

Editorials

By
 Rt. Rev. Msgr. Wm. M. Hart, P. A., U. G.

Jesus Christ Speaks

Jesus means Savior; Christ means the anointed One, the Redeemer promised of old. There was no time in the public life of the Redeemer when He did not speak as Jesus Christ, when He did not act publicly as Jesus Christ. What a futile thing to try to separate Jesus from Christ! What an empty show of strategy to call Jesus as a great man and deny Him as Christ, the Son of God! It must be Jesus Christ as He was 1900 years ago, as He was yesterday, is today, and will continue to be for all time. Either the Christ, the Son of God, the Savior of mankind, or the greatest criminal the world has ever known. Clearly, evidently, He told them He was the Son of God clearly and evidently. He spoke of His Father in Heaven, as having sent Him to save men. Peter made publicly manifest his certainty that Jesus was the Christ, the Son of the living God. Christ approved of Peter's statement in the most pronounced manner: Blessed art thou, Simon, Son of John, because flesh and blood have not revealed it to thee—but My Father Who is in Heaven!

The Gospel for this Sunday shows Jesus acting as He always acted as the Christ. He was striving for man's salvation; He found

it necessary to talk today not to the lowly ones of Israel—but to the Chief Priests and the Pharisees. He spoke His message in parables: He pictured all who had been invited to the marriage feast, and the manner in which they refused the invitation, made light of it, accepted it reluctantly and without in one case putting on a wedding garment. He pictured the punishment of all who did not show a cooperating spirit to the King who invited them.

He spoke as the Christ, the anointed One, the Savior of the world. He spoke with authority. He spoke with one purpose—to win the High Priests and the Pharisees to Himself as their Savior!

Jesus Christ! Our God, Our Savior! The only name under heaven given to man by which we must be saved. Take away Christ, and we take away our only hope of salvation. Take away Jesus, and we take away the only power that can save us.

We are invited to the marriage feast, the banquet of salvation; we must not refuse to accept the invitation, must not make light of it, must not heed it only to neglect to honor it by a wedding garment. We are among the many who are called; let us love Jesus Christ so devoutly that we shall also be numbered among those who are chosen.

Twenty-Five Years After

Just twenty-five years ago Cardinal Hayes dedicated the new building of the Aquinas Institute as a high school for boys. Bishop Healey proudly assisted at the ceremony, and Bishop Conroy of Ogdensburg also was present. A great gathering of people from all the parishes was present. Five Basilian Fathers were among the first members of the faculty, and Rev. William Byrnes, Ph.D., now pastor at Ithaca, was the first President.

Hope ran high for the future of the new school which on this day succeeded the former Rochester Catholic High School. Newly incorporated under the charter granted by the State of New York, Aquinas Institute began its career as an important link in the Catholic diocesan school system, and as a recognized school of academic grade under the New York State educational system.

Aspiring to the highest educational standards, manned by teachers holding the highest state-recognized qualifications, Aquinas has sent out for the last six years all our Catholic young men. Scholarly attainments have been matched by constant growth in registration, until today there are over 1600 on its rolls.

Doctor Joseph E. Grady gave devoted service as President of the school over many years, setting the ideal aimed at, every graduate a cultured Christian gentleman. The Basilian Fathers took charge of Aquinas on the invitation of Cardinal Mooney, and cared for the change from a free school to a tuition school under the direction of Father O'Loane, C.S.B. Father Duggan followed his footsteps, and Father Cullinane, C.S.B. now presides over the destinies of faculty and students of today's Aquinas.

Aquinas is the pride of our community! Excelling in things educational, it stands out as an Alms Water beloved of its students and graduates, inspiring all with school spirit. To the forefront in things athletic, it is known far and wide for its outstanding champion football teams. The Aquinas Band gives a fitting musical standing to a great school for boys.

Observance of the Silver Jubilee was a pride to the opening game of the 1950 football season last Sunday. Religious, military and civic leaders hailed Aquinas on its charmed jubilee, gave thanks for the past, prayed for a blessed future. More than 17,000 people were present at the rites—while uncounted thousands listened to the program over the radio. All of Rochester joins with Catholic Rochester in congratulating the Basilian Fathers on the good work they are doing, on the contribution their graduates have made to civic life and in high hopes for the future years. God bless Aquinas!

Greater Hopes Ahead

The Silver Jubilee of Aquinas coincides with the opening year of St. John Fisher College. Church and State have joined in giving canonical erection to St. John's as a

new unit in our ecclesiastical system of education, and in the acceptance and approval by the State of the newly-incorporated unit in the series of colleges under State supervision.

Father Murphy has been sent here by the Very Reverend Edward McCorkell, C.S.B., General Superior, to be first President of St. John's. Plans have been perfected, contracts awarded, ground broken on land secured for the college through Father Haffey, and we begin now to see the first building rising out of the ground as the initial unit of St. John Fisher College.

Joy is in the heart of every one of those who have given to the building fund, joy in the near-at-hand realization of hopes and ambitions that have prompted pledges and contributions as the first capital out of which to erect our beloved school. Things are progressing, things are looking up! Continued payments on pledges are a welcome encouragement to Father Murphy and his assistants.

Greater hopes ahead! Hopes for the culmination of the ambitions that prompted the building of Aquinas to give our young men the best in Christian scholastic training on the academic level. Hopes for the proximate opening of St. John Fisher College as a needed means of completing the cultural careers of graduates of Aquinas and other schools.

May God hear the prayers of all those who have so far generously helped in the beginnings of the new College for Men! May God keep them to see the beauty and the lasting dignity of the College of St. John Fisher as it graces the landscape of the suburban site dedicated to future service to our young scholars.

Christian Apologetics

Apologetics is the study of those phases of religious history that are called into question by the enemies of Catholic truth. Learned men in every age have been ready and eager to meet every attack on religion, on the record containing the historical accounts of the beginning of Christianity, of its development through the centuries.

Men who believe in Christ, men who have proper respect for the truth, men whose studies and research have fitted them to be apologetists for the Church and her teaching, and her history, have put to shame the crudities and the all-too-evident falsities with which bold men have dared to assail God's Church. Dishonesty is only too apparent in these who continue to repeat in each new generation the same old lies that have been fully refuted in the past.

Look at the record! Al Smith used the slogan against political tricksters. Thinking men will use it against current enemies of truth who dare with a motion of the hand to push aside the verdict of honest men, good men, trained men, as a living testimony to Christ and His Church. Christian Apologetics merely asks us to LOOK AT THE RECORD!

Guest Editorials

Vanishing America (n)

The desperate old woman who lived in a shoe because she had so many children, she didn't know what to do" has her counterpart in this present age of enlightenment and right here in these United States. . . In fact, the potential "shoe dweller" of today need have only a single child to find herself barred from many houses and apartments. Dogs, cats, parrots, etc., are allowed. Children, no!

Couples, therefore, who must rent rooms are faced with a serious problem. And it is not one that concerns them to have any family, let alone a small one. The situation isn't much better for thousands who wish to buy a property, especially if they have to finance it through the Federal Housing Administration.

In 1949, the FHA completed a 10,000-unit program in which 81 per cent of the apartments had two bedrooms or less. Figures for 1950 show that the typical new dweller had only one room, including the bath. These "one-roomers" provide a maximum of two bedrooms for family.

From Other Papers

under five rooms or less. What a pity sardines can't read! A study of these statistics would surely make them rejoice that they are not people.

The Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, National Catholic Welfare Conference, is more blunt. He describes housing suitable for only the smallest families as "birth control housing" and points out that too small dwellings often induce families to use immoral methods to limit the number of their offspring.

"What a crazy world! We spend millions and millions of dollars to keep Europe and Asia strong. And whether we advert to it or not, only Americans that are real and alive, not merely potential, will keep America strong."

The vanishing American used to be the American Indian. Now it seems to be the American child. And the disappearance of Americans is obviously the prelude to the disappearance of America.

—Scranton Catholic Light

Faith is to believe what we do not see and the reward of this faith is to see what we believe. —St. Augustine.



Magr. Sheen Writes . . . What Are We Fighting For?

Our country, which five years ago believed falsely that Russia was a democracy, is slowly and dimly beginning to suspect that it is not. The fellow travelers, who served the interests of Communism in government and public life, are beginning, like rats, to desert the sinking S.S. Stalin. Communism, which was a forbidden subject in this country seven years ago, has now become a "safe" subject (and only those who spoke against it seven years ago now know how "unsafe" it was then).

The Korean War is the military and political expression of the change in the American mind in the last few years. But our national position is not as safe as it would seem. There is a grave danger that, once again, America will enter a war in order to fight against something, instead of for something.

Joseph De Maistre once said that a "counter-revolution must not be a contrary revolution, but the contrary of a revolution." It must not throw bricks simply because the enemy threw snow-balls. A counter-revolution only intensifies vindictiveness and heats the blood to new revolutionary atrocities.

THE KEY to the future is that Americans shall learn to love the Russian people more than they hate Communism. There must be a realization that less than 3 per cent of the people of Russia belong to the Communist Party—that Communism is not natural to them, that it is Germanic and not Russian in origin. (No one who knows philosophy will ever dispute this point.) The Russian people have no stomach for atheism. Their great religious problem was one of dualism: the conflict of the forces of good and evil.

The crisis into which the world now enters, in which Communism is prepared to fight to the last Korean or Chinese, must not be interpreted in terms of a slogan to cover up our sloppy thinking. Instead of our arming for a slogan, there ought to be a crusade for a people.

The Western World must learn to love the Russian people more than it hates Communism. It must be more eager to free them than to bring Molotov back to the Waldorf in chains.

NOTICE THAT the Communists, in their clever and diabolical way, stress the fact that they are "liberating people." Communism "liberated" the people of China, "liberated" the people of Poland, "liberated" the people of Korea, "liberated" the people of Lithuania.

The "great masses," Communism said, "need a protector. Only a few reactionaries at the top are responsible for their enslavement. Once they are deposed, then the surging people of the world will recognize their benefactors."

By such a line, Communism, which is the most anti-human system the world ever knew, prepared to conquer the world in the name of positive ideals—while the best the Western World can offer is to say that they are "anti-Communist." To the millions duped by Communist propaganda, the Western nations appear to be the enemy of their freedom.

THE UNITED NATIONS and the Western World need a positive, non-political ideal. It cannot be freedom, because the world has misinterpreted the meaning of that word. It must be, rather, based on something personal—on the love of the Russian people.

Nor must outsiders tell the Russian people the kind of government they must have; that is for them to decide. For we have no right to impose our form of government upon any people of the world, any more than Communism has the right to do so. We must allow the Russian people to freely decide what they want and how long they shall want it.

Only a deep, passionate love of the Russian people can give heart to our politics. Otherwise we, too, shall be caught in the circle of revolutions—one kind of revolution fighting another kind of revolution. De Maistre was right in saying revolution could best be countered by the contrary of revolution.

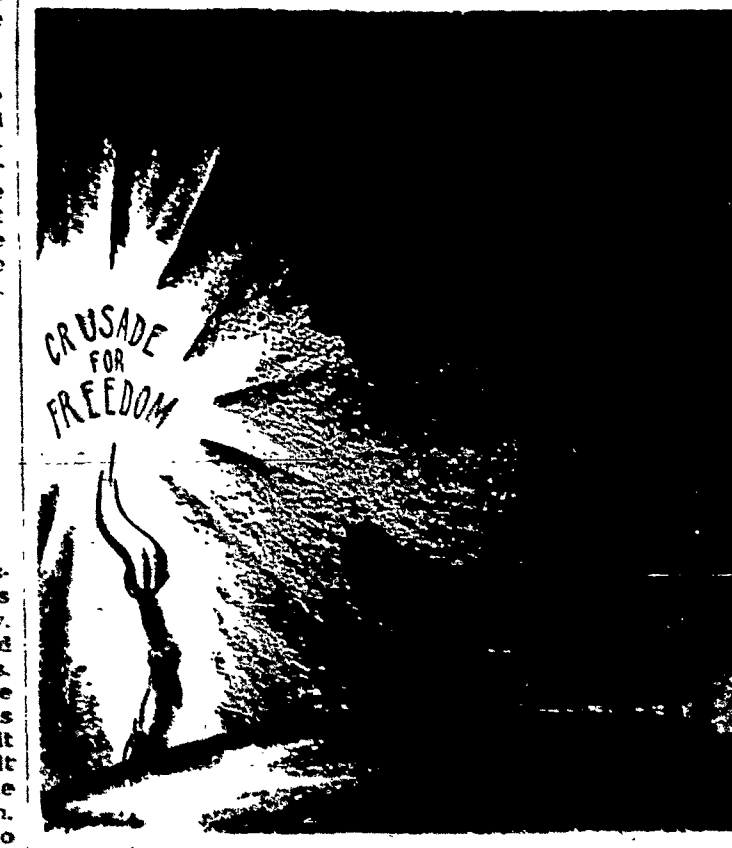
All the political nonsense about right or left means nothing because neither has any height or depth; the secret of success is in the vertical dimension rather than the horizontal. It will do us no good to hate Communists; they seem to enjoy being hated. Rather there must be love, love of the Russian people, love even of the Communists: love of the Russians' right to a home, to a school, to a church, and to a spiritual life.

The newspapers tell us the Korean War is against the Reds. Would it not be better if it were for the Russian people?

Cardinal Spellman Aids Austria Town

Vienna—(RNS)—General Mark General Clark said he had Clark, former U. S. High Commissioner in Austria, after his mission in Austria, announced the village priest had appealed at a press conference here that for funds to buy new bells. The Francis Cardinal Spellman of old ones had been confiscated by New York had sent him a check the Germans during the last war to purchase church bells for the and had been converted into an Austrian village of Hinterstoder, munition.

FOR A DARK WORLD



THE TOP OF MY MIND

By Gretta Palmer

We have all said, sadly, at one time or another, that the Communists act more vigorously in defense of their beliefs than we do of ours. But the London Tablet of September 2 calls our attention to an even more ominous fact—Communists are not only outdoing us in their enthusiasm for Communism, they outstrip us in their respect for Christianity.

That is a forthright statement—made in an official Protestant country of an issue we rarely dare to raise in Washington. The fact that this war cold or hot, is a religious war is very rarely broached the commonest "liberal" plea is that we shall counter Communism by outbidding it in material goals.

It is not starvation that wins men to the Communist banner; the party in America have ever missed a meal. It is a lack of faith in God that makes this false religion seem irresistible to them.

It is not the empty stomach which Communism promises to fill, but the empty soul. The materialist man has already traveled half the road he needs to go to join the Reds: the atheist man has already granted the Marxists their most important premise. And governments which see the issue as a battle of two materialist techniques have tragically missed the point if they have not also missed the boat.

THE COMMUNISTS know better. The children of darkness value the light of doubt extinguished more highly than the western statesman who should be its custodian today.

Read the dispatches from the Iron Curtain countries and you will see that the struggle to erect a false church seems to be consuming half the energy of these Marxist leaders. Do they induce some weak-kneed priest to work for them? The news is flashed about the world in exultant cable-ese. Have they managed to close down a monastery, to disperse a group of nuns, to close a Catholic school? These things are trumpeted to all the world as major triumphs of the anti-Catholic regime.

And we of the West allow our statesmen to imagine that a war like this can be effectively waged by food packages and military aid. We permit them to believe that they must choose between guns and butter.

But the war, on the Communist side, is not being prepared in terms of desecration of the Church. They have grasped the essential fact that religion is more dangerous to them than any army or any conference or any shipment of food or arms.

Do the Communists harass our efforts to arm, to feed the continent, to raise the living standard of the peoples of the world? Yes. But only by means of their third-best propaganda agents, their least important agencies. Our materialist solutions offer them no great threat, and well they know it. For no matter how lav-

It's a Religious War—Cold or Hot

ly we send our aid to suffering peoples throughout the world, we shall never satisfy their hopes.

TO FIGHT Communism in materialist terms alone is to lose the world. For this is not a struggle between two techniques of economic production, two methods of organizing a modern society. This is a struggle between Christ and Anti-Christ.

This is an effort to destroy the Christian culture of the West. This is an attack, above all, on the Mystical Body of Christ—and it is being waged, in the East, with a clear understanding of that central fact.

Our government may never recognize the issue. But we can recognize it and act upon it and send a stream of prayers and penances across the sea. It is not a Marshall Plan that will save eastern Europe, but a Mary Plan—a plan in which our devotions replace those of persecuted Catholics silenced by those who know their enemy to be the Church of Christ.

A LOOK AT LABOR

By A. C. Tuohy

The new anti-Communist legislation, passed by Congress over a presidential veto, will present some interesting problems for its administrators. Whether the compulsory registration of all Communists will be effective and whether the publication of defense plants is wise remains to be seen.

On the basis of experience with the Taft-Hartley anti-Communist affidavits, the ordinary citizen has the right to wonder whether the Communist methods of dealing with labor unions is to isolate them, more than in the labor law passed by the 80th Congress.

It does seem clear now that the anti-Communist oaths required by the Taft-Hartley law have done little, if anything, to diminish the influence of Communists in the labor movement.

If Communists are less influential in labor councils today than they were three years ago, the explanation is to be found in the international situation and the related determination of labor unions to isolate them, more than in the labor law passed by the 80th Congress.

FOR ABOUT a year after the Taft-Hartley Act became law, the oaths requiring labor leaders to forswear allegiance to the Communist party terrified the left-wingers. Communist labor off-

A New Job for Red Attorneys

dials had a natural reluctance to sign an oath which would result in jail sentences. While they were in this state of confusion, right-wing labor leaders seized the opportunity to raid their unions and weaken their hold on many industries.

It was not long, however, before the Communists, foreseeing the breakup of their unions, faced the problem of the anti-Communist affidavits directly. Then they discovered that the Taft-Hartley law merely required that they not be Communists at the time of signing. It said nothing about their prior or subsequent allegiance to the party of Moscow.

As if the legal weakness of the affidavit was not enough, the lack of any clear-cut way of testing the veracity of the signers made the oath completely ineffective. Once signed, the oaths were stored in the office of the Attorney General without any attempt to check the truth or falsity of the statement.

Admittedly, the job of investigating the thousands of affidavits forwarded to Washington would have cost time and money. The NLRB did not have the manpower for the job and would have had to delay thousands of cases while the investigation was going on. Strikes would have been the inevitable result.

BUT IT DOES seem that the government could have singled out the most notorious Communist signers and prosecuted their cases to the full extent of the law. Even if the government lost ultimately, the trials would have served to prevent perjury on the part of many other left-wingers.

The ineptitude of the Taft-Hartley law in this matter of dealing with Communists may be duplicated in the case of this latest anti-Communist law. To have a good clear-cut objective is one thing; to frame a law so that it accomplishes what we want to accomplish is another.

It will be interesting to discover how many Communists register under the new law. Without a doubt their well-paid lawyers will find loopholes. While the registration feature of the act may not be as bad as the opponents of the law say it is, we may question whether it will be effective in protecting the country against Communism, which is what the law set out to do.

Courier Journal
 OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE
 Vol. 62 - No. 1
 Friday, Oct. 6, 1950
 MOST REV. JAMES E. KRANNEY, D.D., President.

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber in National Catholic Welfare Conference Millions News Service.

Published every Tuesday by the Catholic Courier and Journal, Inc.
 MAIN OFFICE: 1026 - Baker 6126 Rochester 4, N. Y.
 ALBANY OFFICE - 138 Commerce St. Ph. 4-2423
 ELMIRA OFFICE - 312 Beatty Bldg. Ph. 4-2423

Entered as second class matter in the Post Office at Rochester, N. Y., on March 2, 1919. Registered under the Act of Congress of Single copy 10c; 1 year subscription in U. S. \$3.00; Canada \$3.50; Foreign Countries \$4.50.