

Thought Behind the Drive No Gift So Heartening Carefully Prepare To Vote

By MONSIGNOR HART

Bishop's High School Jubilee Fund

Clergy and laity of the Diocese of Rochester are preparing to underwrite a Jubilee Fund that will provide for a needed expansion in the High Schools of Rochester, Auburn, Elmira and Geneva. The movement will be in the nature of a diocesan-wide observance of the Twentieth Anniversary of the consecration of Bishop Kearney and the Fifteenth Anniversary of his installation as Bishop of Rochester. Over three million dollars will be raised as part of the financing of a five million five hundred thousand dollar movement to erect four new high schools, two in Rochester, one in Auburn and one in Elmira.

The thought behind the drive is to honor our Bishop for the work that he has done during the years of his Episcopate. His years have been active ones and everyone of them has been marked by some new contribution to the permanent equipment in parishes, in the larger cities and in the diocese at large. Nazareth College, St. John Fisher College, St. Andrew's Seminary stand out on the diocesan level.

Present day conditions demand a program such as the one proposed now to mark the Bishop's Jubilee. We who know Bishop Kearney are certain that the years of life that are ahead of him will be more happy for the opportunity they give him to provide for our boys and girls of high school age. Every Catholic will be glad to have a part in so necessary a work.

Monsignor Mahoney, representing our educational system, and Monsignor Randall will work with the Pastors in preparing the details for the drive. It will begin its actual work October 28th and will close November 11th. Monsignor Randall will put all of his native talent and the experience he has gained in three diocesan drives into the work of this Jubilee.

A Heartening Observance

The love and affection of all his people will be expressed to our Bishop through the medium of this Bishop's High School Jubilee Fund. The Bishop's program is a heavy one. It forms a large part of his episcopal career. Its success will enable him to do for our Catholic High Schools what present day needs would recommend.

A Heartening Observance! To a man of God, whose years have been devoted to God's work, no gift can be so heartening as one such as this; the means of making present provision and provision for the years ahead for some four thousand high school pupils. The project in itself will call for the active and generous cooperation of clergy and people. Every one of us will find it somewhat easier to furnish our full share of the amount needed when we feel we are honoring our Bishop in his two-fold Jubilee and at the same time we are placing in his hands the amounts required by this needed development in our high school program.

Planning And Praying

The weeks ahead will be given to planning. Monsignor Randall will be in contact with the Pastors of the Diocese, with Committees, lay and clerical, preparation of printed matter, assignment of zone leaders, listing of those who are to make special gifts, organization within parishes and the development of the other parts of the program will make up the planning. Our cooperation as Priests and laymen, will give power to the program that is being planned by our leaders.

The spreading of payments of pledges over some twenty-four months will be of help to every giver. But all of us will be pleased in the next three months to do what intensive saving we can so that our down payment on our pledge will be as large as possible. Where pledges begin at something just under \$150.00, and are larger with those of better incomes, each individual will want to make his own planning correspond with that of the Directors of our Jubilee Drive.

Praying—Be sure to unite with your planning a daily series of prayers to ask God's blessing on Bishop Kearney in his year of Jubilee. Add to your prayer a petition that every Priest and layman in the Diocese shall be actively and generously interested in the work ahead. We want to honor our Bishop. We want to help our high school boys and girls. The approach to the program that faces us should include daily prayers for its success.

Our Candidates

We have two sets of them. One set wishes to provide for the welfare of America according to Republican principles. The other two feel that a continuation of Democratic principles will be best for the United States. Every American has confidence in the patriotism, the devotion, the determination of Eisenhower and Nixon, of Stevenson and Sparkman. The election will enable America to make its final choice between these two sets of candidates.

OUR CANDIDATES! They belong to all of us. They are Americans. Praying for God's guidance and striving through a good understanding of the varied policies of the Republican and Democratic parties, let us prayerfully and carefully prepare ourselves for a vote that will best express our judgment of what is best for our beloved country. God Bless America!

Old-Fashioned Chaperon System Urged For Youth

Manila—(NC)—The dean of women at the Catholic University of Santo Tomas here has come out in defense of the chaperon system for Filipino youth. The system recently has been under attack by many educators and social leaders.

"Modern education and transportation are not old-fashioned and, as such, are not old-fashioned," said Mrs. Estrella. "The system of chaperons is not old-fashioned. It is a system of chaperons who have played a part in the education of young men and women over the years in the university and has often been called the 'old-fashioned' system of the Philippines."

"There is no more effective method of keeping the teenagers good and pure than by prayer, good works and sacrifice," she said.

JOSEPH BREIG

Give It More
Thought, Mrs. Meyer

Beg pardon, but I've got another crow to pick with Mrs. Eugene Meyer, wife of the publisher of the Washington Post.

Mrs. Meyer is the lady who hopped all over "Catholics and reactionaries" at the National Education Association convention.

She was angry with us for wanting our children to learn religion in school.

One of the things Mrs. Meyer said was:

"The parochial schools try to teach democracy, but no human being can blindly accept authority in one area of life and become self-reliant in day to day decisions in the field of morals, politics and economics."

"If it (Catholic teaching in parochial schools) is authoritarian in theology, it can never hope to produce creative minds in other cultural areas."

NOW LET'S SEE what Mrs. Meyer is saying.

It seems to me that what she is saying amounts to this: that if you authoritatively teach a youngster that two plus two make four, he'll never be able to do anything self-reliant or creative in mathematics.

Well, I don't know just what Mrs. Meyer means by "self-reliant" and "creative," but I think the youngster would get his sums right. What's wrong with that?

If Catholic teaching is authoritarian in theology, says Mrs. Meyer, "it can never hope to produce creative minds in other cultural areas."

That, of course, explains why Dante was not creative, and Michelangelo not creative, and Beethoven not creative, and Blessed Fra Angelico not creative, and so on.

WHAT DOES Mrs. Meyer want Catholic schools to teach?

That maybe God exists, and maybe He doesn't, and it would never do to tell a child authoritatively that He does?

That maybe stealing is wrong, and maybe not, and we must never say positively that it is?

That possibly we should love our neighbors and possibly not, but perhaps the thought of teaching youngsters outright that we should?

That perhaps all men are created equal, but no such sacred dogma may be imposed on youthful minds?

That it may be that government derives its just powers from the consent of the governed, but after all there is something to be said for Eisenhower and Sparkman?

That it is a popular opinion that the earth is round, and that water is composed of hydrogen and oxygen, but it won't do to set down such assertions in textbooks because they are authoritarian?

I AM AWARE that at this point I am stepping out of the field of theology, I do so deliberately.

I suggest to Mrs. Meyer that Catholic schools are no more authoritarian in teaching the Ten Commandments than are public schools in teaching civics.

I suggest also that Catholic schools have at least as good reason for asserting that murder is wrong as have public schools for declaring that split infinitives are awkward.

"No human being," says Mrs. Meyer, "can blindly accept authority in one area of life and become self-reliant."

LET'S LEAVE OUT the word "blindly." That's just a red herring. But I will leave it to Frank Lloyd Wright or any other architect whether a man doesn't have to accept, blindly or not, the authority of levels, perpendiculars, squares and so on, before he can even begin to be self-reliant and creative in designing buildings.

And I will leave it to Mrs. Meyer's husband whether a rewrite man doesn't have to accept the authority of the dictionary if he hopes to do a job of writing for the Washington Post.

I think Mrs. Meyer should give this whole matter another thought. Our Catholic schools teach authoritatively that it is wrong to cheat, lie, double-cross, etc. It is this that prevents children from becoming "self-reliant" in morals, politics and economics, so he is.

Worry Cure
The best cure for worry: Do something—preferably for someone worse off than you.

Complete Agreement



Sunday Sermon

By Mgr. Hart

CHRIST WEEPS
OVER JERUSALEM

The devotion to the Sacred Heart of Jesus was given to mankind by Our Lord that men might know how deeply interested our Saviour is in all that concerns our spiritual life. The colts of Jerusalem was striving to keep men away from God, to lead them to forget that His mercy is above all His works. It was a reproduction of the true picture of Christ as it was in the beginning.

SO WE FIND Christ today coming near to the Holy City and pausing to think about the spiritual condition of so many of its citizens, of their sinful neglect of the graces brought them by the Saviour, of their rejecting the day of their visitation.

All the members of this city were before the Heart of Jesus personally, all were dear to Him and their rejection caused great sorrow to Jesus Christ, Our Saviour.

"HIDDEN FROM thine eyes." The spiritual blindness of the children who brought great sorrow to Christ because it meant their spiritual loss of the only means of salvation. Into every soul the Sacred Heart is looking for that loyalty and faith and prudence that will surely bring spiritual blessings.

Sorrow is caused to the heart of Jesus by the infidelity and unfaith of those who refuse to follow His way. The true friend of Christ will be careful to be true to Him in every way that he may never be the occasion of causing the Saviour to weep over Him.

Bishop Praises Total Abstiners

Worcester, Mass.—(RNS)—

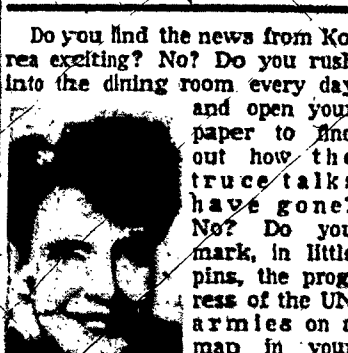
Total abstiners from alcoholic drinks, by bearing witness to the need for temperance, are "performing a holy mission, urgently needed among our people and their neighbors in America," Bishop John J. Wright of Worcester said here.

Bishop Wright expressed the hope that "the total abstinence emphasis on the spiritual danger of alcoholic drink will be needed by the many young people who seem to consider the cocktail and the highball necessary symbols of maturing and social significance."

He said that by total renunciations of this kind, the Christian is doing something voluntary for his own personal perfection and in the light of his own spiritual needs.

"But he is doing something more," the Bishop added. "He is dramatically telling the rest of us that the things he renounces—property, human consolations, speech, drink or the like—however good in themselves contain serious danger of abuse and the seeds of spiritual harm."

GRETTA PALMER

Christian Crusade
In Korea

Do you find the news from Korea exciting? No? Do you rush into the dining room every day and open your paper to find out how the truce talks have gone?

No? Do you mark, in little pins, the progress of the UN armies on a map in your living room?

Gretta Palmer No?

Neither do I.

The world-wide lethargy about the very serious military engagement on the Korean peninsula is one of the most shocking phenomena of our times. For if you talk to any one of the returned veterans, you are bound to discover that this is a brutal, bloody war in which the carnage is appalling and the enemy's behavior sometimes close to diabolical.

IT IS ONLY within the past few weeks that we have heard from Hong Kong of an American civilian who was dragged in a Chinese Communist jail to force him to "confess" the technique of persuasion we identify most often with the Cardinal Mindszenty case.

But U. S. prisoners captured by the Chinese Reds in Korea have been dragged—along with other forms of torture—ever since the war began. They are fighting against troops who understand torture and have practiced it for thousands of years. They are also fighting against followers of Karl Marx who make of such cruelty a cult and a virtue.

Not all or nearly all of the American soldiers in Korea are Catholics or even conscious Christians. But they are the shock troops in the war against Communism, the most violent enemy that we are always certain that they are dying for; but they are very clear-headed, indeed, about what they are dying against.

They are dying against organized evil. And they know, every

one of them, that this is not a nationalist war but that it is, in very truth, what politicians and propagandists have tried to make all earlier wars appear to be: light against darkness, civilization against barbarism, good against evil. For this is a Christian Crusade. But recognizing the enemy is not enough; a man must know what he is fighting for.

If you ask the returned men what they are fighting for, they do not know. John Hersey, during World War II, concluded that the Americans in Europe were dying for "blueberry pie." But no sane man has ever died for blueberry pie or even for what he meant it to commemorate—easy-going, pleasant, materialist way of life.

Ernie Pyle, posing the same question, answered it by saying, "They die for each other." And this is far closer to the truth. They may die for the other members of the small platoon. But there is no over-all ideology, no theme that makes the war an important historical drive worth losing their lives to push.

THE COMMUNISTS understand that human beings will sacrifice themselves heroically only if they are given a philosophical reason for doing so. And they are adept in offering them just this. Endless courses are taken very seriously in the Red camps.

It is not only the intellectuals who are taught Marxism-Leninism; there are illiterate peasants in the Chinese army whose brows are knitted nightly over the question of whether being or becoming is the place in which thought should begin. We, who do not include philosophy in even the curriculum of the university, are facing men who study philosophy in the kindergarten.

It is a sad and paradoxical situation in which the theoretical defenders of materialism use of the spiritual as their best weapon, and the nations defending Christian values imagine that they can win by guns and tanks and planes alone—and there fall to deliver those in quantity enough to wrest victories for their side.

Only theology can make these matters clear. For the theologian knows that even fallen angels have powers that mere men do not possess. He knows that spirit is more powerful than matter, and acts accordingly.

The Korean war is a religious war in which those who are fighting for religion are not told that simple fact. And that, perhaps, is why you and I do not follow the war news or plot pins in a map or arrange welcomes for the heroes who return. We are too ashamed. For we have failed to give these men the thing they needed most: an understanding of the values for which we ask them to risk death for all the rest of us.

DR. EDMUND WALSH

'Sins Of West' In Last Century Spread Communism

Hamilton, N. Y.—(NC)—Christian faith is the "anchor of stability" for the West against Soviet imperialism and communist distortions, the Rev. Dr. Edmund A. Walsh, S. J., said in an address here.

The veteran educator and authority on communism warned that it was "wanton flirting with irreligion" in democratic nations in the past century that led to the rise of communism. He voiced "considerable surprise" over certain statements of the present U. S. Ambassador to Russia, George F. Kennan, urging avoidance of "moral appraisal" in international affairs.

FATHER WALSH addressed the fourth annual conference on American foreign policy at Colgate University here. "The horrors of modern warfare," he said, "though ghastly beyond all previous tragedies, are not the worst alternative now confronting Christendom and democracy."

He warned that if the "primacy of the spirit be not vindicated over communist materialism and Soviet despotism by men who are still free," then there could follow a surrender of the "supreme principle of moral survival." The first condition of a satisfying victory in the present world struggles, he cautioned, must be an "awareness of what is at stake and what could be lost."

Father Walsh called the Russian Revolution of 1917 "the most important single political event since the fall of the Roman Empire in the fifth century of the Christian era."

THE JESUIT educator declared that in "implementing our foreign policy and in the conduct of our diplomacy, one intangible must never be permitted to disappear. . . . The conflict is between two interpretations of man's nature and ultimate destiny; it will arise wherever men exist and the communist agitator appears."

He said the spiritual faith entrusted to Christendom will "re-making the anchor of stability for the west against the rising tide of Soviet imperialism and the distortions of communist humanism."

Father Walsh said that the 800,000,000 persons, a third of the human race, now are engulfed in the communist empire.

Father Walsh pointed out that attitudes and beliefs nurtured in the democratic nations during the last 100 years helped communism to soar to its now lofty position.

"Who shall say that the west is without sin in this hour of confrontation between spirit and morals on the one hand and armed matter on the other?" Father Walsh declared.

"The wanton flirting with irreligion" during the exuberant naturalism of the 19th century, the excesses on the industrial revolution with its neglect of social justice, the arrogance of cold rationalism, the scepticism of incomplete thinkers in a position to influence public opinion and the joyful sniping at moral values from academic chairs followed by corruption in high places, all this freewheeling softened the fibre of thought in undisciplined minds and paved the way for the totalitarianism of the 20th century.

"MEN WERE encouraged to have light opinions of everything and firm faith in nothing, except the impossibility of faith in anything," Father Walsh continued. "But the communists never lost confidence in their own brand of certitude, opposing as they did, to the treason of countless intellectuals the loyalty and persistency of sworn revolutionaries."

"The bourgeois demolition squads, in philosophy, art, letters, education and religion delighted in blowing up the bridge between man and his higher destiny. The crippled men at the very nerve centers of spiritual perceptivity—and now blame the victims for limping. The sophisticates had their day for 100 years and they have their pay. They may be appalled; they should not be surprised."

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