

# Editorials

By  
Rev. Mg. Wm. M. Hart, P. A., U. G.

## The Idea Of A University

Wednesday will see the fulfillment of the idea of a university which has been the dream of diocesan officials and the Board of Education for many a year. The idea of a university includes the preparation of the student in classroom and library and laboratory of the collegiate subjects that belong to the idea of a university.

With something more than one hundred students St. John Fisher College will open its doors on next Wednesday. Not all of the main building is completed and the public exercises connected with the opening will be held after the entire building has been erected. Our congratulations go out to Dr. Murphy and his faculty on this great event.

In humble beginnings St. John Fisher is ready to bring to its first class all that is required for a college course that has the approval of the New York State Department of Education, the authorities of the Church and of the association of teachers that make up the Congregation of St. Basil. The usual college degrees will be given by authority of the Charter of the New York State Department of Education.

Our Diocese sees in the opening of St. John Fisher College the fulfillment of a hope that has been nurtured over many years and a crowning of the complete system of edu-

cation that started in our kindergarten, went through the primary and grammar grades of our parochial schools, took on added growth in our high schools and academies and was brought to higher perfection in the opening of Nazareth College for women over twenty-five years ago.

Fortunate indeed are the members of the entering class. New registrants will undoubtedly add to their number before the school is opened. They will have the advantages of a college education meeting all requirements for secular training and including the prescribed subjects in religion. They will have the satisfaction of being with St. John's College from the first moment of its active life.

We congratulate the parents of the young men who see in a Catholic college training the best guarantee of a well directed and useful life for their sons. We congratulate the great army of contributors who made ready the funds from which the College was erected. Bishop and clergy and laity feel that next Wednesday is a reward to all of them for the deep interest they have shown in this new institution.

May the blessing of the great John of Rochester, scholar, Churchman and Martyr, be with our new college, with its faculty and with all the members of its first class!

## Consecrated Ground

The annual ceremony of the Blessing of the Graves at Holy Sepulchre Cemetery in Rochester finds its replica in all the cemeteries, large and small, of the diocese. These solemn religious rites reflect the respect that Catholics have for the dead and for the last resting place assigned to them. Just as a Church is blessed or consecrated before it begins to serve our Catholic people while living, so the grounds of a Catholic cemetery are consecrated as a preparation for the burial of Catholics after their death. It is a holy place, it is surrounded by a series of local and universal ecclesiastical laws that provide reverence and care for it as a place of holy places.

Only Catholics who have been faithful to God and his Church are permitted to be buried in consecrated grounds. Catholics traditionally look upon the refusal of Christian burial as one of the most severe penalties that can fall upon them.

The graves of our parents, relatives and friends are dear to all of us. We feel a certain comfort in visiting them privately from time to time and publicly on such occasions as the Blessing of the Graves. Over each grave rests the blessing imposed by the Church with solemn ceremony and constant reference to the faith we have in the resurrection of the body.

Holy Mother Church has prayed that God will send his angels to guard and protect each grave and that the Lord may be merciful to the souls of those whose bodies rest in consecrated ground.

St. Paul gave to his hearers in the early days of Christianity, and to their successors in the continued life of the Church, his assurance that he did not want them to be ignorant of the firm assurance of the resurrection of the body given to us by Jesus Christ. Christians were not to be lost in despair in the day of bereavement. Their sorrow was not to be that of the pagan who has no hope of the resurrection.

The very canticle that is recited by the Priest in the ceremony of Christian burial sounds forth over the open grave not a thought of despair or fruitless sorrow, but the sublime and joyous Canticle of Zachary, celebrating God's plans of salvation for all. The Benedictus reminds us at this solemn moment that the Orient on high has come to enlighten those who sit in darkness and in the shadow of death, to direct our feet into the way of everlasting peace.

Consecrated ground! May our cemeteries have every mark of reverence and veneration from us as the holy soil in which rest the bodies of friends and relatives.

## To Know God

Here we have the only program for life that can be of value to man. Whether we study religion, philosophy, science or after completing our studies take our place in the professional, industrial or commercial world; our life cannot be successful unless it teaches us to know God. This world and all its secular interests must one day pass away, but God, who made the world, is eternal, and that God made us to know Him.

To Know God! Our success in life can be measured by the answer to the question "Has

my life, my education, my working world, brought me to a better knowledge of God?" There can be no profit in a life that sacrifices spiritual things to material. God made us for Himself. God made us to know Him. To know God must be the subject of all our studies, of all our efforts here on earth. The scholar, the priest, the doctor, the lawyer, the merchant, the statesman, the industrialist, the worker, the farmer — each one must find in his vocation the means to success in life through learning to know God.

## THE MINISTRY OF HEALING

Christ's public life on earth included the ministry of healing as well as the ministry of preparing souls for heaven. The healing of souls from sin was of far greater importance than the healing of the sick. Healing of bodily ills was a temporal matter, could bring a good that could last only through the short span of life. The healing of sinful souls brought a good that properly treasured could lead to the eternal happiness of heaven.

In next Sunday's Gospel Christ grants to the sick man a favor far greater than he requests. He asks for bodily healing; Christ heals his soul — "Thy sins are forgiven thee." Then to show that He has power to forgive sins Christ cures the man: "Arise, take up thy bed and go into thy house."

The ministry of healing continues in the Church. Through the Sacrament of Extreme Unction strength is often brought to the body through the cure of disease. This is part of the ordinary ministry of the Church. Blessings for those who are ill are contained in the ritual of the Church. Prayers are offered constantly for the sick in every Catholic Church. Masses include prayers for those who are ill, and in physical danger.

Every household from time to time sees the answer to prayer and to the power of Holy Mass in the restoration to health of one or more of its members. It would be a mistake for Catholics to believe that all of God's power to heal the sick is confined merely to the great shrines at Lourdes, at St. Anne de

# Take Your Choice



GRETTA PALMER

An Unphilosophical Age Falls in Love

The worship of democracy is a heresy, and one to which millions of American men and women have made an Act of Faith. Democracy, as they use the term, is by no means the same thing as that "democracy" between quotation marks which the Communists are forever claiming as their own.

It is even conceivable that a world conflict might be waged between two continent sized powers, each claiming to be the true defender of the democratic vision each guided by a god who is not God. In such a conflict both armies would battle to defend a heresy, but not the same heresy. It would be a war to settle who should write the dictionary under D.

The word "democracy" when Communists use it is never an ultimate goal, never a fundamental principle of their belief. It is merely a convenient term they use to describe a system which frankly recognizes differences between the gifts of men.

Lenin himself knew that abilities are unequal, he coined the phrase, "From each according to his need." This has a lofty sound — indeed it ought to have since Lenin cribbed it from the Acts of

the Apostles, Chapter 4. Nobody in the concentration camp countries today not even their most slavish apologist pretends that under their "democracy" all men are meted the same treatment by the state. To them the only people, the only "democracy" worthy of power are the Party elite; when such tried Communist are ruling, "democracy" is present.

The political prisoners, the middle classes and intellectuals condemned to starve do not count. They are not proletariats and so they are not people — they are only "counter-revolutionary elements," to be destroyed in order that "democracy" shall win. Whenever we read in Communist propaganda of the "People's Democracies" of China, or of the "truly democratic elements" of Italy or France, we would be wise to put the word into western terms. In western terms, "democracy" the Communist mean Communists and nothing else and nothing more.

But in America "democracy" has taken on a very different meaning. It has been granted such reverent kowtowing, such Asperges and odor of incense as only religious and Roman emperors ever received before our day.

The creed of those who defy democracy demands a leveling process among men which would rather destroy society than acknowledge that God has given them a different number of

talents. It asks from each, according to his ability, and it pretends that all abilities are equal, but it would give to each the same that it awards to everyone else.

HALF THE muddled thinking of our day — and half the foolish laws passed by our legislatures stem from the fact that we are a nation of heretics, a people chief priest in George Gallup and whose creed is one phrase torn out of context, from the Founding Fathers.

"All men" they said, "are created free and equal, and they did not even bother to insert the well-understood phrase in their right to pursue their way to mans proper end of serving God. It could not have occurred to those 18th-century gentlemen that their descendants could be mad enough to think that status could be eliminated from society. The greater tallness of some men, the greater frailty of all women was no more obvious to them than the fact that some men are fitted to be bookworms and others to be butchers."

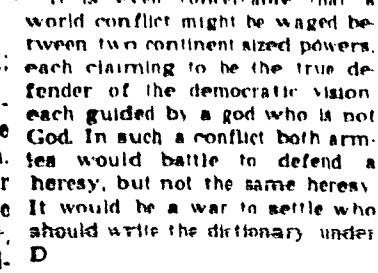
But the phrase they gave us has been canonized: equality between men, in terrestrial affairs, is a myth that millions have accepted. The effort to twist real facts to fill the theory exhausts our lawmakers. The questions that it forces them to ask are ludicrous:

"If women are the equals of men, then jobs in the coal mines must be opened to them, at the same wages as men, mustn't they?" (And the fact that their output of coal per week would be much lower than men's, would be ignored or treated as a passing, "transitional" matter which later, huskier women will correct.)

"If everyone is equal, then everyone should go to school free until he is 22, shouldn't he?" (And if the university standards have to be so lowered that the really bright student can't get an education, it is his own fault for not being "equal" enough.)

THE DREADEDFUL thing about an unphilosophical age is not that it ignores principles; it is that it falls in love with some false, unrealistic principle and tries to crush reality to conform to it.

Democracy is a perfectly good political principle in a society of sensible men who keep it within its proper bounds. But democracy pinching religion and philosophy leads to the silly belief that status is a sin that a Church which recognizes the fact of status as ours does is a sinful Church because its altar boys do not take part in its Consiatories of Cardinals.



Gretta Palmer claims as their own.

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## STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY



**Sister MAYA PELAGIE** who joined the Grey Nuns of Nicolet at Chesterfield Inlet, Canada, this year IS THE FIRST Eskimo Nun.

**TO ENFORCE PUNCTUALITY** TIME CLOCKS HAVE BEEN INSTALLED IN VATICAN OFFICES & THE 5000 PRIESTS & LAYMEN EMPLOYED WERE "CLOCK-ON" WHEN REPORTING FOR DUTY.

# Priest's Care Of Catholic Patients

(The Rev. Robert L. Kross, assistant pastor of St. Peter and Paul's Church, Rochester, who cares for Catholic patients in Rochester General Hospital at the request of the Employee-Patient department, has written the following for "Hospital Life," published at the hospital. He explains the priest's care of patients in danger of death.)

By REV. ROBERT L. KROSS

When a Catholic becomes dangerously ill in the hospital (or is found to be so on his arrival), the family and the priest are told of this. (Hospitals strictly observe this rule.

A former head of Rochester General Hospital, told the writer that he always stressed with in terms and rests that to do a liberally fall in this important duty was unforgivable.



Father Kross

"Might not the presence of the priest worry the patient?" To that we answer, "Why should his presence worry the patient any more than the doctor's? Catholics know that it is the duty of the priest to visit the sick and give them the Sacrament they need and they expect him to come. Instead of being 'worried,' the dangerously ill patient is usually comforted and relieved and says so, if he can talk."

THOSE AROUND the patient in danger have the grave duty to save his life, if possible, but they also have the grave duty to prepare him for a good death, if his life is not saved. Pain-relieving medicines, plasma delicate surgery, he has a right to all these, but he also has a right to the supernatural aids which he believes, God through the Church puts at his disposal in this most important crisis of his life. After all is done that doctor and priest can do the issue must be left to the will of Him Who gives life and recalls it at the time He deems best.

There is not space enough here to explain the teaching of the Catholic Church about the effects of the Last Sacraments, but enough can be said to show why Catholics pray that they will have a chance to receive those Sacraments.

1. CONFESSIO. The Church teaches that priests have the power from Christ to forgive sins, however many or great they may be, if the sinner truly repents. Who can measure the sense of relief this Sacrament affords a man who knows he may soon return to his Maker?

2. HOLY COMMUNION. The Church teaches that in Holy Communion we really receive Jesus Christ, the same Divine Sacrament Who healed the

sick with a word, raised the dead and forgave sinners. Who can fear death when he firmly believes God is thus present with him?

3. EXTREME UNCTION. Last Anointing: The Church teaches that this Sacrament ALWAYS gives health and strength to the soul and that it SOMETIMES gives health and strength to the body, i.e., when it is good for the soul.

It counteracts the weariness of spirit and feeling of aloneness that come over the dangerously ill; it allays the anxiety about past sins; stiffens a faltering faith in God's nearness. In short, it supplies supernatural strength when natural strength is waning — when the body is wasted and wits are weakened and makes the person a match for death and Satan, who is making his last bid for an immortal soul.

KNOWING THAT this Sacrament gives health and strength to the patient if God sees fit, we are not surprised as some doctors are, when we see renewed bodily vigor in a patient after the administration of this Sacrament. Many many patients have recovered to receive this Sacrament again.

However, we believe that God's essential purpose in establishing the Sacrament of the final anointing is to purge the soul, so thoroughly of all traces of sin and its effects that the dying person will not only escape hell, but will even bypass purgatory. Immediate entrance into heaven can and should be the direct result of the Sacrament. That supposes, of course, that the patient respond with confidence, sincere sorrow for sin, and love to the God of mercy Who is reaching out to lead him from this vale of suffering to eternal happiness. That, in turn supposes that he have the use of his faculties and it makes delay in calling the priest gravely reprehensible.

Returning to the question "Might not the presence of the priest worry the patient?" is not waking up in the adorable presence of our Divine Savior in heaven a prize well worth the "worry" that mention of the Last Sacraments might cause a dying person?

# A LOOK AT LABOR

Catholic Church And Politics

By A. C. Toohy

One of the greatest curses of the American way of life is the belief that religion is a private matter and should have little or no influence on our public morality and institutions. One Catholic political figure stated recently that in his years of political service he never heard a sermon in his parish church touching on politics, as if he did not expect the gospel of Christ to affect his political conduct too greatly.

For good or for ill the churches, both Catholic and Protestant, have become in our generation more vocal in applying Christian principles to social life. Their interests encompass more than a concern for the declining birth rate, the alarming increase in broken marriages, sexual education, etc.

THE ATTEMPTS of the Catholic Church to reform American society according to Christian principles is coming in for a great deal of scrutiny by politicians, scholars, and social workers, by friends and foes alike.

The Church has nothing to fear from such investigation and no reason to be ashamed of her influence toward providing her people with more freedom and better living.

However, some objections can be raised against attempts to paint the influence of the Church, as sinister or to prove that the Church works behind closed doors.

Sometimes even our friends establish Catholic influence where little or none really exists.

For example, early this summer a study was made of the effect of Catholic teachings and personalities on the political development of American trade unionism between the years 1900 and 1918. The results of this research were published in a quarterly review of Cornell University.

The author attributes to the Catholic Church partial credit for the political philosophy and policies of the American Federation of Labor, for the weakness of socialism in the United States, and for the absence of an American Labor Party. I think the author matters.

proves too much, at least more than his evidence warrants.

THE EVIDENCE for these conclusions consists of the social teaching of the Church as enunciated by Pope Leo XIII in 1891 the large number of Catholics in the federation, and the influence of such men as Father Peter Dietz and such institutions as the Militia of Christ, founded by this priest to promote the cause of social justice.

Between 1900 and 1918 the social teaching on social problems had not filtered down to the rank and file Catholics of America to influence their social action so much that they could effectively direct the thinking of a new labor movement.

The large number of Catholics in organized labor at that time were largely immigrant and hardly in a position to do any more than earn their bread in a new land. I doubt that Father Dietz ever exercised a directing influence on A. F. of L. policy, even though he was friendly with many of its leaders. His Militia of Christ was a paper organization, little more.

THE PERSONALITY of Samuel Gompers, his own apostasy from socialism, the break up of the Knights of Labor because of ideology and political activity were the real factors which shaped labor policy in these years. It would be gratifying if the Church had as much influence on this man as she did.

The most that can be said in my judgment is that the large body of Catholic workers in the A. F. of L. could not have their interests and wishes ignored at least as far as trade unionism espousing socialism was concerned. But having experienced the power of Communism in labor unions in recent years, I wonder what the Catholic workers would have been able to do if the ideology of Sam Gompers were otherwise than it was. Then we might have had a test of Catholic power. As it happened in those days Catholic labor was not put to the test in power.

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**Primate Of Poland Issues New Pastoral**  
Vatican City — (NC) — Archbishop Stefan Wyszyński, Primate of Poland, has issued a new pastoral letter on the occasion of the feast of the Assumption. It is learned here.

The pastoral invoked Mary's protection on the Polish people. According to the text received here, it quotes lengthily from the address of His Holiness Pope Pius XII at the time of the proclamation of the Assumption dogma last November 1.