

Editorials

By

Rh. Rev. Mg. Wm. M. Hart, P. A., U. G.

All Eyes on Jesus

For 1900 years the eyes of all men have been on Jesus! Born in poverty, a babe in Bethlehem and a youth in an obscure village, native of one of the very small countries of the earth—yet all eyes in every age have been turned on Him.

His life and His work have marked Him as the Savior of Mankind. Other men in positions of worldly power and glory surrounded by all the trappings of regal standing, have come and gone—and are forgotten! Christ is more and more before the eyes of men as the years roll on.

The Pharisees watched Jesus; their action has been repeated by untold generations. Good men have had their eyes on Jesus to know Him, to know His miracles, to believe in Him, to worship Him. Men without faith have had their eyes on Him not to see Him as He is, but to know Him as He is pictured in the historical records of His life, but to see in the 1900 years of Christian influence over all the world the continued miracle of His divine power.

Men without faith brush aside the verdict of history, because if they know the history of Christ's career, they will find it hard not to accept Him as the Son of God.

All eyes on Jesus! The Pharisees were watching Him as He took food, as He dined in the home of one of them. The Pharisees were watching Him as He healed the sick man. They were watching His as He exposed the hypocrisy of their lives, as He

answered their unuttered opposition, as He corrected them in their proud choice of the first seats at table. Their invitation to dine with them went to One Whose life and work were known publicly throughout Galilee and Samaria and Judea; to One Who was a public figure, utterly unlike the false fanatical figures who rose and fell all about Him; One Who spoke as having authority, divine authority; One Who did works that only God can do.

All eyes on Jesus! On all His life, replete with saving teaching, filled with good deeds for men, marked by His clear claim to be the Son of God and by the miraculous works supporting that claim; finally, on His Resurrection from the dead—witnessed and preserved in historical writings for all men of all ages by those hundreds of honest and trustworthy witnesses of this crowning act of Christ's career.

Christ in His life, in His death, in His Resurrection and Ascension, in His Church—yes, all eyes indeed have been upon Him. Men have watched Him—good men continue to watch Him as the Invisible Head of the Church which has known Peter and Paul and the rest of the eleven as His chosen Apostles, which today knows Pius XII as His Vicar on earth and the Visible Head of His Church.

May our eyes be ever blessed with the vision of Christ as He is—no impossible figment of some pagan's imagination, but the Divine Savior of the World!

Annual Seminary Letter

In all the churches of the diocese on September 17 will be read Bishop Kearney's current appeal for seminary support. The letter will be printed in the Annual Seminary Report distributed the same day. Interested friends of the seminaries in all the parish churches will give avid attention to the appeal as read by their Pastors, will be glad to apply added time to it in its printed form.

All will sense the point stressed by the Bishop of the need for more and increased contributions to meet the total budget of St. Bernard's Seminary and of St. Andrew's new Seminary as it opens its doors for the 1950 class. Bishop Kearney feels that in every parish some may be prompted to gifts of \$100-\$50-\$10-\$5—to fit the current high cost of upkeep and to represent the increased income of the river. May every Catholic give sincere attention to this part of the Bishop's appeal.

Catholics in the Diocese always have been friends of our seminaries. They have been consistent and generous supporters of these two great schools. They have been prompted in this by their sublime Catholic faith, their loyal desire to follow Bishop McQuaid and his successors in maintaining at top efficiency these training schools for priests, their glowing love for the Priesthood of Jesus Christ and for the new increments each succeeding year brings to it in the newly ordained.

A Spiritual Investment

They have known new blessings from God for their generous gifts. They anticipate new returns on their investment in the prayers of the student body, in the merits of their work and sacrifice, in the blessings of priestly careers they have made possible.

They have had great comfort in the thought that deceased loved ones in whose memory gifts have been made, have been soothed and aided in Purgatory, by the dedicated orisons of the greatest army of patrons one can have—the ones called of God to leave home and parents to dwell in the House of the Lord and to keep close to God by prayer and meditation and study. All who support our seminaries by their annual gift to the Seminary Collection become Benefactors of the Seminaries—are listed for a never-ending share in the prayers and good works of these friends of the Lord.

As we make our own the contents of the Seminary Letter, as we prepare to make our 1950 Seminary Gift a true source of help to Bishop Kearney in his administration of St. Bernard's and St. Andrew's, we receive the

Seminary Envelope to take home—to remind us all through the week of how much the seminaries need us and our support, of how much the Lord expects us to give, of how much our own souls and those of our loved ones need the blessings that will come from this religious act.

Most Deserving Cause

Thus does our Bishop describe the Annual Appeal for our Seminaries! The most deserving cause of the year! Note how the enemies of the Church, the men who hate God and His Church, go about to deprive the Church of its sacrifice and the people of their faith—by closing down the seminaries. A generation or two of empty seminaries, violated shrines of learning, and a decimated clergy—and their diabolical purpose is near accomplishment.

The Most Deserving cause of the year! Catholics give loyal support to every Church project—ordinary and special appeals are with us constantly. Most important and most deserving is the Appeal for Our Seminaries. The present prosperity of the Church, its future growth, the education and sanctification of its children—all depend on the power of Christ as shown in ever-new additions of His Priests to the ranks of His chosen ones—to care for new parishes, to take the place of their elders retired by sickness and age, or called by Christ to His eternal Kingdom.

Show by your Seminary Gift on September 24 that you realize the truth of Bishop Kearney's description of the Seminary Collection—the Most Deserving Cause of the Year!

Seminaries in Your Will

Your 1950 Seminary Report records gifts and legacies made to the seminaries up to September 1, 1950, covering a full year. Generous and thoughtful Catholics have named the Seminaries for legacies of \$2,000, \$1,000, and lesser amounts. No one making a Last Will should hold back because he feels his gift might be small. God has blessed all of us, particularly through the work of His priests; God will reward all who in their Last Will or by a gift during life show their love and interest for our Seminaries.

The fourth page of the Annual Seminary Report will help you know how to help the Seminaries by your gift or legacy. Note the legal title you should use in designating your beneficiary: "St. Bernard's Seminary for the Ecclesiastical Students of the Diocese of Rochester." As you plan to leave the world at the call of Christ the Redeemer, be sure to include in your Last Will a legacy for God's Priesthood.

Guest Editorials

Gambling and Rackets

Current investigations into the association of crime and the gambling rackets—half-hearted though they may be—indicate quite clearly that the gambling syndicates are beyond doubt a very big business. When one syndicate does a \$34,500,000 business in a year, we can get some small idea of how much money is poured down the gambling rathole in this country in a single year.

We do not have any magic cure-all for the situation, but two facts emerge for courageous consideration: Big-scale gambling would be impossible, first, if it were not aided and abetted by corrupt political and police protection; and secondly, were it not supported financially by millions of conscientious dupes who are so stupid as to think that the professional gamblers are going to let their supporters get rich quickly by investing in an even share of the money.

The record of the gambling rackets is so filled with tales of political and police corruption that it is hard to believe that the most naive person could be so stupid as to invest his hard-earned money on

From Other Papers

wretched their home, there always seems to be available enough money to throw away to the nearest number-writer, the horse-race bookies, or anyone who offers them a chance to win a lot of money—which always goes to someone else, more than often to the gambling czar and his henchmen, who wouldn't give anyone an even break to win anything.

The whole business has been going on for a very long time. No doubt it will continue for a long time. But how long can the vast American public continue to be so naive as to think that the gambling overlords are going to be fairly god-fathers and let anyone but themselves profit from the whole sordid business? How can supposedly intelligent Americans be such utter and complete victims of the gambling rackets? When they stop pumping their dollars in the coffers of the racketeers—only then will the gambling rackets vanish.

—Philadelphia Standard & Times
The family is more sacred than the state—Pope Pius XI.

Nothing does more harm to the progress of Christianity and is more against its spirit than race prejudice among Christians. There is nothing more widely spread in the Christian world—Jacques Maritain.

Losing Face



WOMAN'S VIEWPOINT

Discipline and Dogma; Sympathy To Mr. Russell

By MARIE WEIDMAN

Everybody wants to get in the act—now. Quite a number of people are finding that if or when our world becomes a radioactive and perhaps charnel planet, it will become rather vital that each of us has some belief in a spiritual life and hope in a God.



Accordingly, Marie Weidman we are now hearing some rather pathetic protestations of faith in the Almighty, which, reduced to their simplest terms, sounds like cajoling the Creator we knew You were there all the time, Lord, honestly.

Take the confused musings of philosopher Bertrand Russell, for instance. Recently Mr. Russell has been sadly shaking his head over the plight of Western civilization. He urges courage and hope so that we may come through the ordeal which is imminent "spiritually undamaged."

HE IS neither nebulous (even for a philosopher) about what we're to have courage in, probably because he himself just doesn't know. He does invite us to consider our situation "under the aspect of eternity," a nicely turned phrase Mr. Russell owes to the rather more reliable 17th century thinker, Spinoza.

Since this latter figure has been called a "God-intoxicated man," with philosophical thought based on ethics rather than science, you can detect a bit of panic and desperation in Russell's ideas as he sees the dark abyss modern man has stumbled upon.

In seizing upon Spinoza's system of thought, it is clear that Mr. Russell is seeking some help to explain the higher yearnings of man which cannot be fitted into materialist, mechanistic thought.

YOU CAN almost feel sorry for Bertrand Russell. Although knowing a great deal, he knows little. He grants that contemplation is a part of man's religious life, but he cannot go any further.

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ther. He feels that when contemplation "remains secluded in the cloister it is only a means of escape." As a God-seeker, Mr. Russell is just an eminent materialist philosopher.

The influence of Bertrand Russell, however, is not so widespread, (perhaps fortunately) as that of Mr. A. J. Cronin. Mr. Cronin's views, mirrored in his novels and magazine articles are persuasively written and undoubtedly move a great many readers.

Currently this author has firmly stated that he believes in God. Which is good for Mr. Cronin, for many reasons. However, this whole matter of look-

Look At Labor

By A. C. TUOHY

Red Honeymoon Is Over

The appearance of Lee Pressman before the House Committee investigating Un-American Activities marks the end of an era. Five years ago it would have been unthinkable that Pressman would have appeared before the stepchild of Martin Dies at all. It is even more extraordinary that this witness, when he finally did appear, acted in a calm, almost suppliant manner.

There was a time when this committee would have had to drag him into the room by the scruff of the neck and when they got him in would have had to listen to his trade about "Fascists," "Wall Street tools," "stool pigeons," etc.

Instead, Pressman acted the part of a timorous schoolboy who got caught rifling the student locker room. He admitted he was a Communist for a year but swore that he left the Party in 1934. He excused himself for this aberration by exclaiming how he was a child of the depression, terribly scarred by the social injustice of the period, and attracted to the Communist Party only because he probably was not as smart and as clever as other people thought he was.

THERE IS something disgusting about Pressman's picture of himself. If this is the best defense he can make of himself, he manifestly is less than intelligent and something of a coward.

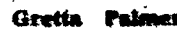
Lee Pressman is important to the country only because he was General Counsel to the C.I.O. through its early years right up to the post-war period. In that time he handled all the legal business for the C.I.O., he dealt with the courts and the N.L.R.B., he was an adviser to Phil Murray, he placed some of his intimates in C.I.O. jobs, he headed the important resolutions committees at C.I.O. conventions, and

The Top Of My Mind

A Machine for Making Saints

By Gretta Palmer

The latest encyclical, dated from Rome, reminds us all of the fact that Catholics are set apart, are taken out of the world. We may not imagine ourselves to be heroes or saints—we may think of ourselves as the least of little listeners to the spiritual writers—but if we have been baptized, then we cannot escape. We belong to the Mystical Body of Christ. We are the victims of a very beautiful and a very appalling thing: we have entered into the supernatural order.



There are extraordinary proofs of this: when someone becomes a Catholic, the columnist's print this fact. One might join the Presbyterians, or Jehovah's Witnesses, or the Christian Scientists, and never receive the same response. It is only when one becomes a member of the supernatural order that one also becomes news.

THERE ARE many things which seem far more urgent today than the question of evolution who, in this hour, is apt to discuss the matter of the ape and his relationship with us? Who is going to talk about the pat or easy wisdom of this age in which one knows that sanctity has been achieved more thoroughly by combat soldiers than by ourselves, with an our (graces and our helps)?

For any man who, in Korea, suffers and sacrifices his life for the wildest and least logical of causes, has died for a good he cannot name. And yet we Catholics, who know the Best, refrain from so much giving and are lost as a result.

There are many friendly Christians who deplore the fact that we have emphasized our differences today. The Holy Father has, so recently, stressed the things that pull us out of the world. For we believe in doctrines which those without the Faith cannot possibly accept. We think in terms which are magnificently wild to those who do not have the gift of Faith.

We are right—or else we are the maddest of madmen. We are the children of Christ—or else we are the children of a notion so violently at variance with truth that we should, every single one of us, ask and receive psychiatric help.

CATHOLICS DO not like, ordinarily, to face the fact that we are so "special"—that we have been so drawn apart. Yet it is true.

Grace puts us into a section of humanity which does not join with all the rest. We cannot, any longer, talk in terms of Thomas Jefferson, nor of the Deists of his age. We do not discuss matters in the large and ample phrases of the men who wrote the Constitution or the Declaration.

For we know things these men did not know: we know the things the Catechism tells us. We possess a wisdom that belongs to Catholics, and to them alone.

THAT IS what the Holy See, today, is stressing—the things which place us outside the groups of "good" men. That is why the Holy Father thrusts upon us truths that are not the truths that other men accept. That is, perhaps, why apparitions have

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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The Swiss Guards are now armed with modern rifles in addition to their traditional pikes.

POPE GELASIUS II (1118-1119) was elected POPE while still only a deacon.

The Bishop of Pella, England, this year consecrated 134 ALTAR STONES in two hours, making the SIGN OF THE CROSS MORE THAN 9,000 TIMES.

occurred and why the simple Catholics of the Philippines have had their encouragement of rose petals, as we Americans have not. For we are wise and noisy and sophisticated, in our devotions; we are a hundred million Marthas. They are a single-hearted Mary, and they are blessed.

What we can learn from Europe and Asia, then, is this: that we, for all our material success, are still the children of the past, the latest-driven of the generations, the saddest-eyed of all the sons of men. Unless we become such converts as St. Augustine and St. Paul became—unless we Americans bow our heads and shut our souls in Catholicity—the world is lost, and us with it.

For there is only one answer today to any of the problems of this day. And that is the dire and dreadful answer Henri Bergson gave when he, quite accurately, said, "The universe is a machine for making saints."

We Say 'Amen!'

Here is our Catholic "amen" for some blunt common sense expressed recently in committee report to the triennial convention of the Missouri Lutheran Synod.

The report spoke up vehemently in behalf of parents' rights to control the education of their children, about which "too little has been said or written, although much has been written about the rights of both the State and the Church to educate."

The report said further that Christians should co-operate in an effort to "secure for parents the right which should be theirs by the will of God and in accordance with the religious freedom which the First Amendment guarantees." (The only amendment we would make to that statement is "is" for "should be.")

The Lutheran committee called specifically for united action of Christian groups demanding reversal of the U. S. supreme court's McCollum case decision, which outlawed religious instruction on public school property.

Under that decision, the Lutheran group contended, "only the children of godless parents are receiving at public expense the kind of education their parents want them to have. . . . American Christians should not meekly submit to decisions that are favorable to atheists, but unfavorable to the majority of American parents."

We say again: "Amen!" Michigan Catholics.

New Use For Old Records

Pingnam, China—(NC)—"Do you have any old broken photograph records, Father?" a visitor at the Maryknoll mission here asked the Rev. Albert V. Fedders, formerly of Covington, Ky. "I'll try to find some," said Father Fedders, "but what do you want broken records for?" "To help relieve my friend's indignation," replied the man. "I wouldn't he rather listen to unbroken records?" asked Father Fedders.

"Oh I don't play them," the visitor explained. "I grind them up and use the fine powder for medicine."

