

Editorials

By Right Reverend Monsignor William M. Hart, P. A., V. O.

For God and Country

America takes on new hope, with the annual gift of many thousands of splendidly-equipped young men and women graduates from our high schools, colleges, universities...

But the real burden of training the young is always borne by organizations independent of the government. Religious colleges alone offer the student the fully-ordered courses that fit him to be a man of the world and also a man of God...

For God and country! Many and varied have been the baccalaureates spoken to graduates on the different levels during recent graduation celebrations. All of them have been more or less new applications of the age-old advice to be true to God and country.

Just how deep a memory of the commencement address remains with each graduate no man can say, may we not hope that the general message remains even when all the local details pass away...

For God and country! Let every graduate be better fitted to give full devotional service to God by the years of schooling. All curricula must have God in himself and in His works as their ultimate foundation...

Seventy-five Years of Priesthood

Three priests of the Congregation of the Most Holy Redeemer observed this week their Silver Jubilee of Priesthood. Among their seventy-five years of consecrated service have been given to the labor and ideals of the ministry...

Father Bowen celebrates his Silver Jubilee as the able assistant to Father Aylward at the Retreat House. His influence in this work will show itself in ever-increasing contact with our Catholic men who register for these Friday to Sunday sessions at the retreat center.

Seventy-five years of priestly service here and in other dioceses as well as in the missionary fields of Puerto Rico, mark these three Sons of St. Alphonsus as deserving the blessings of the Great High Priest, and the benison of their great Founder, St. Alphonsus...

Good Sense in Religion

The many millions in God's Church render Him rational service all through the years of their lives. Rational service is that which is based on our knowledge of God: God made us to love Him and serve Him in a rational way...

Good sense in religion: Always! Away with the nonsense of chain-prayers with the blasphemy of lying promises and unfounded threats for helping the spread of the abomination of crude and puerile parades on prayer. Let your love for God and reverence for His saints preserve in you a proper contempt for these irrational and irrelevant chain-prayers. Keep good sense in your religious practices!

Your Justice

Christ sums up in one word all that should make up a good conscience. Your justice! Righteousness is also a word for it. It includes a sincere love for God with the inclusion of a deep love for our neighbor. This on the positive side.

On the negative side, our justice should exclude all that can offend against the love of God or the love of our neighbor. There can be no exceptions in persons or in performance to our exclusion of all that is ungodly and unneighborly in our ideals and in our behaviour. Refraining from murder can never allow one to nourish deadly hatred of his neighbor. No pretended charity can justify offenses against the very virtue of charity. We can never please God by offering at His altar the gift of an unloving heart, of a heart bitter with hatred for any of our brethren. God loveth the cheerful giver, the giver whose love for God is reflected in His devoted love for his neighbor.

Justice is not just with God, but just with all men. Be on the square. Live the life of love—the life of the life of a sincere child of God. Be not a hypocrite and Pharisee, whose pretended justice is a cloak for greed and injustice, and spiritual and moral bankruptcy. Be just and relative, even in the profession of love for God. Only the lowly and sincerely loving heart can be worthy of God. May our justice be the love of God and sincere love for our neighbor.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1950, N.C.W.C. News Service.

On June 29, Feast of St. Peter, the POPE prays alone before the Altar of the Confession in St. Peter's. TRADITION DEMANDS THAT IT BE PRIVATE AND AT NIGHT BY CANDLELIGHT.

FRANCISCAN FATHER PHILIP GRIFFIN, KORKSTEAD, S. AFRICA, is qualified to do auto engineering, dynamo & electrical work, central heating, plumbing, sanitation, woodwork. He is an expert photographer, cinema technician, bookkeeper and glider pilot.

ONE OF THE WORLD'S STRANGEST, AND MOST MAGNIFICENT, MAUSOLEUMS is in St. Thomas's Church, Strasbourg, France. Depicts Marshal Maurice of Saxony DESCENDING INTO HIS TOMBS. Beautiful signpost at FLITCHAM, ENGLAND depicts the arrival of St. Felix to convert the Eastern Counties to Christianity 1500 years ago.

Guest Editorials

Rights from God

The sturdy men who started America on the path of nationhood were hardy men. They were honest men. They were religious men. They honored God. They recognized their dependence upon their Creator. That is why the work they fashioned turned out so well.

If they had the hardihood, the honesty, and the religious principles of our own founding fathers they could succeed. In their fumbling plans to form a working organization of the United Nations they manifest their lack of the sterling qualities of the early Americans.

At present the UN is making fast progress backwards in drafting an International Covenant on Human Rights. Its delegates are afraid to proclaim publicly the source of all human rights. The framers of our immortal Declaration do not suffer from this fear. Quite fearlessly they wrote that all men are created equal, that they are endowed by their Creator with certain unalienable rights.

Are the American delegates ashamed of their profession of faith in the presence of the lying Communists who deny it? Or are they succumbing to the evils of secularism that seizes the Creator's place among His creatures?

Whatever the reason they should be supplanted by honorable Americans who will not bow to the dictates of those who say in their hearts that there is no God. The Scriptures state categorically that such is the work of fools.—Cleveland University Bulletin.

Nuptial Mass

Secularism has made many inroads into Catholic life in this country. In every case it has been to the lessening of the appreciation of spiritual values and to a direct departure from the minds of the Church. Of the many instances that could be cited, none seems more lamentable in its loss to the individuals concerned or more adverse to Catholic tradition than the modern secular attitude toward the marriage ceremony. Lack of knowledge alone can adequately explain why youths trained in the Catholic faith could discard the beautiful ceremonies and special graces of marriage with a Mass for the empty trappings and petty elegance of late weddings or the doubtful prudence of a private ceremony. In this regard there has been some improvement, but every Catholic couple should be married with a Mass.—Albany Evangelist.

Look At Labor

By A. C. TUOHY

Lawyers Find a Paradise In Collective Bargaining

Cyrus Ching, head of the Federal Mediation and Conciliation Service, recently listed the most common mistakes of management in collective bargaining.

One of these mistakes is called "the haphazard selection of lawyers as negotiators." Ching, with 33 years experience in labor management relations, believes that this practice is bad particularly since "every union contract should be in simple, everyday language not the kind of lawyer language we associate with insurance policies and trust agreements, but the language of us use and understand."

Very few of us really understand how far labor lawyers have gone toward becoming elite members of management's guard. Unfortunately, trade unions are beginning to develop their own legal team.

This development has gone so far that sometimes employers and unions leave the negotiation of new contracts almost completely in the hands of lawyers. And even where lawyers merely sit in on negotiation there is a tendency to make them the final arbiters of concessions and demands.

LABOR LEADERS are beginning to see the evils involved in this practice. The president of the bakers union recently complained that the bakery operators are more and more entrusting their labor relations to "phrase-happy lawyers and negotiators... who actually do not know a mixing machine from a slicer."

Some labor leaders have agreed with their management that lawyers shall be excluded from all negotiations in the Chrysler strike, for example, many of the hundred days were spent framing legal phrases that would go into the contract.

A GREAT DEAL of the blame for the legal snarls that hold up

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Lift Up Your Heart By Rev. James M. Gillis, C. S. P.

Dear Government: Please Let Us in on the Secret

Last week we had in this column a brief consideration of the fact that not the President, not the State Department, not even Congress, but the people must decide whether or not we are to fight a third world war. Also the point was made that we, the people, cannot come to a wise decision unless we have the pertinent facts. There is reason to doubt that Washington is giving us the facts.

Reading the newspapers, I find that I am not alone in demanding that our official informants let us in on the secret of foreign policy. Walter Lippmann says: "For reasons, which are not quite clear, to me, the Administration allowed the whole vital question of the defense of Europe to be presented initially in an opaque and depressing way. It can, however, be presented quite differently by speaking more frankly."

SPEAKING OF Louis Johnson's report on our defenses, The New York Times says: "It was a day in which both the bright and the dark sides of military aid to non-Communist countries were explored, at some points quite frankly. Many questions arose which the Secretary said he would answer only behind closed doors."

Why "in some cases quite frankly"? Why not in all cases quite frankly? Granted that the Government need not answer all questions in public, could they not tell us at least whether war is near, whether we are to fight, for what specific reasons, and in what circumstances?

Also we would like to know whether we are to fight alone or whether our government has assured us of allies. In the House of Commons at Ottawa on June 5, Lester B. Pearson, Minister for External Affairs, recently returned from the London meeting of the North Atlantic Council, attempted to reassure the Canadians who "consider that they are being led into unknown adventures by someone else's foreign policy."

He said: "I can assure the House that if any member of the North Atlantic group had aggressive intentions or tried to engage in provocative diplomacy, the other members of the group would neither support nor follow that policy."

Now who is the "someone else" whose foreign policy may be leading the Canadians into "unknown adventures"? Could it be your Uncle Sam? And whom do the Canadians suspect of "aggressive intention" and "provocative diplomacy"? Again your Uncle Sam? And in what circumstances would our neighbors to the north "neither support nor follow us"? What kind of agreement, if any have we with Canada?

KARL VON WIEGAND, who has just made a 3000-mile motor tour through Western Europe, is reported in Human Events for May 31 as saying: "In the nations' capitals you hear mainly what the governments say, but in motoring through the countries you hear something of what the people think and say—and it is the people who have to do the fighting in war. None wants to fight and many tell you that they won't fight."

A friend of mine, who is quite at home in France and has a pretty good knowledge of the French mind, corroborates Mr. von Wiegand's opinion. He says: "France is overruled. May we not therefore expect from our own government some light on the question, if we go to war how sure may we be of France? And of Canada? And for that matter of Great Britain?"

The New York Times, in its weekly review of the News of the World, June 4, said: "Administration spokesmen have emphasized the fact that... there must be an understanding on the part of the people and the Congress of the responsibilities the United States has assumed and a willingness to accept them." I have underscored those words because they are in substance what I have been saying all along. The fact that such a statement needs to be made indicates that we do not know what responsibilities our government has assumed in our name.

plings upon the power of Congress to declare war." Yes, not only upon the power of the Congress, but on the power of the people who direct Congress. So, may we not be permitted to know what we are to do? The Wall Street Journal in a special article by Ray Cromley, entitled "Mr. Acheson's Scare Words," says that the Secretary of State "makes no secret of his hope that what he says will 'scare the britches' off the American people. Unless Americans are scared, and scared badly, he thinks they will just get excited for a little while and then shrug off Stalin and the cold war. The hope is that if the Secretary of State can scare the people sufficiently they will rally to his ideas and bring the necessary pressure to bear on Congress."

I venture to suggest that what the American people need is not to be "scared" but to be informed.

ALSO, WE WANT something specific. Are we to fight if Communist China moves into Formosa? Or into Indo-China? If Russia threatens Iran or makes an attempt to realize her old ambition to seize the Dardanelles, must we go to war? If the answer is that "we are the guardians of the world and that we must oppose tyranny and promote liberty anywhere and everywhere, what about Poland, Hungary, Czechoslovakia, Eastern Germany. In fine, what is our foreign policy? Do you know, dear reader? Does your congressman know? Or your senator? Does the President know? Why not ask him and all of those gentlemen? But be sure you get an answer, not a brush-off.

THE CHURCH makes use of temporal and created goods to serve her spiritual ends, to help her in her single task of saving human souls. She may cooperate with this temporal power of that, for a little while, if her own purposes are helped by such collaboration.

But the Church makes no lasting alliances with the world. The Church does not join hands with any government to murder any men and women, no matter what their beliefs or sins may be. The Church knows how to make distinctions between the Communist we love and the Communist we hate.

OUR ATTITUDE cannot be understood by men and women who confuse ideas and personalities (as modern thinkers tend to do) or who mistake the living organism of the Church for a mere organization (as most non-Catholics invariably do).

"Here," such men are wont to say, "is an institution, millions of whose members are held hostage by the Soviet. Her ecclesiastical leaders are being tor-

HE ASKED FOR IT

