

Editorials

By

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

Weeds Among The Wheat

Mystery is all around us in the world. Perhaps to Matthew as to other hearers of Christ's words the question often arose as to why evil was permitted by God in the world. To Matthew, an Apostle, a zealous disciple of Christ and lover of His word, it was perhaps hard to understand how God permitted the error of false teaching and false teachers to combat His teaching of the truth.

Christ's parable of the weeds among the wheat was intended to explain away the mystery, to show the will of God working in the constant strife of truth with falsehood. Matthew wrote down the message as part of the truth of Christ that must not be lost to men. Matthew had reason in his own life of teaching to judge the purpose that led God to tolerate false teaching and false teachers.

Weeds among the wheat—bad seed mingled with the good; should the hired men collect at once the bad seed and the weeds developing from them and destroy them? Such early action would seem to give the good seed a better chance. But the householder, the resident boss-farmer, very wisely said no—let the bad seed and the good seed continue to grow until the harvest. Then it would be easy to separate the ma-

ture blades, to gather for burning the weeds without harming the wheat.

The lesson! God's work in the world is best accomplished by tolerating evil for the time being. False teaching can lead us to a better grasp of the truth by urging us to greater study, more enlightened zeal. False teachers may arouse in us a deeper trust in Christ and His Church as the teachers of truth.

The good example of members of God's Church, the prayers of Christ's followers, the teaching power of the Church, may in the course of time win many to the truth. Saul the persecutor became by grace Paul the Apostle. Cardinal Newman, reared in error, became a gifted teacher of truth in the Church. G. K. Chesterton, spalled by current errors, became a powerful apologist for Christ. Budans gave up Communistic paganism for the Christianity of Christ's Church. Our new Dogma of the Assumption can well be the occasion to many in error of embracing the infallible authority of the Church.

Weeds among the wheat! False teaching can never hurt correct teaching; truth in the end must prevail. Pray that men may sincerely seek after the truth, that they may merit the grace of conversion to God and His Church!

East Bloomfield Centenary

Last Sunday found the Parish of St. Bridget at East Bloomfield commemorating its 100th Anniversary. Bishop Kearney presided at the Solemn Jubilee Mass and preached the Jubilee sermon. Present and former parishioners attended in large numbers, and Father Doud welcomed priests from far and near who came to rejoice with him on this happy occasion.

Congratulations are in order for the parish and its people for the constant service to religion over a complete century that has

meant sanctification and salvation for so many thousands of souls, many now departed, many still in active life. Father Doud after nineteen years as Pastor can look back with pride on the accomplishments of his pastorate at St. Bridget's, and deserves the commendation of his Bishop and his fellow priests.

May St. Bridget's continue in the years to come the salutary work of blessing the religious life of its parishioners and of all the citizens of East Bloomfield!

Centenary Of St. Patrick's Church Of Danville

Solemn celebration of the Centenary of St. Patrick's Church of Danville took place in the closing days of October. Father O'Donnell planned well for the observance, Solemn Mass solemn Epistle was offered up on Sunday morning. Bishop Kearney presided at the throne, and headed a long list of neighboring clergy including priests formerly connected with the parish. Joy was the keynote of the Jubilee program, filling the hearts of clergy and laity with praise to God for the blessings of one hundred years.

St. Patrick's has had a noble role in the religious history of Danville. Caring principally for the Catholics of Irish descent, it

has ministered to the spiritual wants of thousands of devout and loyal parishioners. Two former Pastors were present, while Monsignor John B. Sullivan led the group of priests seated in the parish.

May St. Patrick's take into its second hundred years all of the zeal and devotion that have marked its first centenary. God's work must be done, God's Priesthood must be active, God's people must be served, in the years ahead. May God's special blessing be on the Jubilee Pastor, Father O'Donnell, as he presides over this venerable Church and becomes the Providence of God to a faithful and appreciative congregation.

Save Our President

Every American is happy at the protection of President Truman from the murderous assault of two vicious criminals. By vote of the people of the United States, Harry Truman was elected to be our President, our Supreme Executive. He has the fullest respect of all citizens as the head of our government, as the director of government policies, as Captain of the Ship of State. A healthy freedom of opinion keeps him subject to the varied judgment of American citizens.

But away ahead of all criticism or commendation is the patriotic respect of every true American for the office and the man. Political opposition gives way to patriotic concern when he life is threatened. All

praise to the brave men who thwarted the attempt on his life! Honor and glory to the guard who laid down his life to save our President!

Worthy citizens will realize their duty to pray for our President, to ask God to guide him and protect him in his response to the heavy calls of his office. The glory of our country is centered in the free choice of men to rule over us; the safety of our country is founded on the full and wholesome respect every one of us has for our Chief Executive; the faith of a free people is exercised in the fervent prayers with which we surround the office of President. Thanks be to God for His protection to President Truman.

No Lasting City

Two great days in the calendar of the Church are the Feast of All Saints, and All Souls' Day. November in its earliest days brings them to us each year.

All Saints' Day reminds us of the accomplished destiny of the many millions of souls who have lived righteously in the world and have gone to God in heaven. The short days of life are past for them, the ages of eternity have opened for them. They have entered into their lasting home in the City of God.

Our thoughts of them, especially that we shall one day share their home in heaven, will keep us mindful of the transitory character of our earthly interests, our earthly abode; we have not here a LASTING CITY, but we seek one that is above!

All Souls' Day is set aside for the commemoration of all the faithful departed. All those souls dear to God because they have

died in His grace and friendship, awaiting in Purgatory for the moment of deliverance from the temporal punishment of sin, are in our hands for the shortening or ending of their time of suffering.

Christian charity nowhere shows itself more effectively than in our devotion to the poor souls! Every day should find us close to the future life through our close association with those chosen souls, the prisoners of hope now suffering in Purgatory.

No lasting city have we here, but we seek one that is above! The certainty of death brings us sorrow; the future prospect of immortality brings us consolation. The falling away of our earthly abode purchases for us an eternal home in heaven! All Saints' Day, All Souls' Day—may they keep us mindful of our eternal destiny!

Denial of School Aid Called 'Totalitarian'

A government educational policy which denies funds to any but public schools is plainly totalitarian, Brian Doyle, Catholic editor, declared in a radio address on a Protestant program here.

The statement was made in a address over the Church Forum of the A. I. C. sponsored by the Protestant Council of Churches. Doyle said he had been asked to give the address by a group of public school teachers who were protesting against aid to non-public schools.

Doyle said that the aid to non-public schools is a matter of public policy, and that it is not the business of the government to deny aid to any group of citizens. He said that the aid to non-public schools is a matter of public policy, and that it is not the business of the government to deny aid to any group of citizens.

non-public schools, Doyle declared, "rooks of Stalinism, Hitlerism and Mussolinism. It conflicts with the United Nations Declaration on Human Rights, in which an article specifically states that parents have the right to choose the type of education their children will receive."

"It has been rejected in England, Scotland and Canada. In a country like Ireland, where 94 per cent of the people are Catholics, Protestant schools receive financial support from the government. A predominantly Protestant country like Holland leads the world in its enlightened policy on the finance of private besides public education."

"Why should the citizen be regimented to one state-assisted form of education or as the

Top of My Mind

By Gretta Palmer

Something the Reds Can't Face

The suggestion that we can beat fight Communism by using its own methods is one of the most dangerous ideas prevalent today. For if we did in fact imitate the tactics of hatred and deception practiced by the Reds, we might win our political quarrel but we should lose our souls. The moral case against emulating the Reds could hardly be stronger.

But there is also a practical argument against using the methods of subversion and deception which we see the Marxists employ; we do not need to be so devious as they. The Communists have grown up as a conspiratorial society, much of the time they are forced to operate underground and in fear of the law. The methods they have worked out are, as a result, the methods of the sneak.

They have become adepts at trickery and at deception. All their sleight-of-hand knowledge of parliamentary procedure has been adopted to suit the needs of a small and undetected group of men who wish to try to gain control of a union, an association, or a whole country without allowing anyone to guess what they are up to at the time.

When we see these methods in action, they are impressive, indeed. But they are the methods of a secret society. And we are not a secret society. We, as Catholics and as Americans, do not need to be sly.

THERE HAVE not been many times in world history when the Moslems could be taken as models of Christian conduct; but they seem to have worked out an admirable strategy which we might imitate.

All they do, in the face of persecution, is to continue their religious practices exactly as before... but more secretly, more zealously and more defiantly. They are a threatened minority, but they do not even consider going underground. They simply stand together and risk martyrdom. Instead of being tricky, they are tough.

And whenever they have encountered the combination of toughness and goodness, fortitude and love of God, they have been baffled. They tried to break one Cardinal—Minskoff—but they have never tried since then to break the other prelates in their power. Strength in the service of goodness gives even the most ruthless Marxist pause.

THE MOSLEMS' religion is lax on many points of purity and charity. But there is this to be said for it: it is a religion for which men are quite accustomed to risk their lives.

The aggressive, unyielding defiance of the Moslems is exactly the sort of opposition that the Communists fear, because they have never practiced it themselves. When we play chess with them, trying to out-think them and to outsmart them, we are playing the game they understand. But when we play football with them, the advantage is all ours... for we have been trained in a school of forthright, honest competition.

When Moslems bawl their hymns at the top of their voices, the Communists sink away. Such a thing frightens them, it frightens them for a perfectly comprehensive reason: nothing in the composite of gibberish known as Marxism-Leninism has ever prepared them to meet opponents who are capable of sacrifice for something greater than their own selfishness.

THE WHOLE structure of Communist thought rests on the one worldly premise that men fight for their own motives—fear or tragic ambition or "class interest." Religion, in their textbooks, is set down as a weakling's crutch, a matter to occupy the minds of old women with nothing else to think about.

When an enemy of Communism—Christian or Moslem—stands up and risks the firing line for his faith, the Communist is suddenly aware that he is dealing with a situation for which he never was prepared.

He is finding two things in combination which he was told could not exist in the same man. He is discovering that fearlessness of man and love of God go hand in hand. And this discovery will always frighten him.

Bringing Up Junior



MSGR. SHEEN WRITES...

The World Is Far from God, But Human Hearts Are Not

Copyright, 1950, by The George Matthew Adams Service

No one is dangerously unhappy except the individual who does not know what happiness means. Life is unbearable only to those who are ignorant of why they are alive; men in such a condition of soul equate happiness with pleasure (which is a very different matter) and identify joy with a tingling of the nerve-endings (which it is not).

But things which are external to us never bring us inner peace. The more persistently anyone looks for satisfaction and a goal to serve in something outside of his control, the less stable he will be to disappointments.

There are two movements towards happiness. The first of these is our withdrawal from the outside... from too great an absorption in the things of the world. The second movement is far more profound: it is an ascension from what is inferior within us to what is superior, from our egotism to our God.

Modern man has experienced the first movement; exterior things have become so many sources of misery to him. Wars, depressions, the insecurity and emptiness of life have so terrified men that they have tried to close off their contacts with

the outside world and have begun to seek for satisfaction in their own limited selves.

That is why psychiatry is having such a field-day; the modern soul, alarmed at what it finds without, has drawn down the shades and begun to look for contentment in analyzing its own unconsciousness, anxieties and fears, its deliriums and frustrations.

BUT SUCH self-containment can prove a prison if one is locked into it with his own ego alone, for there is no more confining straitjacket in the world than that of the self left to itself.

The cure never lies in using a psychoanalytic scalpel to release the inner moral pus and watch it flow; that is a morbid act for both the patient and the doctor. The cure, rather, consists in discovering why one is lonely and afraid of solitude—for most people have a dread of being alone, without knowing why the prospect frightens them.

The problem of our day is this: finding interior peace. And it is in this that the twentieth century is marked off from the nineteenth. A hundred years ago men looked to the exterior world for the answers to their problems; they worshipped science or nature, expected happiness to come from progress or politics or profits. The twentieth century man is worried about himself, own values, moods and attitudes absorb him.

ALTHOUGH A great deal of nonsense has been written about the interior life of men in our day, it is still true that the twentieth century is closer to God than the nineteenth century was. We are living on the eve of one of the great spiritual revivals of human history.

Men are sometimes closest to God when they feel themselves farthest away from Him, at the point of despair. For an empty soul, the Divine can fill; a worried soul, the Infinite can enter. A self-contented, proud soul, however, is inaccessible to Grace.

Modern man has been humiliated neither his proud expectations of progress nor of science have turned out as he hoped. Yet he has not quite reached the point of humbling himself. He is still imprisoned in the self, and able to see nothing else beyond. The psychoanalyst may be allowed to bore into his thoughts for a few years more, but the time is not far off when modern men will utter a frantic appeal to God to lift them from the empty cistern of their own egos. St. Augustine knew it well, he said, "Our hearts are restless until they rest in Thee."

THAT IS WHY although a catastrophic war may threaten us—the times are not as bad as they seem, Modern man has not yet returned to God, but he has at least returned to himself. Later he will surpass and transcend himself with God's grace, which he is seeking, even now.

No one ever looked for something else he knew that it existed; today the frustrated soul is looking for God, as for the memory of a name he used to know.

Those who search for pleasure, fame and wealth are all seeking the Infinite, but the seekers are still on the outskirts of the Eternal City. Those with faith have penetrated to their real home within the Infinite and have found the "peace which the world cannot give."

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

Copyright, 1950, N.C.W.C. News Service



A LOOK AT LABOR

By A. C. Tuohy

Not All Professionals

Very few people really understand what goes into organizing a union. Many people who believe the Peglers and the Sokolays are of the opinion that union racketeers move in on a shop, a store, and a plant, terrify the bewildered employees and force them into a union against their will merely for the dues money it will bring.

It would be more true to say that the real organizing work is in most cases done by non-professionals. Once the need for unionization becomes apparent, either because of low wages, injustices, or other grievances, a few leaders crop up who take it upon themselves to sell the idea of trade unionism to the rest of their fellow workers. Certainly the professional union organizers of today were the cigar, auto, and steel workers of yesterday.

Non-professional organizers have almost impossible obstacles to surmount. Besides the general lethargy of the rank and file, who always like to have George do the work, these men face the implicit opposition of their employers, who jeopardize their promotions and their seniority, if not their very jobs, if they take the lead in forming a union.

It sometimes has happened that professional union organizers move in on a situation and take over long after some simple idealistic John Doe has done the hard work of lining up the office or the store.

PROBABLY THE greatest obstacle to organizing any shop is to be found in the rank and file themselves. If they do not believe the half-truths they have read about unions in the newspapers, they frequently are still afraid to affiliate themselves with a young union.

Of course, most of them would be willing to take whatever advantage accrues from organization, but are not going to expose themselves until the thankless task is done. They lack courage frequently, or hope to gain some selfish advantage if the union movement fails.

An interesting development is now taking place in New York City. The policemen are flirting with the union movement. While they have security of tenure and civil service status, their pay is not large and their take-home pay is drastically reduced by pension deductions, which sometimes amount to 23 percent of their salary. In addition they have to pay for their uniforms and ammunition, which over the period of a year comprises a tidy sum.

IN THE CASE of a policeman's union, the strikes weapon is not a question, because no one would advocate picket lines for cops. But it would serve as a good political pressure group to bargain with city officials for adequate pay increases and the settling of long-established grievances.

While in some states and cities, unions for policemen are barred, in New York City there is no such restriction. The firemen are already members of an A.F. of M. union and attempts have been made to dissolve that organization.

Most of the New York cops will go along with the union idea once it is consummated. On the other hand, rank and file will do little to bring about its consummation. But at all events, the work now being done in that direction is in the hands of policemen themselves. Professional union men are still out of the picture.

IT MAKES no difference how wicked a soul may be, there is no one subjecting himself to illicit pleasures who does not have a consciousness of his subjection and his slavery. Such individuals, unwilling to admit themselves mistaken, still refuse to be convinced of Divine Truth, but their sadness and their emptiness eventually will drive them to the God of Mercy.

Our exterior world today in its desperate straits, but the inner world of man is far from hopeless. The world of politics and economics lags behind the psychological development of men themselves. The world is far from God, but human hearts are not.

That is why peace will come, less from political changes than from man himself, who, driven to take refuge within his own soul from the turmoil without, will be lifted above himself to the happiness for which he was made.

Cont All-S

With 1 garnaut of E collegiate for All Time Agt Rumor that... Ms remaining unbeaten 1950 "Bowl Bid" for test with an known team, I wrest in the t the Dewey Ave

Two decades ity has catapa national progr

point to this ye gan, "Aquinas ca." Teams ha from such dist braska, Texas, necticut

INTO THE 2 Aquinas footbal ten the record greats—the l Farrella, Sully, Berardia, Heagn Carman, Pea Rigney, Landr coo, Gings, Bart ana, Burns, Ca host of others.

Aware of the of the public in history, the Co conducting a cor of the All Time "Dream Team."

Recollection outstanding pla; lated by the h in next week's

Encyclical In Booklet

Washington—cyclical letter "E of His Holiness dealing with sov which threaten t foundations of C had been publi form by the Pu of the National C Conference, her

Near

Msgr. Thomas J. Rev. Wm. Keller

On many S football team thing like this Bible. But th They're name schools opene classes by the He's about f asking for de restore some b a great he

Not a town in U.S. But a bust And like any bus and all sorts of his 50 Syrian Ca piece of property, Chapel for them

LAY THIS B THAT YOU REA (ST MONICA) WE CAN ARR DEAD IN SINGL

Georgette Liv they're only a few of every visitor to Nazareth. On the classified as total from the good S, s day for a month

REMEMBER O BUILT SOMEWHI THE DEFINITION HELP ALONG TF

That's what eve necessarily so St of Christ's Aposte Seminary Alway, and his Namesake on his journey whi

was St. Alber St Thomas Aquina Feast of St. Alber our BASILIAN CL for membership. \$

Signs of energy In the Convent Th and holy zeal prom To help keep the r the needy ones. \$4

THE PAUSE TR FOR A 12 HOUR IT HAPPENS TO S \$5 SOME BASIC S

Nov. 11 is Armis no longer even b their memory fresh Monstrance, Challice