

A Look at Labor

The Liberal Credo

By A. C. Tuohy

There is no term more abused or at least roots has liberalism in labor circles than the word liberal. No labor leader worth his salt would confess to being anything but a liberal. Being a liberal is almost like having a new kind of religion.

A liberal, in contradiction to the reactionary, is a lover of freedom. He is an anti-totalitarian. He is pro-labor, pro-Negro, pro-poor.

The liberal fights for better labor laws, minimum wages, F. L. C. social security, better housing, improved education and countless other progressive projects.

This kind of liberal has served the country well. The American workingman owes a lot to him. Yet many of those who call themselves "liberal" are a menace to the workingman, to the home, to the Church, and even to the country. They are a menace because they have no religion or moral principles.

The confusion of the secular liberal is well manifested by the contradictory and sometimes dangerous positions he has taken on a multitude of subjects.

THE LIBERAL is the vicious foe of anti-Semitism, but is not really exercised about the current anti-Catholicism.

The liberal is most tolerant of Soviet Russia, but is contemptuous of Spain on the grounds that it is a dictatorship.

The liberal is a strong defender of secular trade unions, but advocates the abolition of Christian trade unions.

The liberal would defend to the death the civil rights of communists, but would hesitate to be caught defending a Fascist.

The liberal waxes eloquent about the immorality of racial segregation, slums, graft, but is rather inclined to favor such immoralities as euthanasia, birth control, and divorce.

The liberal is inclined to favor any kind of government legislation to promote the common welfare, except laws which would censor the flimsy output of the theatre.

The liberal favors an expanded school system, but disapproves of the Catholic school system.

The liberal wants "free speech" for everyone, but objects to the Church when it exercises its right to free speech.

If the liberal is a Christian

IF, HOWEVER, the liberal is a secularist or a materialist who recognizes no God, who adheres to no moral principles, who practices no religion, then his liberalisms will be false.

The trouble with most modern liberals is that they are irreligious and anti-Christian. If not anti-Catholic. Consequently, we find most liberals in the vanguard of social movements which violate Christian morality and the teachings of the Church.

What the country and the world needs are true Christians who will fight for the poor and the persecuted and simultaneously fight for religion and morality.

IT IS UNFORTUNATE that some Catholics feel that they must keep their liberal reputation unspiced above all else, even though it means defending a point of view which is ridiculous.

It seems tragic, for example, that a man like Philip Murray should proclaim the liberal line against the recognition of Spain by our government without at the same time asking for the withdrawal of our ambassador from Hungary.

One does not need to be a Franco sympathizer or a defender of his dictatorship to see the inconsistency of the liberal position. Yet Murray sees no inconsistency.

Catholics following the lead of the recent Popes should be liberal in social and economic matters, but they should avoid the blind wanderings of the secularists.

America, the Sign, the Communist are magazines which express liberal viewpoints and yet remain truly Catholic. The Nation and the New Republic are also considered liberal, but they care little for religion and less for the Church.

Hand book Lists All Catholic Authors

St. Louis (NC) — In recognition of present day writers whose work is stamped with Catholic religious ideas and scholarship, the Society of Living Catholic Authors has published The 1950 Handbook of Living Catholic Authors.

Catholic Award For Secular Writer



Clit Mosher of the San Francisco Examiner receives the McQuade Memorial Medal, in a San Francisco Press Club ceremony for a series of articles on alcoholism which led to the establishment of that city's clinic for alcoholics. The medal is an award of the Association of Catholic Newsmen of the Archdiocese of San Francisco, and named for the late Edward McQuade, veteran newspaperman, first president of the association. Left to right: Bob Combside, internationally-known reporter and columnist who was principal speaker; Clit Mosher; Bishop Hugh A. Donohue, Auxiliary of San Francisco and former editor of The Monitor, archdiocesan newspaper, who made the presentation; and Governor Earl Warren of California. (NC Photos)

Balancing The Books

Merton's Latest—A Biography

Thomas Merton writes up with another book. What Are These Wounds? The biography of a fifteen-year-old girl, St. Lutgarde. Fairly interesting as a personal history since its details are more or less a revelation of the life of a young girl in a convent in the Netherlands in the 12th century.



Fr. Kennedy

LITGARDE WAS born in the Flemish city of Tongres in 1132. Her mother was a noblewoman, her father a man of the middle class. An early and financially profitable marriage was arranged for her by her father but her mother recognized in her a religious vocation and urged her to enter a convent. She was received by the Benedictines at the age of 11.

Almost at once there began the visions which continued all her life. The first of these was of Christ standing for the king of men. Lutgarde was to have special devotion to His wounds, especially His pierced heart.

As a votary of the Sacred Heart, she preceded the more celebrated St. Margaret Mary by some hundreds of years.

To be devoted to the Sacred Heart, the author writes, "means to penetrate deeply, by contemplation and love, into the mystery of the love of Jesus for men. The perfection of the devotion is reached in a perfect union with Christ which conforms the heart of the saint entirely to His burning Heart. It is from the pierced side of our dying Saviour that we must seek community life, manual labor, all the graces that will enable us to grow in charity."

WHEN, IN a few years, Lutgarde was made prioress of the

author points out in an especially notable passage, the more human she became.

The great saints, he says, "are all simple... the more divine their lives are the more human they become. The more their love is supernaturalized, the more natural do they appear to us."

The author sketches in lightly the historical setting of this inspiring career. As society began to emerge from the feudal era, and mentally, and the humanism of the Renaissance waxed, Lutgarde's spirituality was a kind of herald star of the new age here it is closely considered and it is fascinating and heartening to see how, out of her inexhaustible treasury, the Church can produce a method suitable to whatever era.

I found of particular value the discussion of mysticism and the humanity of Christ. The author characterizes as "intimidating and terrible" the danger of a doctrine that would have us put Christ and His Passion out of our minds, forget Him and His saints and His Blessed Mother, cease to reflect upon the greatness and goodness of God or upon the Blessed Trinity dwelling within us, and if we receive the sacraments at all, receive them in a state of spiritual coma without recognition without love without response.

WHAT ARE THESE WOUNDS? by Thomas Merton. 191 pages. Milwaukee: Bruce, \$2.50.

Book Bits

A word of caution concerning Sholem Asch's best-selling novel, MAHV. This book is dangerous precisely because, up to a point, it is so good. The average reader would have detected rather early in "The Nazarene" the author's prejudice which makes that fictional version of the life of Our Lord extremely unreliable. But in MAHV there is evident reverence for, and even love of, Our Lady, as well as acceptance of a considerable amount of the Gospel data touching her.

For example, her virginity at the time of the conception and birth of her Son is unequivocally asserted. However, it is said that thereafter she bore other children, these the offspring of St. Joseph.

And so it goes, truth mixed with error on page after page. The presence of so much truth may mislead us into swallowing, or at least tolerating, the error. —J.A.K.

Benedictine convent, she fled the demands and distractions of that office by leaving her community and joining the Trappistines.

The book provides an excellent account of the regime, and the reasons for it, in a Trappistine convent. The life is one "of pure love for God" and the best way of fulfilling it is "always obedience, and the regular observance of the Rule."

Lutgarde's life was one of rigorous discipline. For three seven-year periods she kept a strict fast. Her sufferings were constant and culminated in her going completely blind. She advanced in prayer, and the union of her will with God's became ever more perfect. She bore the stigma of the Crucified, though in not exactly the same form as the typical stigmatic.

ALL THIS strikes us as austere, which it certainly is. It may even strike us as forbidding, repulsively austere, which it certainly is not. For, as the

Masonry Still Forbidden To Catholics

ROME (NC) — Membership in Masonic organizations of all rites remains strictly forbidden for Catholics, who should guard against attempts to depict some forms of Masonry and being no longer hostile to the Church, declares a front-page article in Osservatore Romano, Vatican City daily.

The article, entitled "The Church and Masonry," is written by the Rev. Massimo Corbo, Dominican theologian, who is a Master of the Apostolic Palace, a consultant of the Sacred Congregation of the Holy Office and theologian for the Vatican Secretariate of State.

Canonical rules regarding communication upon Catholics who join Masonic organizations, without distinction of rites, remain in full force for the article says, adding: "All Catholics should know and understand this so that they may not fall into error and may judge properly the facts in the case of those who naively believe they can be Catholics and Masons at the same time. This is impossible, in true of all Masonic rites even if some of them through chance circumstances involving persons and things declare themselves not hostile."

HISTORICALLY the name of Masonry signifies hostility to religion, the article says, and "it is not militant hostility, as in some periods, it is at least acquiescence in indifference and in this field the Church cannot enter into agreements in the sense of approving and vitiating."

The author then raises two questions: (1) "But does such a rigid attitude (on the part of the church) not fail to recognize the goodwill of some who desire recognition on the part of the ecclesiastical authority for some small sectors of Masonry which, it is said, are not hostile to religion and the Church?"

(2) "Is this rigid attitude not contrary to the spirit of adaptation which the Church has demonstrated in all periods, looking upon all in the spirit of understanding and generous charity?"

THE AUTHOR answers that this can be affirmed only by judging the matter in a light-hearted manner. "All must understand that if the Church authorities, even in part, had yielded to that tendency, what confusion would arise and what abuses would be made of this in the field of doctrine and practice. That modern tendency... found in some who would readily place Catholicism on an equal level with vacillating ideologies and social movements... is not a mark of heresy, although some are ignorant of it."

Episcopal Heresy Started In Prayers, Says New Book

By ALEXANDER CHAM

Much concern is being felt in Protestant Episcopal circles over the publication of a recent Catholic viewpoint on the official liturgy of the Anglican Church. In conjunction with the 100th Anniversary celebration of the "Book of Common Prayer" at the Old St. Paul's Church, New York, Father Paul R. Rust, published a well-sustained thesis that this Book of Common Prayer "as authorized by the Church which for a thousand years was noted for its devotion to the Holy See."

The title of this critical work is "The First of the Puritans and the Book of Common Prayer." THE AUTHOR of this interesting book sets out to prove that Cranmer and his associates adopted the means of prayer to substitute for Mass and Priesthood a bare memorial Communion Service and a non-sacramental liturgy.

With the official documentation he employed, government proclamations, Acts of Visitation, and the written remains of Archbishop Cranmer, Ridley, Hooper, and the foreign Reformers, Father Rust has been able to draw up a serious indictment against the pretended Catholicism of the Anglican Book of Common Prayer. He says that the "Book of Common Prayer" is a worthy memorial service, but that it is a Catholicism of a Protestant Episcopal type.

At least Father Rust gets down to the heart of things. It really shows that prayer undoubtedly can become the road to heresy.

(Special Bureau Service) Milwaukee, Wis., (NC) — A mammoth Family Rosary Crusade will be started on during the month of May in two Archdioceses and four Dioceses in Canada. Rev. Patrick Flynn, C.R.C., will direct the Crusade.

Neglect of Writing Arts Hurts Church, Says Reporter

MILWAUKEE, Wis. — (NC) — Removal of the "indifferent" attitude of Catholic education toward the profession of journalism was urged by Carroll Arispeid, Chicago Associated Press correspondent before the Marquette University College of Journalism.

"By profession of journalism, I do not mean only reporting and editing for daily newspapers, but include the whole technique of communicating ideas," Mr. Arispeid said. "This includes book and magazine work, public relations and publicity, the theater, screens and radio and television."

HE TOLD the Marquette students of journalism that the Church today is paying a high price for the attitude of its educators "towards the life work you have equipped. At home and abroad her enemies are reaping

The speaker declared that while Catholic education "have been looking down their noses at journalism and at those of livelihood, her enemies have not

Mr. Arispeid declared he was not a Catholic education would not be developed in such a way and would be such and gold these who write for the masses as they have the most powerful lawyers, teachers, scientists and doctors of medicine.

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FIRST! Because it's BETTER TASTING DRY. A word of caution concerning Sholem Asch's best-selling novel, MAHV. This book is dangerous precisely because, up to a point, it is so good. The average reader would have detected rather early in "The Nazarene" the author's prejudice which makes that fictional version of the life of Our Lord extremely unreliable. But in MAHV there is evident reverence for, and even love of, Our Lady, as well as acceptance of a considerable amount of the Gospel data touching her. For example, her virginity at the time of the conception and birth of her Son is unequivocally asserted. However, it is said that thereafter she bore other children, these the offspring of St. Joseph. And so it goes, truth mixed with error on page after page. The presence of so much truth may mislead us into swallowing, or at least tolerating, the error. —J.A.K. Benedictine convent, she fled the demands and distractions of that office by leaving her community and joining the Trappistines. The book provides an excellent account of the regime, and the reasons for it, in a Trappistine convent. The life is one "of pure love for God" and the best way of fulfilling it is "always obedience, and the regular observance of the Rule." Lutgarde's life was one of rigorous discipline. For three seven-year periods she kept a strict fast. Her sufferings were constant and culminated in her going completely blind. She advanced in prayer, and the union of her will with God's became ever more perfect. She bore the stigma of the Crucified, though in not exactly the same form as the typical stigmatic. ALL THIS strikes us as austere, which it certainly is. It may even strike us as forbidding, repulsively austere, which it certainly is not. For, as the

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