vote has nothing to say about it. Majorities in various places at different times would probably vote to make adultery moral, or birth control, or divorce. In Sodom they seemed to think sodomy all

But nothing is right good moral unless is coincides with the mind of God. The mind of God, and up to the present moment, the law of civilized nations based upon the mind of

Sentimentalists may change the law But God doesn't change. Nor His mind. Nor His law.

THE TOP OF MY MIND

An Ancient Tug of War -Caesar's Values Versus God's

State have continued, now for almost twenty cen Popes

have used the sharp rebuke ces, when the civil power had become too big for its

boxots. Warn. ings to the Gretta Palmer faithful that they must not for get where their first loyalties lie have been issued through the vears, from Our Lord's injunction that we render unto Caesar only what is Caesar's, to Pope cism in 1925.

In every country of the world; today, with the exception of the tiny state of the Vatican, twin thrones have been erected. The citizen must assent to the laws of his land, whether they are designed to forward his progress as a Christian or as is comare indifferent to this moner

Innumerable decisions which he makes as a citizezn are made in a frame of values which are not religious values yet have come to carry with them an aura of "right" and "wrong," of "good" and "bad." man mind of two systems of most never meet, may spell the house divided against itself, which cannot stand.

Yet most men who think at all, through most of the Christian world, suffer from this tugof war within themselves. Caesar's values pull againt those of God and His Church.

CONSIDER, for instance, some of the things that we assume because we are Americans. We take it as a first principle that democracy is the highest form of government. And perhaps if is: but on this matter the Church has never spoken, has never recognized the superior morality of this one form of government. Can we then, as Catholics, state that "Democracy is the highest form of government with any strong degree of moral conviction . . . with such a cer tainty, say, as we should feel in

Hardly. We are warned that we must not consider as sins acts which the Church has never judged no district we are not to clut-

saying "Human slavery is wil"!

By Gretta Palmer -Debates as to the proper re- account of things we find unst- "decent" city government outlaw personalities, if they do not

involve a breach of any procesi law When we offend the conventions of our group, out of simple, human preference for something different, we may be guilty of nothing worse than a refreshing independence of thought. THE FORMS that a civil government may take . . the types-

of economic life that men may elect . . . are very often of this morally neutral kind. The Church has indeed, spoken out against some real social ills. She condemns the abuses involved in capitalism, she disapproves of turning over to state control forms of socialism.

of political and economic life crusades lightly she has not formally discussed. In these areas, then, there is no clear basis for a moral judgement-so far, at least, as any Catholic is concerned,

to allow lotteries? Does a Bischops of the Church.

If we believe any of these

things, we believe them because we are Americans and have picked up the moral Judgments of our society we do not believe them be cause we are Catholics, or be cause any real moral decision In their favor has been made. They are merely preferences. motions picked from the environment in which we live Catholics in other countries may not sympathize with any of them . yet many of these milen Catholics may have a higher sense of moral values

than our own.

WE CATHOLICS may surely work that can be done effective work as citizens, to see that as ly if kept in private hands; she many people as possible share has very clearly opposed Com coar own idea of how this social munism and all the Marxist problem or that economic evil can best be solved; but we had But there are many matters better remember to take these

We will be wise if we are constantly aware that our pet, political contest is rarely one im which Legions of Angels are plugging for the victory of the candidate we like.

, Is it "just" that all citizens be A great deal of moral indignataxed to support the public schools tion is expended in the temporal whether they use them or not? comtests as to how America can Is it "right" that there shall be best be governed. Perhaps it The existence in the same hu. no censorship of published mat would be wiser to save this ter regardless of its falsity? Is energy for problems in which moral judgement, which at it "good" to have complete aca. the issue has been shown to be demic freedom? Is is "immoral" a certifiedly moral one by the



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TOWARD

INDUSTRIAL PEACE By Richard M. McKeon, S. J.

now because what we laugh at one of the minor puzzlements of

old age. Time marches on. If. he were alive

of anyway to St. Paul's

wonderful honuly on Charlis?

today, what a wealth of ma-terial would be at hand for discussion. For America hax its old age arobiems and various solu-

porse are being for Modives tried in 1940 there were over 2000,000 persons or about one pension of \$26 will be increased that life. In our present day eventh of the population over seventy per cent or to \$44. Per economy this supposes an oppor-elaty two years of ege. Modern sons covered by the old-age or limity to earn a decent living. medicine has advanced the span survivors insurance are to be. This calls for a just living wage. of life. But, sad to say, birth come eligible for disability bene-control has given the nation less lits. In 1950 both employer and

sances one before he ordin he two per cent.

Any Chouring age. There is constart competition from younger.

Sometimes or accident of about the difference

Director, Le Mayne College School of Industrial Relations About two thousand years ago; OUR SOCIAL Security Act of those over sixty-five simply behe famous Roman crator, Ch 1035 was one answer to old-age-cause they are in need.

There are legislative propossis to increase the number covered by the act from 35,000. 100 to 44,000,000.

sevently per cent or to \$44. Perer children employee will contribute one and security for old-age. With that Old people are forced out of what per cent on the employees security to liberty and safe. market in many in wages and in 1902 the rate will respect. Each citizen is a child

> about the difference between old. fore our eyes as we plan to ellm are maintance and oldage assist. Inate economic and social hardance. In the first the benefits ships for our older citizens. are paid because the worker was Far a wise judge has rebased on the benefits are marked: Rethresent imples inguesis of work in covered em- power must originate in the ployment. The benefits are paid person whose status is to be whether on not he is in need, changed. Children are put to Charge assetunce is paid to bed in sails reduct

America is Facing the Problem of the Aged

ctro wrote on the problems of dependency. It provided a cer But are millions of people to all are. Time taln income for retired workers, be forbidden from making a con-In 1939 the act was amended to tribution to the national producgive protection to the wife and tion simply because they have leperadent children. Thus the reached the age of sixty-five family, the basic unit of society, Many of these are able and willwith all its proper associations ing to work. It is a false econor the care of children is kept only to consider these men and loget her.

The present average monthly our death. And so this includes

SOMETIMES confusion arises

women as human scrap. Here is one problem which industry and the unions must face.

GOD GIVES life to man. Man. has the duty to use and conserve economy this supposes an oppor-The right of life extends to

security go liberty and self-We must keep these facts be-

The state of the Union! It is our concern, it is our

forth into the darkness outside.

destined ones of Christ, if we will come to Him. But we must come int. We must follow Christ as He comes down from the mountain; hear Him, obey Him, believe in Him. We must come to Him; we must be of the many who will

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