

# Editorials

By  
Rev. Hugh Wm. H. Nash, P. A., U. S.

## They Came To Jesus

The Pharisees were the important outward worshippers according to the Jewish Faith; they were eager for the external fulfillment of every precept of Moses. They were proud, conceited, not too ready to give their valued attention to anyone not worthy of it. They came to Jesus because He was winning followers throughout all Judea and Galilee, because He was more and more recognized as a powerful authoritative Teacher. They wished to arrest His career, to discredit Him with the thousands who believed His teachings. Hence they came to Him not to believe in Him, not to assist Him in His saving work; but to test Him, to set a trap for Him as He answered their questions.

allowed to see and hear Him and to seek a cure from His goodness. Sometimes men and women and children followed into the wilderness to hear Him, so eager that they forgot to take food—and He fed them in the wilderness by a miraculous multiplication of loaves and fishes.

Naturally the Pharisees came to see Him, to question Him, to test Him. Naturally they brought with them one skilled in the knowledge of the law. They knew they needed a trained mind to meet the power and the skill of the mind of Jesus.

## Seminary Sunday

We approach September 24 as Seminary Sunday for 1950. In every church of the diocese the congregations welcome this Sunday as the occasion of their annual contribution to the support of St. Bernard's Seminary and St. Andrew's Seminary. Bishop Kearney's letter of appeal has set forth the increase in the budget for each school, and the corresponding need for a large increase in the total of the collection. The call is then for more contributors and for larger gifts from each contributor. Our people as friends of the seminaries will be eager to answer the Bishop's call. May each parish record gifts of \$100-\$250-\$500-\$1000—and a large number of \$5 gifts. Thus will ample provision be made for the larger cost of seminary support and for the special increase involved in the opening of the new St. Andrew's building.

It is a day for prayer, for thoughts on the part of our seminaries and on their future for arranging for our part in their support for one full year by our contribution to the Seminary Collection.

## Cemetery Sunday

Observed in all our Catholic cemeteries throughout the diocese, Cemetery Sunday makes an appeal to the living. Our parents and grandparents have been called from this world; their bodies have been buried in consecrated ground to await the day of the final resurrection. Temples of the Holy Ghost, used as the instrument of the soul in the days of life, these bodies are dear to God Who made them, dear to Christ Who redeemed them, dear to us who have been associated with them during their days of earthly life. Alien to the respect we owe them would be any sympathy for the pagan practice of burning them; cremation is not for Catholics; rather, a continuing loving respect for these treasured bodies as they follow God's way into the dust from which His power shall raise them.

The blessing of graves contains a consolatory prayer; the Church prays that God will bless each grave, that He will send His Holy Angel to watch over it, that He will deliver from all punishment the souls of all buried in the cemetery.

Catholics should attend the Solemn Blessing of the Graves. The visit to Holy Sepulchre Cemetery on September 24 will show our desire to imitate God's Angel in watching over the graves of our departed ones. Our

visit will be a pledge of our continued love for those whom we have loved in life and will not forget in death. Prayers for their souls will be on our lips, and we will make the whole service, presided over by the Bishop, a dramatic and powerful prayer for those whose bodies are enshrined in the consecrated portion of earth assigned to them by Holy Mother Church. Reverently covered over by the green mantle of grass, shaded by evergreens and other stately trees, caressed by the warm winds of summer and the colder gusts of spring and autumn, bearing snow's white coverlet in the winter season, cherished and cared for as a sacred park belonging to the Lord, our cemeteries are dear to us. They are a precious link between us and our deceased loved ones, between the interval of separation which is death, and the eternity of the risen glory which is life. God give them Heaven!

## Catholic Education

The Annual Conference of Catholic Teachers is seeing two days of intensive study of Catholic Education in all its elements and grades this week. College and High School and Grammar School together with the Kindergarten are being treated by experts who discuss normal school processes and give particular attention to present-day problems as they present themselves. The Conference affords new instruction to our Sisters and Professors on how best to perform their duties. To the laity it is just one more pledge of the ambition of our Sisters to give our children the very best in the way of up-to-date teaching methods.

Healthy growth of our grammar schools is reflected in the four new schools erected since the last Conference. Our Lady of Lourdes, St. James, St. Charles Borromeo, St. Louis of Pittsford, take their place in the honored list of gradesehools dedicated to the training of Catholic children.

## St. John Fisher College

Of great interest to the thousands who have given so generously to the new College of St. John Fisher is the progress already made on the beginnings of the first permanent building. The excavations are practically complete and the foundations begin to take form. Soon the outward form of the great building will be outlined in masonry and steel-work. A year of continued construction will give us a completed unit in the college plan, ready to receive students in September of 1951. Joy is in our hearts as we see our hopes realized, our plans marching on to fruition, our cherished dream of a College for our young men taking physical form in a gem of scholastic architecture. Father John Murphy as President is in residence on the site.

Meanwhile the Basilian Fathers have been preparing a distinguished faculty of professors to care for the College. Friends of the College will be glad to further its destiny by new gifts and paying of pledges.

## Guest Editorials

From Other Papers

### Pen Up the Clergy?

Maybe we ought to put all our priests in jail, or at least pen them up in their rectories.

Contrary to what you might be expecting, this is not going to be a diatribe against the clergy, but a gentle invitation to the laity to do some soul-searching.

It's this way. A missionary in a Chinese village reports that he is busy baptizing adult converts at the rate of 30 to 40 a week. And he's grateful to the Communists.

Until the Reds entered his part of China, the missionary was rather ashamed of the number of converts; he wasn't making much headway. When the Communists took over his village, they stopped restrictions on the missionary, more or less forced him to stay home, so that the new gospel of Marx could be propagated without competition. As it turned out, this was a fatal mistake.

Why? Because the missionaries got together and decided that they would baptize only those who were not Communist. This was a brilliant move. It meant that the missionaries were free to preach to the masses of converts. Their friends and

neighbors began to take notice of a religion that could generate so much zeal.

The next thing you know, these eager lay apostles were bringing fully instructed prospects to their pastor for final examination and baptism.

The pastor is busy, the Catholic laity are busy, and everybody's happy but the Communists.

There's a moral here, and we're optimistic enough to believe that our own Catholic laity will apply it—even before somebody puts the clergy out of circulation.

—Indiana Catholic & Record

I see the marks of God in the heavens and the earth, but how much more in a liberal-intellect in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong; and which never despairs of the cause of Christ and human virtue; I do and I must reverence human nature. I honor it for its achievements in science and art, and still more for its examples of heroic and saintly virtue. These are the marks of a divine origin and pledges of a celestial inheritance; and I thank God that my own lot is bound up with that of the human race. —Inscription on William Channing Memorial, Boston.

## The New Iwo Jima



## A LOOK AT LABOR

Beware Interference with The Democratic Process

By A. C. Tuohy

Within the past month the Hearst newspapers have made a celebrated story out of the case of the Russian crab meat. The boycott of Russian imports by the A.F.L. longshore union on the East Coast, though now ended, was greeted with salvos of praise in the Hearst press. President Truman, on the other hand, denied the longshoremen for trying to formulate the foreign policy of the American government.

In this dispute two separate questions are involved. First, is it advisable to engage in international trade with Soviet Russia? Secondly, is it the function of a trade union to use economic force to change the political decision of the government?

ALL QUESTIONS of international trade are complicated. If the United States wants to import raw materials from foreign countries, or to sell our finished products to these countries, including Russia, there must be an exchange of quantities of their goods for sale in the American market.

All trade is a two-way street. The advisability of trade with Russia depends on many circumstances, including our need of their ores and metals. Apart from that advisability, the fact of the matter is that trade between the United States and Russia is now almost at a standstill and has been reduced, because of political tensions in the world, to a small proportion of what it was.

The other fact to keep in mind is that the decision on whether or not to trade with Russia is a political decision, with moral and economic issues involved, but a decision to be made by the governing bodies of the country.

Granting that the government decides to engage in such trade, granting further that this decision is wrong and further is unacceptable to a majority of the American people, the reversal of this decision must be made by the government, not by a trade union.

IF WE ARE to uphold law and order and to protect democratic processes, we cannot concede to trade unions the right to make political decisions. As citizens the members of a labor union and the union itself have political rights and political avenues which may be used to achieve the desired goal. There is Congress, the newspapers, lobbying, and petition available to longshoremen or any other group which disagrees with the State Department.

The use of economic force, whether it be a strike or a boycott, is justified only when the economic interests of the workers involved is at stake. Political strikes and boycotts are bad and are an extension of union power which is dangerous.

Look at what happened to Leopold of Belgium as a result of the political strikes of the Bel-

gian Socialist unions. Look at the confusion that would arise in our country if other unions, imitating the longshoremen, would boycott shipments of goods to Spain, to Southern Ireland, or to starving Hottentots.

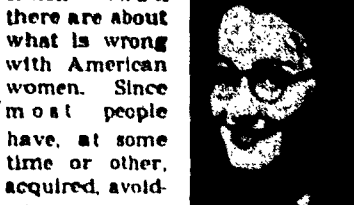
I HAVE no sympathy for trade with Russia. I realize, too, that the machinery of democracy moves slowly. It is not always easy to be patient until wrong decisions of government are changed. But in the long run, the country is better served by holding to the democratic process.

That Hearst editors should approve any anti-Communist activity is not surprising. But considering their record of denouncing the "abuses" of union power, it is strange that they should approve extending the orbit of trade union action to fields where, in the history of our country, it normally has not been used.

## Woman's Viewpoint

Do We Expect Too Much From Our Schools?

By Marie Weidman



The school days in this country is as thick as smog. There are more opinions about what is wrong with American education than there are about what is wrong with American women. Since most people have, at some time or other, acquired or regretted educations of various kinds, the views on schools and schooling are always varied, mostly vexing and often alarming—depending on whose diaphragm you're reading.

At any rate, a well-circulating national magazine, THE AMERICAN MERCURY, is planning what its editors call a full-scale probe into American education. The magazine will carry a series of articles covering all the angles of our school problems and, from this scrutiny, we will be able to determine any more clearly why our young people get so much education with so little learning, then by all means let us renew our subscriptions to the MERCURY.

THE TASK of getting our vast and highly heterogeneous child population into schools and then guiding them into ways of getting something out of the school experience, is a thorny one. If any one of us runs into three or four adolescents who happen not to be able to name the members of Lincoln's Cabinet, we are immediately inclined to wonder just what the schools do for youngsters anyway.

American education has become, more and more, a public whipping boy, a convenient, impersonal source on which to roost whatever we believe wrong with young people's training.

and misread the aims of education, and the schools, in the attempt to meet modern parents' demands, have been inclined to make learning a rote path replete with child psychologists to rationalize the difficulties of childhood.

THIS MODERN procedure annihilates rather totally the old concept that a great deal of mental discipline obtained from the learning process. Formerly the idea seemed to be not make schooling easy but rather to present material in such a way as to challenge the student.

Nowadays, with large and varied curricula, if a student finds Latin a bore, he may confer with his faculty advisor and get himself into dressmaking or handicraft, or some class where one will not be expected to carry home heavy books. (Latin, indeed has been in a pathetic white elephant status for some years past.)

YOU MAY be certain that the MERCURY staff will go rather thoroughly into the cost of education. They will undoubtedly come forth with astronomical figures which only show that Americans, convinced for a couple of generations now that children should be in schools from the age of five or six, are determined that the buildings and equipment should be as beautiful and efficient as possible.

THOUGH IMPORTANT, such findings will not tell us about the quality of our education nor how young minds are being trained. We are prone to judge physical and material means and to let the harder-to-find, subtler aspects of a problem get away from us; we also are inclined to conclude that if a thing costs a lot of money, it is automatically the answer to our prayers.

So often the broad statement that our country has the best schools in the world, simply means that our facilities are splendid, our campuses broad and well-kept.

If there ever was a time when we needed firm values and moral strength in young people, it is now. Schools are vital in making them aware of duties and responsibilities. Let's clear the smog.

## Bishop Kearney's Seminary Appeal

Nativity of the Blessed Virgin Mary 1950

My Dear People: With the opening of the school season for 1950-51, I call to your attention once again, the needs of our Seminaries. The admirable foresight of the great Bishop McQuaid brought to our diocese the blessing of two outstanding institutions for the education of our clergy—St. Bernard's Major Seminary and St. Andrew's College and Minor Seminary. The latter institution is about to inaugurate a new chapter in the history of our diocese as it enters the beautiful new building which your generosity has made possible.

Year after year your response to our annual appeal has made it possible for us to conduct these schools at a very high standard. I need not point out to you how the operating expenses of these institutions have increased by leaps and bounds during the past few years, so much so, that now it is almost impossible to maintain them without a deficit. As you know from your own experience, the ordinary items of food, heat, light, and necessary repairs call for an ever increasing outlay in these times. Then, too, the increased expenses of operating the new St. Andrew's with its added facilities must necessarily entail a heavier financial burden than when this school was sheltered in a makeshift building totally inadequate for its needs.

That is why we make the strongest appeal possible to your generosity this year. This we do with full confidence, knowing that this work is so important and the cause so dear to the Sacred Heart of Jesus.

May I then beg of you an extra generous donation in support of our Seminaries. With the reduced value of the dollar and the improved income of our people, many may feel moved to give in the larger amounts of one hundred dollars or fifty dollars; many perhaps in the amounts of twenty five, ten, or five dollars.

In the silence of their chapels our seminarians pray day after day for the generous benefactors who make it possible for them to follow the path to the Altar and Pulpit.

This is your most deserving cause of the year. Please give it your most generous support. God will bless you, as He alone can, for your share in the continuation of His priesthood.

Your grateful Shepherd in Christ,

James J. Kearney  
BISHOP OF ROCHESTER

## The Top Of My Mind

Catholicism Is Truth, Life, Love

By Gretta Palmer

Is Catholicism hard or easy? Well, you and I know the answer to that one! But it is by no means an answer familiar to the outside world.

And when we are dealing with those who are considering the Faith, it is a matter we had better not burke.

For the bookstore shelves today are filled with volumes on "self-help" whose jackets promise, by some formula, to remove the difficulty and the struggle from living. "Read this," they say, "and you won't need that thing called will power." Or, "Read this and, quick as a trix, you will find that you are an athlete of the will."

A great many unhappy men and women, shopping about in bookstores, are apt to stumble upon a saint's life or a volume of Catholic spirituality and to imagine that this is another route to living-without pain.

They will, if they are at all intelligent and unprejudiced, be more apt to plunk down the three dollars for the Catholic book than for the others. "This Catholic formula," they will say, has stood the test of time. It's probably the best panacea of them all!

And so they will go home, imagining that under their arms, in a piece of brown paper, they are carrying a precious drug against reality. They may read it through, and still think so.

NOW REAL, religious joy has not been earned by us, so much is true. The greatest proportion of the Catholic's merits and the Catholic's fulfillment come to him from the vast treasury of the Church. But the application of those treasures is never automatic. His joy is, to a small extent at least, the product of his own efforts.

Numerous frightened and discouraged people today are all too eager to say to the Church: "Live my life for me. You do it all." They want to be given what nuns call an "horarium"—a schedule of what to do at this moment and at that—but they want it without paying the price of discipline and sacrifice paid by the nuns.

They want a priest to relieve them of the awful burden of decision on every matter of their lives—and with a guarantee that his decision will bring not only eternal but temporal contentment.

WE OUGHT, I believe, to tell the public around us that the Catholic life is hard—very hard—and that, for the saints, it was

even heroically hard. But it is neither the "comfort" nor the hardness nor the heroism which should commend it to their minds and hearts.

It is its very heart, its essence, what it is, quite apart from what it will do to them. What is it? Truth and Life and Love.

If people do not care anything for Truth, they might as well embrace some illusion which they will find more soothing. If they do not intend to use Love as the motive power of every least religious act, then all of their devotions will be merely self-hypnosis or a cheap kind of mental therapy.

And as for Life: If they are using religion as a flight from life, then they are running in the opposite direction to the one that beckons them. For Catholics are the one group in the western world to whom suicide is an impossibility, because to them suicide offers not oblivion, but Hell.

THERE ARE all kinds of unhappy people asking all of us about the Faith today. And every last one of them, being a child of God, ought to be in the Church. We want them all!

But when we speak to them, we will be wise to let them in on a secret not always earnestly stressed: that this life ahead of them is Life not dreamer; that this Truth is really truth, and not a convenient myth they may "outgrow" at any time they choose; and that this Love, endlessly compassionate and infinite in scope, is going to make its own fierce demands. For it will insist on Love not pretty substitutes, in return.

Catholicism is very wonderful. And it is also very hard. We should admit this to all comers that it is only from the sorrows that joy is reaped.

Courier Journal  
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE  
Vol. 22 - No. 37  
Friday, Sept. 22, 1950  
MOST REV. JAMES J. KEARNEY, D.D., President.  
Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to National Catholic Welfare Conference News Service, Baltimore News Service.  
Published every Thursday by the Catholic Book Concern of the Diocese of Rochester, N. Y., 150 Broadway, N. Y. 10038.  
MAIN OFFICE 55 1/2 St. - Rm. 610  
ROCHESTER 4, N. Y.  
AUSTIN OFFICE - 134 Cass St. - Rm. 2443  
ELMHURST OFFICE - 515 South Blvd. - Ph. 1-5623 or 7-3423  
Entered as second class matter in the Post Office at Rochester, N. Y., as provided under the Act of Congress of March 3, 1879.  
Single copy 10c. 1 year subscription in U. S. \$2.00. Canada, \$2.50. Foreign Countries, \$4.50.

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