

Editorials

By Rt. Rev. Mgr. Wm. M. Nash, P. A., U. G.

Pro Deo Et Patria

Our God and Country! Happy indeed, is the nation whose ruler takes this as his motto. A shining example of such a ruler...

Against God and Country! Unhappy indeed, is the country whose ruler sets this as his motto. Happy Hungary of the days of St. Stephen gives way in these dark days to unhappy Hungary in the hands of a Communist ruler who knows not God, who seeks not the welfare of his people.

The dictator is against God, against the welfare of his country. A pagan inspired by diabolic spirit, he and his cohorts strive mightily to destroy all faith in God, to bring to naught the religious power of the Catholic Church founded in Hungary by the King, St. Stephen. Priests and Bishops have been murdered by him, have been driven from their sees and parishes, persecuted, imprisoned, exiled, divorced from all connection with their flocks.

May the great St. Stephen, King and Confessor, use his intercessory power with God on high to win back to the freedom of faith the wretched victims of present-day paganism to reopen the churches and permit the clergy to return to their ministrations for the spiritual welfare of Hungary. May that unhappy country soon see the influence of St. Stephen in the return to their country of a ruler whose motto shall be "For God and Country!"

Our Seminaries

Beginning this week, our seminaries begin their service to God and Country. St. Andrew's Seminary enters on its eighteenth year of training the sons of our own families in the vocation to which God has called them. St. Bernard's Seminary continues the work it began back in 1893 of supplying the Bishop of Rochester and many other Bishops with men equipped mentally and spiritually for the dignity of the Holy Priesthood.

New priests are needed, new priests in constantly growing numbers, to meet the increasing demands of Bishops and dioceses and parishes for priests to care for old parishes and to supply new congregations. The call is now on us, and will become more urgent, to furnish hundreds of chaplains for Army and Navy. Our schools and colleges call for priest-professors and principals. The Church today needs our seminaries!

September 17 will give us the Bishop's Seminary Letter, will give us the report on last year's Seminary collection. It will make the annual appeal for support of St. Andrew's and St. Bernard's Seminaries, urging the need of larger offerings from a larger number of contributors to meet the increased costs of seminary maintenance. Gifts running to one hundred dollars can come from many diocesan patrons of our seminaries; gifts of fifty dollars, of twenty-five, of ten dollars, should not seem too large for the blessed cause they serve. Many families will consider five dollars as the minimum they will want to give.

Let September be for us Seminary Month! May it call forth our prayers for our seminaries and their professors and students! May it help us prepare a worthy contribution to the Seminary Collection!

Catholic Learning

Catholic learning must never confine itself to a small group of scholars who dedicate all their lives to the study of God's word. Such leaders must have in all the various degrees of Church membership millions of followers who strive constantly for a better knowledge of what God has taught. The Church continues every day to teach: the members of the Church continue every day to learn. At home, in school, in post-school days, every age of Catholics seeks to know God's teaching as given to His Church.

Catechetical Sunday has once more emphasized for us the importance of knowing our faith, of reviewing our Catechism, of reading Catholic papers and magazines and books, of using study and discussion clubs to improve our religious knowledge. We should be grateful to the Confraternity of Christian Doctrine, to the Sisters and Priests in school and high school and college, and to the Trinitarian Sisters, for their help in spreading the truth of Christ.

Watching Jesus

To watch Jesus can be a good thing or a bad thing. To watch Him with an open heart, in all sincerity, reverence and with a docile spirit, is a good act. To watch Him with a closed heart, determined to see only evil in His acts and words, to resist every proffered grace, to find fault with Him, is a bad act.

The Pharisees and their ruler in Sunday's Gospel watched Jesus! And Jesus took advantage of their watching to teach them a lesson in charity and humility. In charity, to warn them against setting up barriers against doing good to their ailing brethren, on some vain pretext never sanctioned by God. In humility, to teach them to start from the bottom and strive to merit a higher place by sincere service to God.

"Is it lawful to heal on the Sabbath Day?" Here it was only a poor crippled fellow-traveler who yearned for Christ to heal him. No property values were involved, no gain awaited such Sabbath-Day healing; it could easily be forbidden on the Sabbath. But to help an unfortunate animal that would be permitted without question on the Sabbath—let some Pharisee suffer! Jesus taught the watching Pharisees a lesson in brotherly love!

Pride led the Pharisees to the choicest seats at the dinner. Each one felt he was worthy of a place above his brethren. Pride in his own standing was accomplished by contempt for all others. Make room for me, all ye of lesser merit! To the Pharisee, watching and listening, Christ had a not-too-pleasing lesson. "Take the lowest place!" Behumble, see values in others that warrant for you a place higher than your merit. In matters of preference, speak not for yourselves; let others assign the respective seats.

Charity and humility! May we watch Christ in a docile spirit that will enable Him to teach us charity for our neighbor based on our love of God; that will teach us humility of spirit that may lead Him to exalt us!



A LOOK AT LABOR

Church's Labor Role Escapes Paul Blanshard

By A. C. Tuohy

There are very few sides of the Catholic Church that have been neglected by Paul Blanshard. His poison pen has managed to uncover something unkind about even the most laudable view or project sponsored under ecclesiastical auspices.

It is all the more surprising, therefore, to find that the attitude of the Church on labor escapes denunciation. As a matter of fact, Blanshard laments the fact that the Church has been consistently on the side of the angels in the labor question. He feels, however, that it won't be long before the Vatican will change our labor policy and give him material for another book.

I POINT to this glaring omission on Blanshard's part as a reminder to Catholics that the Church in the United States has been in the forefront of the American social reform movement for many years. Long before the "New Deal" and the "Fair Deal" ever appeared on the American scene, long before the C.I.O. was born, long before the A.F.L. had a truly progressive social program of its own, the Church had given the country a unique social document.

The Bishop's Program of Social Reconstruction issued by the hierarchy in 1919, became the basis for many of the gains made by American workers in the past twenty years. This program contained, among other things, the following ten principles or "commandments" for a sound social order:

- 1. Workers have the right to organized and to bargain collectively.
2. Workers have the right to a living family wage and, in addition, should have the opportunity to earn more than a living wage if they work for it. The workers' right to a decent livelihood is the first moral charge on industry.
3. Cooperative stores should be established under the ownership and management of consumers.

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4. The State should make provision for insurance against illness, invalidity, and old age. This insurance fund should be raised by a levy on industry, not on the workers.
5. The government should act to check the rising cost of living and, if necessary, to control prices.
6. The government should regulate monopolies by strict enforcement of anti-trust laws and by competition with them, if that is necessary to insure fair prices.
7. Labor ought gradually to receive greater representation in the industrial part of business management.
8. The majority of wage-

Woman's Viewpoint Liturgy of Nature Tells Of Rigors To Come

By Marie Weidman

When utterly weary of the Machiavellian Mr. Malik, columnists, commentators and all those who nibble constant in roads on man kind's equanimity, you might just as well contemplate the hazy, soft September now with us.

The present jangled state of national nerves could be soothed, possibly, by observing the quiet brooding spirit of a September day, when a few leaves, prematurely brown, begin their casual descent groundwards.

Although the katydids, their life cycles completed, die in September, the Autumn melancholy has not yet set in—only a kind of hush between the burning, young summer and the burnt, aging October.

All month we shall have those morning mists which string away when the sun, more benevolent than in August, gets out into the still very blue sky.

IN THE mellow heat you can feel tremors of regret that this bright, short month must irrevocably usher in the stern side of Autumn. The time that, though wearing a wild passion of brilliance and color, is forbidding.

Wild asters abound in the rich colors only God could envision, and acres of brown grass cover unused meadows. Right down to the last improvident, ruddy grasshopper, the countryside is full of September, ripe fruit and God.

Man, meanwhile and as usual, is busy about many things. In his city apartment pyramid he may never realize the drama of the katydids or the glory of a patch of wild asters. But he may catch the tang of the lovely month in the electric morning air, or notice the early afternoon shadows falling across the great heaps of masonry which never respond to the sun's rays except to shut them off from man.

WE, STRANGELY enough, or perhaps not strangely at all, like

earnings must become owners, at least in part, of the instruments of production.
9. The workers must return an honest day's work for an honest day's pay and must root out the desire to get a maximum of return for a minimum of service.
10. The capitalist must learn that profit making is not the basic justification of business enterprise and that there are such things as fair profits, fair interest, and fair prices.
In this "Labor Day" week it is good to recall this summary of Catholic economic teaching and to remember that the Bishops said it first.

THE TOP OF MY MIND

The Going Gets Rough For Comfortable Optimists

By Gretta Palmer

Of J. K. Huysmans, the French writer and convert, someone said: "For such a man, there was only a choice between a pistol at the temple or prostration at the foot of the Cross." Huysmans may well have been a 19th-century forerunner of the average pagan or agnostic of our day. And if history is seen in this light, ours is a wonderful day in which to be alive.

There have been times in history when a godless man could shuffle pretty comfortably through life, from a merely ceremonial baptism to a funeral in a "non-secretarian" chapel, and never have to think about his final destiny. There have been periods when it looked for a brief while, as if the natural virtues were working pretty well and "goodness" was becoming general. There have been ages when man ran the hideous danger of finding a measure of contentment in mediocrity, when it seemed sufficient to be "respectable" in order to be saved.

BUT TODAY'S events make hard stalling for the Pharisee, for the comfortable, for the placid, for the believers in "natural goodness." Today's headlines spell out blackly the one inescapable fact of man's original Sin. Even he who runs to catch a commuter's train in 1950 can hardly believe that things are rocking along pretty well, or that mankind is doing nicely on his own, without an interfering God. Nobody who is able to reason, in this violent age, can rest long in the soothing belief that man can save himself alone.

And that is, by a Catholic paradox, the most reassuring thing possible. That is why the mass of men today are far closer to Grace than their smug Victorian grandfathers who rocked along as Deists or Humanitarians. A vast leap forward towards the truth about the universe has been made by the masses in the past 50 years. Men nowadays are far more urgently aware of their true condition on this earth. And their true condition on this earth is one of desperate weakness and nakedness, alone.

THE SICK man who is too proud to admit his sickness to any doctor will probably die of his disease. The child who becomes dizzy on the roofree, and will not call for help, will probably fall. The admission of our needs is, in every area of life, a necessary prelude to our gaining help. And it is the same with spiritual man, in his urgent need for Grace to pull him through his days without moral catastrophe.

Modern man has begun to be afraid—and that is the best news that we could have of him. Modern man is finding that the soothing syrup of the optimists no longer stills his fears—and that marks the beginning of his search for a stronger tonic and a wiser Physician for his soul. Modern man—who thought he was going to tame the planets and perfect society by little games of economics or of psychiatry—has begun to know that mankind cannot control his own affairs. He is beginning to suspect that nature (especially his own nature) is out of joint—that something larger than man is needed to repair the kinks in man.

When that realization has dawned upon a generation, as it is dawning on ours, we see the first faint light of the coming Easter day. Men who

have lost hope in their own efforts have only two choices left to them; despair or hope in God. Men who have acknowledged their own incapacity for living happy, fruitful lives, have already made an Act of Contrition of the sin of pride. When that happens they either repent to themselves (like Judas) and are lost, or repent to their Lord (like Peter) and are saved.

A kind Providence has so arranged our natures that men do not often choose despair. Our bias towards hope is so strong that it is only by doing utter violence to himself that anyone can say, "The universe is doomed and I along with it." We are too healthy to embrace such thoughts for long. And so it is that the man who has despaired of himself will usually send out a cry to the God in Whom he does not believe, and will say, "I wish that You were there." That cry is always answered.

THAT CRY is very prevalent in this year. We do not find our magazines replete with smug little articles about the future, now. Nobody is exulting, during this Korean war, over the wonderful gadgets that the manufacturers will produce when it is over, as they did in 1941. Nobody is printing brave new letterheads of organizations that will fix everything in a year or two, by some ingenious redistribution of national sovereignty. Too many men have lost faith in such panaceas for shallow movements to catch on. Too many men have begun to see that modern man is more than "obsolete"; they know that he is incapable of continuing life on this planet unless he gets some help beyond himself.

Now, that is the viewpoint which, in the case of most individuals, precedes a conversion to the Faith: only when everything else has failed him will the pagan or agnostic turn, at last, to God. It is only when he has found out his own weakness that he will accept strength from Someone Else.

To live in an age when millions of men and women are making that discovery is to live in as exciting a period as has occurred since the thirteenth century, when a great upsurge of faith brought order to a chaotic world. Apostolically viewed,

the event is even more wonderful for we are living in a period whose opportunities for spreading the Faith are as great as in the first century of all, when a despairing pagan world was electrified and saved by a few happy, humble men who brought it the Good News.

Guest Editorial Secular Gospel

Many popular magazines in some respects do more harm than frankly pornographic literature. With a much wider circulation than the under-the-counter magazines, they have access to many families that would not think of subscribing to periodicals that make a specialty of lewdness. And because of their air of respectability the family magazines can do their evil work without the reader's being aware of it.

Their stories and articles might be as clean as the soap they advertise, but there are other and subtler ways of corrupting a soul than by tempting it to sin against the Sixth Commandment.

They offend principally by publicizing false standards by giving their readers a thoroughly materialistic and naturalistic set of values. Generally they do not directly support propositions contrary to faith and morality (although there are occasional serious lapses as when an article is slanted to favor artificial contraception). In some instances it may be difficult to point to a single item and charge that it is morally wrong.

Yet these magazines constantly drive home the idea that material comfort and success and natural happiness are the only desirable things in life. It is not a sin to want these things, but to want them exclusively or primarily is the besetting sin of our times. And the popular magazines, we believe, play an important part in conditioning Americans for this sin.

How can a family have the full Christian vision if its literary diet consists principally of secularistic publications? How can parents and children be thoroughly Christian if what they read is chiefly the gospel of secularism according to the popular magazines? (Cincinnati Catholic Telegraph-Register.)

STRANGE BUT TRUE Little-Known Facts for Catholics

Advertisement for 'STRANGE BUT TRUE' featuring facts about Michelangelo's Conception of St. Peter and its square, and the Calvary or Passion Cross. Includes a drawing of St. Peter and a cross.

Vertical text on the far right edge of the page, including 'U.S. Tea', 'The Going Gets Rough', 'Guest Editorial', 'Secular Gospel', 'STRANGE BUT TRUE', and 'Calvary'.