

A Look at Labor The Liberal Credo

By A. C. Tunney

There is no term more abused 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 contradistinction to the reactionary, is a lover of freedom. He is anti-totalitarian. He is pro-labor, pro-Negro, pro-poor.

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

This kind of liberal has served the country well. The American workman owes a debt 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.

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 greatly excited about the current anti-Catholicism.

The liberal is most tolerant of Soviet Russia, but is contemptuous of Spain in 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, alms, graft, but is rather inclined to favor such immorality 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 curtail the rights 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

Catholic Award For Secular Writer



Clint 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 Conditine, internationally known reporter and columnist who was principal speaker; Clint 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. (AP Photos)

Balancing The Books

Merton's Latest—A Biography

Thomas Merton comes up with yet another book, What Are These Wounds? the biography of a 13th-century mystic, St. Lutgarde. Fairly interesting as a personal history, since its details are meagre, it is a very interesting study in spirituality.



Fr. Kennedy

LUTGARDE WAS born in the Flemish city of Tongres in 1182. 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 13.

Almost at once there began the visions which continued all her life. The first of these was of Christ wounded for the sins 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 that love and identification with Christ which conforms the heart of the saint on fire to His burning Heart."

When, in a few years, Lutgarde was made progress of the

Book Bits

A word of caution concerning Wholen Aach's best-selling novel, MARY. This book is dangerous precisely because, up to a point, it is so good. The average reader would miss detecting either error in "The Next One" the author's prejudices which make that fiction version of the life of Our Lord extremely unreliable. But in MARY there is not only reverence for, and even love of, Our Lady, as well as acceptance of a considerable amount of the (opaque) 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.S.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 stigmata of the Crucified though in not exactly the same form as the typical stigmata.

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

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

Catholic Layman Gets Atom Post

Washington, N.Y.—Thomas E. Murray, New York architect and Catholic layman, who is a knight of St. Gregory and a knight of Malta, has been appointed a member of the Atomic Energy Commission to fill the vacancy caused by the resignation of David E. Lichtenhal.

Mr. Murray, 59, was born in Albany, but grew up in the New York metropolitan area. He has seven sons and four daughters. Two of the sons are studying for the priesthood in the Society of Jesus.

WHEN HE WAS living in the Brooklyn divorcee, he was chairman of Bishop Molloy's Committee for Catholic Charities. A 1911 engineering graduate of Yale University, he holds honorary degrees from Fordham, Georgetown and St. John's universities. He is a trustee of Manhattanville College of the Sacred Heart.

Mr. Murray holds about 200 patents in the electrical and welding fields. He was honored by the government during World War II for inventing a method of manufacturing shells that saved strategic materials. He has been president of two engineering companies and director of a number of corporations and banks.

Masonry Still Forbidden To Catholics

Membership in Masonic organizations of all rites remains strictly forbidden for Catholics who should guard against attempts to depict some form of Masonry and being no longer hostile to the Church decries a front-page article in the servatore Romano Vatican City daily.

The article, entitled "The Church and Masonry," was written by the Rev. Massimo Tardito, 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 imposing excommunication upon Catholics who join Masonic organizations, without distinction of rites, remain in full force, 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 we repeat is true of all Masonic rites even if some of them through chance circumstances involving persons and things, devalue themselves and become innocuous."

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 a quietism in indifference and in this field the Church cannot enter into agreements in the sense of approving and vouching.

The author then raises two questions: "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 hierarchy for some small sectors of Masonry, which, it is said, are not hostile to religion and the Church?"

It 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 general manner. At most, an understanding that if the church authorities even in part had yielded to that tendency, what would be the result? What would be the result of the loss of the faith of justice and practice? That modern tendencies found in some who would readily place themselves on an equal level with pagans, idolaters and sects movements. It is not a matter of expediency, although some are ignorant of it.

Episcopal Heresy Started In Prayers, Says New Book

By ALEXANDER CHASE

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 400th Anniversary (1549-1949) of the "Book of Common Prayer" an (late) Father Rev. Paul R. Rust, published a well-battered thesis that this Book of Common Prayer "de-catholicized" a 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 ceremonial Communion Service and a non-sacramental ministry.

With the official documentation he employed government proclamations, Acts of Visitation and the written remains of Archbishop, Cardinal, and Foreign Returners, Father Rust has been able to draw up a serious indictment against the pretended Catholicism of the Anglican Book of Common Prayer Mass and Priesthood which he says is the masterpiece of the pen of the author.

OF SOME import pursuant to an adverse criticism of Father Rust's book there might be mentioned the expression of a recent Episcopal apologist, the Rev. Hayard Jones who is Professor of Church History and Liturgy in the School of Theology, University of the South. His criticism of Father Rust's work, "The Prayer Book and the Priesthood" reveals the desperation being experienced over this frontal attack on the catholicity

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 Arimond, Chicago Associated Press correspondent before the Marquette University College of Journalism.

Mr. Arimond declared he does not think such situations would exist if Catholic educators had devoted as much time and trouble to teach and guide those who write for the masses as they have in mass-producing lawyers, teachers, dentists and doctors of medicine.

The speaker declared that while Catholic educators have been looking down their noses at our profession both as a path to salvation and a means of livelihood, their enemies have not

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