

Editorials

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

Blessed Plus X

A life of heroic sanctity has resulted in the beatification of Pope Plus X. Only a few years after his death he has received this honor from the Church. Last Sunday Pope Plus XII carried out the ceremony that gave Pope Plus X present honor and marks him as one destined for eventual canonization.

Death Of A Cardinal

A long and varied career of service to the Church of God came to an end last week in the death of Dennis Cardinal Dougherty. As a man, as a Priest, as a Prince of the Church, he labored zealously in the cause of religion. First as a Missionary Bishop in the Philippine Islands, then as Bishop of Buffalo and finally as Cardinal-Archbishop of Philadelphia he gave sixty-one years of

blessed Plus X will be remembered for many important acts, but particularly for his advocacy of frequent communion and of welcoming the little ones to the altar as soon as they reach the age of reason. From the sanctity of his own life he brought the means of sanctification nearer to all the millions in the Church.

He labored for the Church he loved. The death of the Cardinal reduces our American Cardinals to four, with Edward Cardinal Mooney listed as the Dean. The work of Christ is bound to prosper when such gifted and zealous Priests are raised up by God to carry on His work. We thank God for the life of Cardinal Dougherty. We ask God to have mercy on his soul.

Golden Jubilee Greetings

The fiftieth year shall be the year of jubilee for the inspired writer of the Old Testament. It was to be a year of release, a year of forgiveness, a year of special blessings. Rochester rejoices on the coming Sunday with two Golden Jubiliarians—St. Mary, George W. Eckl and Rev. Thomas J. Harrington. Golden Jubilee greetings are in order and are extended by clergy and laity to Monsignor Eckl and Father Harrington.

Monsignor Eckl has spent all of his priesthood in the Rochester diocese. A man of learning and of piety he has served congregations at the immaculate Conception, at St. John's of Greece and at St. Andrew's Church. He has reason to be proud of the spiritual accomplishments of these fifty years. He has equal reason to view the complete plant of St. Andrew's Church as his own personal life work. Called by his Bishop to assist as a Consultor of the Diocese, he has been honored by the Holy Father with the dignity of Domestic Prelate of the Papal Household. Rejoicing in the great good he

has accomplished, we extend to him our jubilee greetings with a prayer that God may grant him added length of years to give service to the Church and to the children of the Church. Ad multos annos!

The fifty years of Priesthood of Father Harrington have been spent in the service of rural parishes. At Ovid, at Addison and at Livonia our Jubiliarian has given constant service in the ministry of the word and the ministry of grace to people who have revered and loved him. He has been the Providence of God unto them.

Fine qualities of mind, improved by training and nurtured by zeal, have enabled him to give signal service to the souls assigned to his care. His later years have found him on a restricted program because of sickness, but he has maintained the old interest in everything that concerns the welfare of his flock and in a life of prayer and retirement he continues to pray and long for every good blessing for the Church of Christ.

Our Golden Jubilee Greetings to our beloved brother in Christ, Father Harrington!

Silver Jubilee Greetings

Three young Priests of the Diocese are observing the twenty-fifth year of their ordination and are receiving Silver Jubilee Greetings of clerical and lay followers. Thousands of souls have found spiritual birth and growth in the richness of the faith through the ministry of these three Priests.

Father Asai has devoted most of his 25 years of Priesthood to the service of the Italian immigrants and their children. Pastor of one of the largest of our parishes, he ministers zealously and devotedly to the wants of old and young. Currently he is introducing modern improvements into his school to enable it to care for the increased number of pupils.

A man among men, popular with his clerical brethren as with his people, Father Asai has in an atmosphere of joy the advent of his Silver Jubilee. May his years be many and his labors fruitful as he begins the journey toward his Golden Jubilee!

The priestly labors of Father Lawrence Cannon have been partly in Rochester and partly in the southern part of the Diocese. St. Bridget's Church here and St. Mary's Church in Corning have known his priestly spirit and his love for souls. As Pastor at St. Morris and in his present position as

Pastor of St. Ann's Church at Hornell, he has united to the inspiration of his teaching ability his administrative powers of a high caliber. Of priestly stature, blessed with a kindly disposition, he has given appreciated service to many thousands of faithful Catholics. May his Silver Jubilee mark the beginning of a new period in his priestly life that will continue to bless and edify the people of his parish!

The Reverend Leo Jones observes his twenty-fifth year of ordination as Pastor of St. Joseph's Church in Weedsport. His priestly labors have been varied. He has ministered to an appreciative congregation at St. Francis in Auburn. He has given kindly care to the sick at the Auburn Mercy Hospital. He has loyally devoted himself to the reclamation and spiritual salvage of the inmates of Auburn State Prison. His priestly life is now devoted to the welfare of the people of the Weedsport Parish.

We salute Father Jones on his Silver Jubilee. We thank God for the accomplishments of twenty-five years of his priesthood. We pray that his Silver Jubilee Blessings may bear him on to further years of service to the Church.

The Bark of Peter

From the beginning the Church has been known as the Bark of Peter. Peter was the leader of a group of fishermen called upon by Christ to become "fishers of men". The ring of the fishermen is still the seal of authority of the Holy Father.

As fishermen Peter and his companions had full knowledge of the success Christ could give to their efforts. Without Christ their fortunes would be up and down. Sometimes they had a good catch, frequently a poor catch, and on this particular occasion reported in Sunday's Gospel they had taken nothing. Then Christ urged them to make another try and then they had so large a catch that both boats were filled with fish.

Christ Peter begged of Christ to depart from him because he was a sinful man. But Peter also heard the invitation of Christ and with his followers left all things to follow the Master.

The Bark of Peter! On the stormy waters of the world it sails serenely and effectively. It offers itself as the only means of salvation for all men. Manned by the successors of St. Peter, the Bishops and Priests of the Church, it labors unceasingly to "catch men". It would catch men and take them away from the lesser goods of this world and

Religious Schools Must Meet Secular Norms, Court Says

ALBANY — (RNS) — Attendance at a religious school does not constitute a legally acceptable education for a child unless that school meets the state's minimum requirements in general studies, the state Court of Appeals ruled here.

The court upheld New York's compulsory education law in cases brought by parents who sent their children to Jewish schools not recognized by the state education department.

IN ONE case, the tribunal sustained lower court rulings that a divorced father could not retain custody of his son unless the latter attended a school that met the state's minimum requirements for all children of school age.

In the second case, the court upheld the conviction of three Brooklyn fathers for violating the state education law by sending their children to a school which systematically taught only the Bible, the Talmud, and elementary Jewish law.

THE STATE contended that the school involved was not recognized by either the education department or the Jewish Education Committee of New York.

The appellants in both cases argued that their religious principles were opposed to "formal systematic secular education."

Communist Dictionary: 'POSITIVE ATTITUDE'



GRETTA PALMER

Clear Conscience Can Be Courageous

If the average American of today were to meet and shake a cup of coffee with his 18th-century grandfather, that venerable old gentleman would have a lot to learn.

He would probably gawk, gratifyingly, over our airplanes, travel, telephones, television, and Gretta Palmer's new lights. But one word, occasionally recurring in his son's talk, might puzzle him and make him shake his head. That word is "security."

The modern man wants to be cared for. His grandfather wanted to escape any such dull and limiting thing as safety as he lit out to conquer the plains. The modern man buys travel insurance even when he boards a streamlined train; his grandfather set forth in a sailing ship to plow the seas for China, unafraid. The modern man regards the government as a nursemaid that will look after him in his old age; his grandfather looked on the government as a creation he and other men were trying to build.

The longing for security is not confined to the economic field. Most travelers to Europe nowadays go escorted tours, lest they might run into the unexpected, the adventurous event which was the very thing that our harder forebears went abroad to find.

Even marriage, to the modern man, is no lifelong commitment, no changing of his whole future on his love; modern couples cross their fingers at the wedding, for they are safe from any serious risk of marital misery enduring through old age.

If the marriage "doesn't work out," they will simply call it off before a liberal judge, and try again. Easy divorce laws give security against the chance of "incompatibility" in any home.

Fear is the root-disease of modern times. The hospital beds of the country are, more than half of them, occupied by patients suffering from nervous maladies. Most, if not all, of them have literally frightened themselves sick. They lack the cheerful fortitude that greets every morning as a friend. They shrink into themselves, as if to ward off a blow from destiny.

MEN AND WOMEN in this age are afraid. But they are not afraid of such things as being bombed out of their beds or of starving in a tenement or of being crippled in an accident. These are only possibilities which they discuss at dinner tables, in their gloomier moods. These are not the fears they encounter in their dreams. All the programs of security, all the pension plans have, besides their common sense advantages, a vast, irrational appeal to modern man — they promise "safety."

But since men rarely put the proper name to the fear that troubles them, they do not look in the right place for the remedy. Today's man knows that he is being crippled in an accident, he cannot escape; for as he flees, his fear runs step by step along with him. He is afraid of facing the thing that Catholics face in the confessional: he is afraid of being found out and recognized as the untrustworthy and sorry weakling that he is.

The natural moral law is etched in every conscience. Men and women who defy it may satisfy their conscious intellects by various specious arguments. They may call morality obsolete, or re-define morality to fit their sins.



Frankfurt, Germany (NC)—The priest was driving downtown and inadvertently made a street crossing against the red light.

The traffic cop noticed it and blew his whistle. The priest pulled up to the curb with a guilty conscience. The officer, noticing who the culprit was, kept the ticket he was about to hand out in his pocket.

"This time, Father," he said smilingly, "you will say for your penance three Our Fathers and Hall Marys."

Relieved, the priest looked up.

"But," added the good cop, "the next time, Father, I warn you it may be a whole Rosary!"

Such is the tale related by Bozefathus, diocesan weekly of Fulda, which captions the item: "A noble revenge."

JOSEPH BREIG

Ugly, Weird Thing Called Prejudice

There are ironies weird enough to prick our scruples and ugly enough to sicken our minds in the case of the twenty nurses who quit their jobs in St. Francis Hospital, Charleston, W. Va.



The nurses walked out, leaving their patients unattended, when the Sisters of St. Joseph, who operate the hospital, refused their demand that three other nurses be dismissed because they are Negroes.

The twenty nurses asserted that they were resigning because the Sisters intended to "continue their present practice regardless of its effect on the good name of St. Francis Hospital in this community."

Now that is a shocking and shattering irony. That is the kind of upside-downness and wrong-side-outness that sets the mind to reeling and to blindly groping for something to hold onto.

ST. FRANCIS of Assisi, if memory serves me, took his first gigantic step toward high holiness by repenting of having turned his back, in instinctive disgust and loathing, on a leper. Hardly had he turned away when he realized how un-Christian-like his action was. He saw that it was compounded of pride and callousness and a kind of unconscious cold cruelty.

He ran back to where the leper stood and embraced him. In that instant, Francis began to be St. Francis. He was able thereafter to see the image of God in every human being. In every creature he perceived Christ; and he behaved accordingly.

And for this cause, churches and orphanages and hospitals are named for St. Francis to this day.

Now the particular point here is that the twenty nurses in Charleston are nurses. They are trained, experienced women. They are professional women. They are women with a special vocation. And what is their profession? What their vocation? Surely it is their vocation and profession to serve their fellow-men under the most difficult, even the most repulsive conditions. Surely the thing that sets

them apart, in their ability and their willingness to recognize, under any disguise, the image of God, the brothers and sisters of the God-man.

IT IS THE special business of these twenty—as of all nurses—to know each one of us for a brother or a sister even behind the frightful disguise of cancer, even under the distorted mask of cerebral hemorrhage, even through the awful false faces of gangrene or lupus or whatever ailment.

You can hand over to these nurses a child terribly trembling and jerking with spastic paralysis, and they will not shrink. You can bring to them a woman dreadfully twisted with arthritis; and they will not shrink.

You can carry into the emergency room a man crushed and shattered in an accident in mine or mill, and they will not turn away. You can call them to the bedside of a patient covered with suppurating sores, or bilaterated and cooked with horrible burns, or smashed into a bloody mockery of humanity; and they will not throw up their jobs.

They will tend the most repulsive cases as they would tend a baby. They will cut away torn and filthy clothing, bathe broken bodies, replace vile dressings. Day in and day out, without complaint, they carry on with swift and cheerful efficiency the heroic labor of serving mankind's most unlovable moments. But they will not, these twenty, share their vocation and their noble profession with three other nurses whose skin happens to be darker than theirs. They can perceive the image of God under burns and boils and broken bones; they cannot discover it behind three brown smiling faces.

THAT IS why I say that the case of the twenty nurses prickles our scruples with a kind of weird and ugly irony. And the true name of this weird and ugly thing is prejudice.

Prejudice has a dreadful power to blind the mind, to harden the heart, to cripple the spirit. It keeps millions out of the Church; and even in the Church it keeps many from Christ. We shall not be worthy of Him if we allow it to enslave us. We shall only be among those for whom He uttered the cry, "Father, forgive them, for they know not what they do."

A LOOK AT LABOR

Field of Adventure For Trade Unions

By A. C. Tuohy

No problem is so pressing or so nation-wide as the scarcity of adequate housing. The housing problem is acute, if not scandalous, in large American cities, although lesser communities suffer similarly if not to the same extent.

In the face of this great social evil public sympathy has grown in the past fifteen years for government-financed housing projects. Landlords, real estate associations, and conservative politicians have answered the cry for more public housing with the time worn shibboleth "socialism," as if the father of a family, who cannot find a roof for his children's heads, is to be terrified by the so-called socialism of public housing.

He wants a house and a home and if private industry cannot or will not build him one to meet his purse, he demands, and rightly demands, that the government take over the job.

HOWEVER, the housing evil consists in more than a mere shortage of dwelling units. Residential districts are being torn asunder, with the approval of many municipal authorities, to make way for new garages and supermarkets and bigger and better office buildings.

Old residences, occupied by the poor, are giving way to luxury apartment houses costing \$90 a room, while the former occupants move in with relatives until they can find another hovel worthy of the name home.

Landlords are allowed to violate municipal regulations concerning health and upkeep, until their property contains nothing but rundown shacks deserving condemnation, and upon condemnation are sold to real estate groups, who promptly proceed to demolish them for non-residential purposes.

As families move out of one apartment, landlords frequently

decide that future vacancies may only be filled by single people, childless married couples who go to business, and professional men and women. Large apartments are broken up at great expense to make way for more profit making non-family units.

ANYONE WHO lives closely with the poor can only decry this tendency in American life. Without wishing to allocate in a short article the causes and the blame of this development, nonetheless a state that there is a callous disregard in the American community for Christian family life and all that it entails.

Young married couples and young parents have been completely demoralized by the task of apartment hunting and are quickly impressed with the burden of children, no matter what are the ideals with which they begin their common union.

It seems to be that in this sphere of housing American Catholics have been particularly inept. We have done a great deal in the sphere of charity, labor relations, medical care, race relations, but in the field of housing have done next to nothing.

IF CATHOLICS, who uphold the ideal of Christian family life, want a field of Catholic Action, here it is. The first job is education, learning and teaching the horrible facts of a more horrible human situation. The next job is publicity and propaganda.

In this area we must not lack the courage to highlight the evils of our community or to take the stump for the right kind of public housing where it is necessary. We should ally ourselves with those segments of the community who are similarly concerned with the problem. Toes will have to be stepped on but in any fight for social justice, this is inevitable.

Rosa Mystica

"The rose is a mystery" — where is it found? Is it anything true? Does it grow upon ground? It was made of earth's mould, but it went from men's eyes. And its place is a secret and shut in the skies. In the gardens of God, in the daylight divine, Find me a place by thee, Mother of mine. Is Mary the rose, then? Mary, the tree? But the blossom, the blossom there — who can it be Who can her rose be? It could but be One Christ Jesus our Lord, her God and her Son. In the gardens of God, in the daylight divine, Show me thy Son, Mother, Mother of mine.

—GERARD MANLEY HOPKINS

Negro Teacher Gets Pro Ecclesia Medal

Richmond, Va. — (NC) — A 75-year-old Negro woman, Mrs. Lydia Nicholas, has been awarded the Pro Ecclesia Medal. The presentation was made by Bishop Peter I. Irtan of Richmond.