Editorials

By

Rt. Rev. Msgr. Wm. M. Hart, P.A., V.G.

Chicago Conventions

The coming Monday will find delegates and other loyal Republicans gathering in the city of Chicago for the Republican National Convention. Radio, television, newspapers and magazines will keep the public informed on what is happening at the Convention. Patriotic citizens in every corner of the Country will have opportunity to see at close hand how our democracy performs one of its most important acts. A candidate for the chief office in the gift of the American people must be chosen.

Two weeks following the Republican Convention, the Democratic National Convention will open in Chicago in the same hall used by the Republicans. Again we will have the series of willing candidates anxious to be, each one, standard bearer for his party. There will be rivalries between leaders of the Democratic Party, even as there are rivals in the Republican establishment.

The work of the Country at this time is to pick the man whose personal qualities and platform of principles promise most for the welfare of our Country. In America freedom reigns. Next November when the winning candidate is elected to the Presidency the American people will be pleased to settle down and give the fullest support to our new leader.

Our prayer should go up to God daily for the election of a worthy leader. We should pray to God to guide every one of the delegates at the Convention and enable them to choose a leader who when elected can promote American ideals and traditions here at home and also make a definite contribution to the peace of the world. God Bless America!

The Most Precious Blood

We are a purchased people, purchased by the Precious Blood of our Redeemer which He shed for us on Calvary. Jesus Christ took our human nature that He might be able to shed His Blood for us and redeem us from the slavery of the devil. Each morning sees the Priest at the altar offering up with the Body of Christ this same Precious Blood which He shed for us. This month should keep us mindful of the great love Christ has shown for us in buying us back from the slavery to the devil which was brought about by our sinfulness.

Make the devotion to the Most Precious Blood of Jesus part of your daily program during July. The Church started off this month with the Feast of the Most Precious Blood. She would have us carry over the thoughts taken from Holy Scripture in both the Old and New Testaments, making them the basis for our prayers and meditations. The mystery of the Most Precious Blood will help us to a better understanding of the depth of the love that Our Saviour has for each one of us. Let us be mindful always that we have been redeemed by the Blood of Jesus Christ.

Independence Day

We celebrate Friday, a day that is dear to all of us because it brought about the birth of our Nation. The inspired document that saw the light on July 4th spoke forth to the Nations of the world our Declaration of Independence. In religious terms and with definite reference to the Divine Providence it stated that these United States are and of right ought to be free and independent.

Today after one hundred and seventy-six years patriotic Americans can look back upon the Declaration of Independence and the glories that have followed for our Country since the first Fourth of July. The firecrackers and parades of earlier years have passed away, but in the style that is proper for our day and age all of us gather together each year to mark with solemn observance the anniversary of the birth of our Country. God has blessed our beginnings. God has been with us in the later years. Our Declaration of Independence in civic things should be matched in imitation of our founding fathers by a "Declaration of Dependence" on God.

Peter And Paul

Peter and Paul are never far from us. Through [illegible] and on every road that leads to Rome or leads from Rome, their dignity and their power are omnipresent in the heart of every Catholic. They are our spiritual leaders. They are the two men chosen by God, the one to be head of His Church and the other to be the Apostle of the Gentiles.

Peter came to Rome shortly after the death of Our Lord and lived there as the first Pope until the year 67 when he died by crucifixion as a martyr to the faith. Paul came there after Peter and died in the same year by the sword. Peter and Paul are always connected in any word concerning the infant days of the Church.

So we connect them in their Feast Day of 1952. Their voice has gone in to the whole world. Their work has brought hope of salvation to all mankind. Their work continues today in every hamlet and country where the faith of Christ has been preached. They still influence in glorifying the name of Christ which is the only name under Heaven by which we must be saved. Peter and his successors still rule. God's chosen means of salvation for every Christian, the Catholic Church.

Charity In Action

The foundation of the Commandments is the Law of Charity. No man can hope to serve God faithfully unless his service rests on the love of God and on the love of his neighbor.

We find today in the world, and Christ found in His day, many that were very strict with themselves about certain parts of the law and certain religious requirements. They were careful to avoid any stealing, any immorality, but they were not careful to be thoroughly sincere in the twofold commandment of love. Their justice was like to that of the Scribes and Pharisees. They wanted to look holy and to appear holy before their fellows. They made no attempt to attain to real holiness before God. They respected the commandment "Thou shalt not kill" but they allowed anger and abuse of their neighbor and name calling as if these things were not forbidden. Christ told them to bring no gift to the altar until first they had made themselves worthy by giving up any grudge they had against their neighbor, by putting away all dislike or hatred of those about them.

We cannot be choosey in the service we give to God or in the principles that follow naturally and supernaturally from the love of our neighbor. Our charity must be constantly in action. We must love God always. We must love our neighbor always and our charity shows itself in action when it brings us to a complete fulfillment of the law of love, — that we love God above all things for His own sake and that we love our neighbor as ourselves.

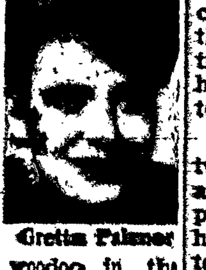
STRANGE BUT TRUE
Little-Known Facts for Catholics

By M. J. MURRAY

O'er The Land Of The Free

GRETTA PALMER
A Boy Doing A Man's Work

This is an age of superstition — a time when ten-million-dollar skyscrapers have their floors numbered twelve then fourteen to protect the sensibilities of their tenants, when Fifth Avenue jewelers fill their windows with "good luck charms" as if their customers were pursuing voodoo in the jungle. But the greatest and most absurd example of this modern weakness is the superstition that science can solve every problem.


Gretta Palmer

"Science says" is the great silencer of all debates. "Science" is regarded as the oracle in every field. Science, which is in truth a very nimble office-boy among the mental disciples, has been elevated by the modern mind to the position of chairman of the board in every area of life, thus forcing philosophy to join the unemployed.

For science is only one of several methods of apprehending truth, as the Scholastics pointed out in their sections on the motives of credibility. It is the job of science to measure; and you can only measure the measurable — the thing that stands still long enough to be weighed or tabulated. "Science knows" a great deal about our bodies, which are measurable. But spirit does not stand still: what "science knows" about the soul of man is, therefore, nothing whatsoever.

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YOU, IF you have had a Catholic education, know these things so well that an apology is due you for their repetition here. But "the world's leading anthropologists" do not know them judging from a recent report in the New York Times of the Wenner-Gren Foundation International Symposium on Anthropology. Listen to the conclusions of these men, gathered in New York from the great secular universities of the world:

"Five hundred years of effort by scholars of the humanities have failed to reveal a real set of values for the conduct of life." But "a second Renaissance is starting" and "science is invading the humane studies to find out what is the 'right' and what is the 'wrong' way to live."

Moreover, "Science must invade the humanities to spark a new understanding of man and his needs and desires . . . The second Renaissance may free man from ignorance about what his neighbors feel and fear, and pave the way for the establishment of one world."

THE ANTHROPOLOGISTS are, of course, sending science, a boy, to do a man's job: it is inevitable that, for all their conscientious researches, they will fail. But behind their undertaking there is a second fallacy — one that causes vastly more misery to men today than is occasioned by allowing a handful of intellectuals to grope their way into an intellectual dead-end street.

For the Symposium talks are shot through with the assumption that what our neighbors "feel" and "fear" can be predicted, and presumably controlled, in order that men shall get along together.

Getting along together is the goal most reverenced by those outside the Church today. Rivers of books on international relations have as their premise the notion that lack of friction between peoples is the supreme purpose to be obtained in life.

Even larger rivers of books flow off the presses to teach the individual how he may, in his personal relationships, insure continuous amity. And all these assumptions contain a subtle, very dangerous mistake. They overlook the fact that we can control our own behavior but that we cannot, and should not try to, force other people to behave the way we want them to, to match our moods.

CONSIDER, FOR an example, two marriages. The first involves a husband and wife whose purposes are all earth-bound. They have, on their wedding day, determined that they will "make a go of it." They worship no God except Hymen, pagan god of marriage. Each is determined to be kind and loving and considerate; each assumes that, as a result of this admirable conduct, perfect understanding of the other will result. "Building a good relationship" is their final goal. But as soon as any human being makes a "good relationship" with anyone less than God his final purpose, he is doomed to fail.

And that is why the pagan marriages on which the greatest amount of honest effort is expended have, usually, the most heart-breaking results. "I tried," says the disillusioned wife as she takes the train for Reno. She did, indeed — probably, a great deal too hard. For if "the success of our marriage" was her ultimate purpose, all her spontaneity of action was sacrificed to that elusive goal and she stifled her real feelings on the altar of unceasing "congeniality."

But in the case of a marriage between believing Christians, such an impasse cannot occur; how could it? For each them is intent on his day-by-day task of pleasing God, a far too engrossing occupation for one to be much troubled if the other for a week or so is out of step.

The wife who does her best from a Catholic motive is not overly disturbed if her reward for kindness to her husband is not forthcoming within the hour: it is probably being stored up in Eternity. The husband who discovers that his wife's moods do not always click with his own need not groan, "The relationship has failed." It has not failed at all: it has simply failed to be an acceptable substitute for a religion. For unless God rules the household, its members will forever seek the Infinite in each other's eyes and be forever disappointed.

Served Needy 70,000 Meals

Boston — (NC) — In a single month St. Francis' Refuge here served 70,000 meals without charge to needy men, according to the St. Vincent de Paul Society, which operates the center. Due to contributions of foodstuffs by local firms, expenditures for the month were only $3,500.

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Joseph Breig
Alice and Prexy Conant

Alice, bubbling with enthusiasm, met her father at the front door, flung her arms around his neck, and hugged him.

"Daddy!" she exclaimed, "Isn't it wonderful?"

Her father smiled indulgently. "I'm sure it is. But what is?"

Joe Breig

Alice, clinging to her father's arm, lengthened her stride to match his as they entered the house. "Don't tell me you haven't heard, Daddy! You know you were disappointed in me for being a girl—"

"Tut," said her father. "Nonsense! Poppycock! Not at all!"

"But you were, Daddy." Alice took his brief case from his hand, set it aside, pushed him into a chair, and sank down on a hassock beside him. "You always wanted a son so that he could be a Harvard man, like you."

"I'll settle for a Vassar girl, like you," replied her father gallantly.

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"BUT THAT'S just it, Daddy! You needn't settle for a Vassar girl now. I'm going to Harvard next year."

Her father stared. "Alice," he inquired anxiously, "is anything wrong?"

"Wrong?" cried Alice. "Just the other way around. Everything's right now. I'm transferring to Harvard!"

Her father spoke gently, as to a feverish child. "Look, Alice," he said, "you can't go to Harvard. Harvard is a men's college."

"It was a men's college," said Alice firmly. "But they'll be changing that now. Harvard's going co-educational."

"Never!" cried her father, horrified. Then, remembering that he was speaking to a woman, he amended, "I mean, I'm sure you're mistaken, dear. What makes you think that Harvard is going coeducational?"

"Well," said Alice "they haven't announced it yet. But what else can they do? They've got to start taking in women. And I want you to send my application this very day, so that I'll be one of the first." She rose and whirled in a delighted little dance. "Think of it! A Harvard man. Me!" She returned to the hassock and took her father's hand. "I mean a Harvard woman—but that's just as good, isn't it, Daddy?"

"Alice," said her father firmly, "let's get to the bottom of this. If no announcement has been made, what in the world makes you think that Harvard has got to go co-educational? Certainly I know of nothing that requires Harvard to do anything of the kind."

"President Conant's speech," said Alice abruptly. "Don't tell me you haven't read about it in the newspapers."

Her father sighed. "What speech, Alice?" he inquired patiently.

"The one about schools. The Boston speech."

"About what schools? And what has Boston to do with it?"

"Nothing," said Alice. "I mean, he made the speech there, that's all. About parish schools and private schools. About them being divisive."

"Being what?" asked her father.

"Divisive," said Alice. "If that's the way you pronounce it."

"I don't think it is," replied her father, "but it'll do. President Conant means that parish and private schools divide people? Is that it?"

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"YES," SAID ALICE. "That's what he said. He said they tend to destroy American unity. They split the American people. Everybody should go to the same school—the public school. That's what Dr. Conant said."

She smiled brightly. "So, of course, Harvard will be going co-educational, Daddy, and I'll be able to carry on the Harvard family tradition." She hugged his arm. "Isn't it wonderful?"

"Look, Alice," said her father cautiously. "Will you please tell me in words of one syllable why Dr. Conant's speech makes it inevitable that Harvard will go co-educational?"

"You men!" sighed Alice. "You're so illogical. Can't you add two and two? If it is divisive and un-American for people to go to different schools, isn't it divisive and un-American for boys to go to one school, and girls to the other? If we are to preserve American unity, like Dr. Conant said—"

"I see," said her father. "I see." He rose. He kissed Alice's brow lightly. "I'll write to President Conant tomorrow," he said grimly.

25% Of Births In U. S. Occur In Catholic Hospitals

Washington — Twenty-five per cent of all births in the United States occur in Catholic hospitals.

This and other facts attesting the importance of Catholic hospitals in the nation's medical system are contained in a preparatory survey for the Directory of Catholic Hospitals, 1952.

In a section of the survey, treating "the facilities and volume of service of Catholic hospitals in relation to those factors in all non-profit hospitals," are the following percentages for hospitals under Catholic auspices:

Number of hospitals, 3,146, Catholic auspices, 805 (25.6%); number of beds, 390,000, Catholic, 112,340 (28.7%); number of bassinets, 68,774, Catholic, 21,498 (31.4%); number of patients, 11,355,000, Catholic, 4,192,000 (36.9%); number of births, 2,878,000, Catholic 799,[illegible] (26.6%).

Kappa Gamma

St. Louis—(NC)—With admission in June of some 300 new members Kappa Gamma Pi, national honor and activity society of Catholic women's colleges, has a total membership of 6,800.

U. S. Bishops Always Favored Social Reform, Says Father Parsons

St. Louis, Mo. — (NC) — Study of the social teachings of the American Bishops since the end of World War I shows "they were always in favor of social reform, but that they preferred to see this done voluntarily by local communities rather than by the national one."

This is the finding of the Rev. Wilfrid Parsons, S.J., noted educator, editor and historian. Father Parsons reviewed "Our Bishops Speak," a collection of the Bishops' documents over a 33-year span, in a 20-page article for Social Order magazine, which is published here.

THE JESUIT WRITER found two threads running through all of the Bishops' documents, "with now one, now the other, in evidence." They are:

"1. Society has the duty of co-operating for the common welfare; if possible, by private group action.

"2. The state has the duty, and therefore the right, to intervene for the common good where private group action is lacking or incapable of grappling with a given problem."

When the Bishops discussed labor, Father Parsons found, "from the beginning there was no hesitation concerning the rights of the worker to organize, to enjoy fair conditions of labor, to earn a family (not merely a living) wage, and to be represented by agents of their own choice in settling grievances and disputes."

HE OBSERVED that the Bishops supported the Wagner Labor Relations Act when it was still in the proposal stage in 1934, and in their statement at that time "went somewhat beyond the Wagner bill's provision for a National Labor Relations Board" with these words:

"To determine the rights of both labor and management and to resolve the conflicting claims of both parties, an industrial tribunal, with mediation and arbitration powers, is necessary. This procedure is dictated by the plainest requirements of reason and public order. The opposite is chaos and anarchy."

"WHAT THE BISHOPS had here in mind," Father Parsons said, "was apparently something like the present emergency Wage Stabilization Board, but as permanent, and with teeth in it, which the present board does not have."

"From the beginning of the period under study," the Jesuit continued, "organized labor was considered by the Bishops to be a legitimate subject of legislation, as a matter of natural law, and its right of collective bargaining to be secured by Federal and State law upheld.

"Thus the Wagner Act was approved. I have been able to find no collective statement on the Taft-Hartley amendments, for or against."

Saint Anthony Colonel In Army

Lisbon — (NC) — Thousands of Catholics visited the little chapel marking the birthplace of St. Anthony of Padua on the feast day of this honorary colonel in the Portuguese army.

St. Anthony was made an honorary colonel during the Portuguese Civil War of 1826. His "pay" was then given to the poor. Later his "pay" was revoked but he still retains his honorary colonelcy.

Included in the festivities marking St. Anthony's feast date were a procession in his honor through the streets of Lisbon, bonfires and a fireworks display.

St. Anthony was born in Lisbon in 1195. He joined the Canons Regular at an early age and later passed over to the then newly-founded Franciscan friars. He had a noted preaching career and was known as the "hammer of heretics." He is also reputed to have worked numerous miracles. He died at Padua in 1231 and was canonized by Pope Gregory IX the following year.

France Honors Jesuit College

Paris—(NC)—The Jesuit College of St. Genevieve in Versailles has been awarded the Croix de Guerre by the French government. A preparatory school for the French military academies, the college's alumni have included Marshals Foch, Franchet d'Esperey, Lyautey, de Lattre de Tassigny and Leclerc.

A LOOK AT LABOR
Labor's Extended Hand Of Welcome

By A. C. Tuohy

Organized labor generally supported the decision of President Truman to veto the McCarran Immigration Bill. This is a far cry from days long ago when trade unions were just as interested as Senator McCarran today in keeping people out of the United States. The shameful attitudes toward Orientals that persisted through World War II were formed in part many years ago with the help of organized labor, resulting in the Oriental Exclusion Act of 1924.

In 1916 the American Federation of Labor, in reply to an invitation to send a fraternal delegation to Japan, said, "We must continue our unswerving stand upon exclusion until such time as immigration will not prove a menace to our unions, our working people, and our standard of living."

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TODAY BOTH THE A.F.L. and the C.I.O. opposed the McCarran Bill which unduly restricted the immigration of Italians, Austrians, Slavs, and Orientals. This bill, the first of its kind in thirty years and three years in preparation, had the support of most Republicans and Southern Democrats.

The strongest criticism that was leveled at the legislation, not only by politicians but by Churchmen also, is its injustice to the people of Southern and Eastern Europe.

The McCarran Bill perpetuates against these people all the injustices originally included in the Quota Act of 1924 and the National Origins formula adopted in 1929. At that time prejudiced legislators argued that the Italians, Hungarians, and Poles, were unassimilable, clannish, criminaloid.

These were merely rationalizations of prejudices against the Southern Europeans. From 1900 to 1910 over 200,000 Italians came into the country every year. They were poor, worked hard for little money, were illiterate frequently. The Nordics, the descendants of the English, Scotch, and Irish were afraid that the non-English speaking immigrants would outbreed them. Hence the restrictions in the 1921 law.

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UNDERLYING ALL the verbiage was the real reason for the restrictions on immigration—the belief that the peoples of Anglo-Saxon and Teutonic origin were superior peoples. Therefore, the legislators reasoned everything possible should be done to keep the Southern Europeans out of the country.

In a speech given on May 19 of this year, Senator Paul Douglas of Illinois gave answer to that calumny: "When the Irish came to this country in the 1840's and 1850's, the native white stock pronounced them to be unassimilable and inferior and organized against them . . . We have now had a century of experience. I think the Irish have established themselves as a worthy element in American life."

The McCarran Bill perpetuates this doctrine of Nordic superiority and makes requirements for immigration even more rigid and exclusive. Less than 5,800 Italians can enter the U. S. in one year, against a quota of 65,000 for Great Britain and Northern Ireland.

Not a single Austrian can get into the country before 1955. Senator McCarran was generous with the Chinese and Japanese by assigning each group an annual quota of 100 immigrants.

SOME OF THE Senators wanted to create a pool whereby unused quotas of one national group could be transferred to another national group. The majority, however, would not permit the pooling of quotas, even though such pooling would be a step away from the discrimination against the Catholic peoples of Europe.

Senator Douglas pinpointed the tragedy of the whole question when he said: "At each stage in American history the recent comer has been looked down upon by those who were already here . . . The tragedy is that sometimes those who came here and were oppressed when they were new immigrants, once they established themselves, looked down upon the recent immigrant."

It is good that organized labor at least on this question saw beyond its own narrow interests and extended a welcome hand to the oppressed peoples of the world.