

# Editorials

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

## Is Peace Near?

The prospect of an early peace in Korea is a pleasing one. It has not been a global war the United Nations has been fighting but it has resulted in casualties very high for our forces, and in the destruction of human life for the Communists. It has been especially high. To stop this carnage and to bring a close to the Korean war is surely a most desirable consummation. However much we may have to sacrifice to stop the war now, we can say that our end has been

attained in relating successfully the forces of communistic aggression.

Arrangements have now been made for a meeting between the Communist forces and the leaders of the United Nations. Vigilance will be our watchword while dealing with the Communists. The prayers of our people will be with our leaders during these days that they may be able to bring about a cessation of fighting and prepare the way for an early peace.

## Fifty Years At St. Aloysius

St. Aloysius Parish in Auburn has brought to a close the joyful ceremony marking its Golden Jubilee. Fifty years ago, Rev. John McGrath was sent by Bishop McQuinn to open this new parish in the City of Auburn. It has had a history of service to the people of God. It has been the instrument of sanctification unto thousands of souls.

Father McGrath labored for many years as Pastor of St. Aloysius until transferred to St. Mary's Church. He was a man of deep faith, zealous for the cause, and has left a memory that Auburn shall not soon forget.

Father Crowley has carried on the work so ably begun by Father McGrath. His twenty-five years as Pastor have brought to the people solid instruction in the teachings of the Church, manifold graces in the Masses said, the Sacraments administered.

The people of St. Aloysius Parish unite with their brethren in the City of Auburn in honoring Father Crowley for the work that he has done.

Bishop Kearney presided at the Jubilee Mass and the Dinner that followed. Fifty years have seen the passing away of a generation of Bishops, Priests and parishioners from St. Aloysius Parish. The Jubilee sermon gave honor to those who have gone on before and stressed the prayers of thanksgiving of the present generation as they acknowledge the heavenly blessings of a half-century.

May the Golden Jubilee of St. Aloysius be but the beginning of many more useful years in bringing to its parishioners religious happiness here on earth and eternal salvation in the world to come.

## God Bless America

Our Country has been blessed from the beginning with the best government the world has ever known. Great men, good men, men of God, presided at its founding. Self evident truths, inalienable rights, recognized equality of all men, were foundation doctrines in the building of the American Government. Succeeding generations owe much to the Framers that gave us the Founding Fathers. We owe much to the blessings

of God that have made and preserved us a nation.

Independence Day of 1951 brings into brighter contrast a righteous government dedicated to protect and preserve the liberties given to man by the Creator. America stands unique in protecting human rights that so many other governments strive to destroy. God Bless America! God Bless those who gave to the world our Declaration of Independence.

## The Catholic Church And World Power

Christ founded the Church to teach, govern and sanctify all men. The power of the Church was essentially a spiritual power, a power to guide and direct the souls of men to a knowledge of God's revelation, an understanding of God's law, and such use of that law as to secure a happy eternity. Christ came to bring the Kingdom of God to earth. The Kingdom of God is not of this world. It is the Kingdom of God. Peter and Paul, the two great apostles, brought the Church into its first golden age.

The successors of St. Peter have ruled the Church, under Christ, for more than nineteen hundred years. The successors of the other Apostles have carried on the work of the Church as Bishops of the Catholic Church.

Even from the beginning the Church had its enemies. Peter and Paul were assailed for the doctrine that they taught and their converts were assailed for believing in them. Peter's first sermon won three thousand converts to Baptism, but in the same group were enemies of the Church who could see no good

in Peter's preaching and were ready with untrue, unjust, illogical charges against the Apostles and their followers.

Even as it is today Peter had to defend himself and his fellow-Apostles against the charge that they were drunk. Peter showed that they were not drunk but were speaking in divers tongues because of the gift of the Holy Ghost. Peter called attention to the fact that it was only the third hour. Even those given to drunkenness would not be inebriated at such an early moment of the day. Besides, drunkenness usually clouds and limits a man's use of his own tongue; and here we have men speaking so that every hearer understood their message as if it were given in the language of each.

The Church and World Power! God has always been with His Church, its power is Divine. It will surely continue to gain new converts day after day, but it will always have the enemies of truth to assail it in season and out of season; to regale with new editions of the old charges, to convince those whose hatred already makes them enemies of the Church of Christ.

## The Mammon Of Wickedness

Mammon is an old name for money. Money is not the root of all evil, but too much money frequently has an evil effect. When Christ spoke of the Mammon of Wickedness, His hearers had a full understanding of what He meant.

Prudence in dealing with money is a definite virtue. Christ says that worldly people are often more prudent than religious people in their

use of money. Christ would have us know that even the material things of this world can be used in such a way as to secure for us spiritual blessings, and the man who has money has so many opportunities to win God's blessing because of the charity He shows to his neighbor. He is ready to help the hungry, to contribute money to buy clothing for those in need. He

is ready to temper justice with mercy in dealing with his debtors. Money has so great an attraction that it is not always easy to release our hold on it. One would think that a person close to God, a child of Light, would easily see the greater value of God's spiritual rewards over the gift of money that has made him worthy of those rewards. The parable of the unjust steward brings to us Christ's recommendation that we make friends for ourselves with the mammon of wickedness so that when we fail they may receive us into the everlasting dwelling.

## STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

**ST. ANTHONY'S LISBON**, was built over the room where he was born by money collected by the children of Lisbon from little altars with his image on their doorsteps. The custom still survives on his feastday.

**The body of POPE FORMOSUS** (591-596) was taken from the grave & placed into the tomb of his enemies. Months later it was transferred to the tomb of St. Peter's.

**THE BIRD** came home to roost. One day about a month ago his shop was invaded, literally invaded, by a group of union organizers, led by one of the discharged employees. For about an hour they harangued the men and women printers about the employer and their working conditions. They used threats, abuse, and vilification. And the odd fact is that they represented a Communist union.

The Catholic foreman attempted to eject them, refute them, and shout them down, without much success.

The foreman consulted with John, his boss, and persuaded him that he had better invite in the local of the pressmen's union, in which John still had a card, to organize the shop before

## Point of Agreement



## GRETTA PALMER

## What Will People— Not God—Think!

Walk into any public place in Italy or France and you can spot the Anglo-Saxon tourists before they say a word. They are the couple that sits primly by while the natives go half crazy over some passing excuse for laughter or exhortation or applause.

The travelers who never sing in the cafes, never shout in St. Peter's, are apt to have American or British passports tucked away about their persons. They are the visitors who modestly "behave themselves" when everybody else is too excited to remember what the word "self" means.

Now, we are prone to put this difference down to what we usually call "Latin temperament." But perhaps we are wrong. Perhaps it is not because the Latins are Latin.

It may be that their abandonment comes from the fact that they are almost universally Catholic and that British and American manners have been set in their mold by people who, not being Catholic, have no personal acquaintance with that sacred institution called the confessional.

When Protestants discarded the sacrament of Penance from their sectarian Christianity, they removed — along with more important things — man's greatest aid to piety. They took away from sinners the chance of looking squarely at their sins through a small, square grating and having them miraculously turned into finished business, so far as this life is concerned. And when men no longer had a peep hole into which they might shove their failings and dispose of them, they lost their greatest chance of mental peace.

**PEOPLE WHO** are not absolved of their sins carry their sins about with them, like so much litter choking up their minds. They know that they are not what they ought to be and they may make resolutions to do better now—but the ghosts of past misbehavior have not been laid.

Not having the certainty of God's forgiveness, they are apt to approach the world, hat in hand, begging for it to tell them, "You are not so bad as you think." Those deprived of the sacrament of Penance seek absolution from everyone they meet—even from the stranger sitting at a table across the room in a foreign and remote cafe.

But the man who has obtained God's friendship by a Sater, day evening visit to a church need not trouble very much about what his neighbor thinks of him. He can thumb his nose at the approval of the crowd.

He has heard no news from God, and God forgives him. If his neighbor chooses to judge more harshly, he can say, "So what?" One admitted to God's friendship need not care whether some pipe-pipe of a

mortal man approves of him. Worry about human respect rarely troubles those who enjoy self-respect, and self-respect is one of the rewards that penance brings.

A WHOLE community of people accustomed to take their failings to a single Judge is almost sure to be relaxed and gay in its midweek moments. No Latin broods over his shortcomings at a Tuesday evening dinner or at a Thursday morning conference; those are matters to be crisply disposed of in the few minutes, every week or so, which follow the "Confiteor" in between times, there are better things to think about than that.

And so... with the matter of self-judgment tidily allotted to its proper times... the residents of Catholic countries can forget themselves. They have escaped the unpleasant question, "What will people think of me?" by asking periodically, "What does He think of me?"

Such an exchange makes for light-heartedness for easy camaraderie. We can never enjoy the company of other people so long as we look to them for criticism or applause. We can never turn acquaintances into friends if every acquaintance is treated as a judge before whom we must somehow prove our innocence of guilt! The man who has not confessed his imperfections to God spends half his effort trying to convince other people of his perfection. This is a lifelong strain.

IN COUNTRIES like ours the majority of the people have not known absolution for centuries. As a result the whole community is engaged in "making a good impression" in courtship, human respect. "You must not make yourself conspicuous" takes on the force of a commandment in a society which has forgotten the Ten Commandments.

"It isn't done" becomes a stronger sanction than the Natural Law. "Don't make a spectacle of yourself" is passed on from mother to daughter, as the height of moral wisdom. "Earning a place for yourself in the community" is regarded by fathers in conference with their sons as a legitimate goal for 20 years of effort.

People in such a spiritual climate not only ask the crowd to judge them; they accept the crowd's judgment on them, making it their own. The Anglo-Saxon is "mortified" if he has chosen the wrong fork; he will tell you so himself—and with no realization of the healing fact that mortification has important uses for the soul.

People who need to win the crowd's approval can never dare to be themselves; they cannot risk having the public find them out. They cannot afford the enormous luxury of spontaneity; the onlookers might think less of them if they spoke their honest minds.

And so we get our manners cut to suit the drearily conventional, the doubly safe. We are staid and prim and proper because that is the way to avoid all chance of being criticized. We control our feelings because our feelings may not, perhaps be such as would impress our neighbors favorably. We wear the mask of dead-pan joylessness we drag our feet up on the pavements where the more natural Latin dance.

There may be nothing about the famous "Anglo-Saxon restraint" which a few thousand confessionals could not cure.

Archbishop Byrne Scores Abuses In Mass Offerings

Santa Fe, N. Mex. — (NC) — Appeals for funds with a promise of remembrance in Masses received by the people of this archdiocese by mail should be ignored, says a letter by Archbishop Edwin V. Byrne of Santa Fe published in the Santa Fe edition of the Register chain.

It directs priests of the archdiocese to read the letter at all the Masses the Sunday after its reception and to instruct the people of their parishes in the matter of Mass offerings.

ARCHBISHOP BYRNE declared it his duty to point out and condemn and stop this abuse" and bans the advertising in this archdiocese of any such appeals in Catholic publications.

"In recent years there has sprung up in our country a novelty in the way of appeals for funds with a promise of remembrance in Masses," Archbishop Byrne writes.

"Groups of religious and religious institutions have set up so-called Mass associations, Mass leagues, puratorial societies, and family groups on the payment of a fixed monetary contribution,

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JOSEPH BREIG The Communists—For These We Weep

The truly tragic figures today are not Cardinal Mindszenty, not Archbishop Stepinac, not Archbishop Gross, not the Statesmen imprisoned in China as "baby-killers," not any of our modern martyrs, living or dead.

The truly tragic figures are the Communists who have done what they have done to these helpless people.

The evil of Communism lies not so much in what Communists do to Christians, as in what Communism does to its own followers.

Communists break the bodies and derange the minds of those who resist atheist tyranny. But Communism perverts the very souls of Communists. Communism prepares Communists for hell.

If there had stood on the hill of Calvary any "impartial" or "neutral" observers, doubtless their sympathy would have gone out to the Man on the Cross.

Doubtless they would have pitied Him as the victim, as the sufferer; as the Defeated One, the Condemned One, the Dying One.

BUT BEING mere observers and not followers of the Christ, they would not have known that they were looking upon One Who cautioned his disciples not to fear those who can kill the body, but rather him who can cast souls into hell.

The bystanders could hardly have been expected to be aware that this "criminal" dying in torment, would forever after be the Hero of Heroes; and that His Name would be held in benediction eternally.

Neither could the Neutral Observers—those men neither hot nor cold—have guessed that the contempt of mankind would be reserved for those who condemned and killed this Man.

Certainly they would not have realized that in due time those guilty of His blood would suffer punishments much more terrible than crucifixion.

WE WHO LOOK upon the crucifix sorrow even now, twenty centuries later, over the agonies and the loneliness and the heart-break of the noblest human being who ever drew breath.

Our minds are crushed under the unthinkable mystery of the Divine Person, very God of very God, who so loved us as to take upon Himself a human nature so that He might lay down His life for us.

But we rejoice, too. We exult. We praise. We bless. We shout hosannas over the Death that gave Life to the world; the Defeat that gave Victory to mankind; the Loss that was Gain for all time and all eternity.

Beneath the cross, we lift heads and hands for Christ. It is only for those who betrayed Him, and lied about Him, and reviled Him, and washed their hands of Him, and gave false testimony against Him, and condemned Him as a criminal and an "enemy of the state"—it is for those alone that we bow our heads; from them that we avert our eyes. It is for their fate that we fear, for their souls that we feel an awful pity.

IN THIS OUR day, when the earth is dotted with new calvaries, when new Judases give the kiss of death, when new Pilates cleanse their hands, when new Herods question their victims, when new courts of injustice condemn the innocent—in this day we sorrow for our new martyrs, but we exult with them too.

We know into what endless triumph they are stepping.

But what of their Communist tormentors?

What of the souls of these men, turned into devils by Marxism?

Have not they sunk to such depths, are not their hearts so hardened and perverted, that their own mothers would no longer acknowledge them?

Can anyone forgive a man so foul as falsely to accuse a dedicated woman of murdering the babies she has given her life to rescue?

Yes, Christ can. God can forgive them, and we can forgive them, if they will repent. But will they? Or will they go on from iniquity to iniquity, from filth to filth, from villainous to villainous, until at last they are Satan's?

We pray for our martyrs; that they may be steadfast. But we join them also in praying—as pray they do — for their poor persecutors.

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The bystanders could hardly have been expected to be aware that this "criminal" dying in torment, would forever after be the Hero of Heroes; and that His Name would be held in benediction eternally.

Neither could the Neutral Observers—those men neither hot nor cold—have guessed that the contempt of mankind would be reserved for those who condemned and killed this Man.

Certainly they would not have realized that in due time those guilty of His blood would suffer punishments much more terrible than crucifixion.

WE WHO LOOK upon the crucifix sorrow even now, twenty centuries later, over the agonies

JOSEPH BREIG The Communists—For These We Weep

The truly tragic figures today are not Cardinal Mindszenty, not Archbishop Stepinac, not Archbishop Gross, not the Statesmen imprisoned in China as "baby-killers," not any of our modern martyrs, living or dead.

The truly tragic figures are the Communists who have done what they have done to these helpless people.

The evil of Communism lies not so much in what Communists do to Christians, as in what Communism does to its own followers.

Communists break the bodies and derange the minds of those who resist atheist tyranny. But Communism perverts the very souls of Communists. Communism prepares Communists for hell.

If there had stood on the hill of Calvary any "impartial" or "neutral" observers, doubtless their sympathy would have gone out to the Man on the Cross.

Doubtless they would have pitied Him as the victim, as the sufferer; as the Defeated One, the Condemned One, the Dying One.

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