Our Call To Duty

Hope For Russia

Our Two Worlds

By MONSIGNOR HART

Catholic Education Grows

The Bishop's Jubilee High School Fund is a definite indication that Catholic education is growing on all levels. It emphasizes principally at this time what must be done to care for this growth on the high school level. Every part of the Diocese knows that we had a very definite increase in boys and girls who will want to register for high school work within the next several years. Beginning right now we have several thousands of these boys and girls who cannot register unless new high schools are built at once.

Parents know this. People in parishes know it. The priests know it. The Bishop is fully conscious of it. It is not a problem that we can sidestep. The obligation of Bishop, of pastors, of of parents, of parishioners is in full accord with the obligation to provide Catholic education for our younger generation, which is based on the natural law and on the positive law of the Church. We are Catholics. We favor Catholic practices.

Ready to go! Catholics in general will be facing the problem sincerely, honestly, conscientiously. It will mean generous and worthwhile pledges that will be gauged to raise the amount needed for a Diocesan Building Program. Now is the time for us to think, to plan and to pray. Let all of us be ready to go now to meet the problem that confronts us to provide for today's growth in Catholic Education.

The Pope Writes To The Russians

Pope Pius XII on July 7th addressed a letter to all the peoples of Russia. It was a letter following a precedent not merely of the past few years set by Benedict XV and by Pius XI. It goes back over the years even to the time of Pope Adrian II in the Ninth Century who consecrated Cyril & Methodius as Bishops to preach the Gospel to the Slavs. It addresses the many peoples who are laboring today under religious persecution. From a human standpoint there would seem to be poor prospect of freeing the persecuted from their difficulties and of winning the persecutors back to the right road, but all things are possible with God and interested Catholics have urged the Holy Father to consecrate all the Russian peoples to the Immaculate Heart of Mary.

Surely every Catholic should join in the prayers for the fulfillment of the desire of the Holy Father. Millions of men who have treasured their faith in the secrecy of their own hearts are looking for some special blessing from God that will enable them to profess their faith. Many of them are blessed with the faith of God's own Church. The hopes expressed for more than a quarter of a century at the Shrine at Fatima come closer to fulfillment with the publication of this letter of Pope Pius XII. Surely the prospect of success is encouraging. The Church of Christ started forth to win converts from a world dedicated to paganism. Its successes down through the years will call for a like result in the current action of our reigning Supreme Pontiff.

The Transfiguration

Two worlds — we live in today's world but all our life is centered around the world to come. This world passes away. That world endures. This world should have only a secondary place in our life program. The first lesson of our catechism expresses this well when it tells us that we must take more care of our [illegible] of our body. But this world is so close to us and [illegible] an impression upon us that we are likely [illegible] world to come.

[illegible] life, in our worldly labors and in [illegible] matter what a man's vocation in this world may be he should never forget that Heaven awaits him as his eternal destiny. You may be steeped in politics. You may be dedicated to the service of man in the medical profession. You may be an active worker in the industrial or the mercantile world. You may be a dedicated Sister of a Priest of God.

The Transfiguration shows Christ taking three of His Apostles away from the ordinary activities of life to draw close to Him [illegible] of the heavenly vision of God. [illegible] frequently draw apart from the world that [illegible] before us.

We are a supernatural people. We are children of God. May the current Feast of the Transfiguration serve to remind us of our dignity and of our supreme destiny. Let us say with Peter and James and John: "Lord, it is good to be here."

For St. John Of Rochester

The realization of many hopes came to Bishop Cowderoy and [illegible] of Rochester, England in the visit this week of the Rev. Richard Tormey and Monsignor Donald Cleary, bearing from the Bishop of Rochester in America, a gift of [illegible] toward the new church now planned within the See of the martyred Bishop.

The kindly interest of Bishop Kearney and the cooperating generosity of his priests and people are all involved in the [illegible] will strengthen the faith and [illegible] for the works of religion of the people of this dedicated city of St. John Fisher. Many a prayer for their brethren and benefactors here will go up [illegible] privilege to sponsor [illegible]

Why Church Has Many Religious Communities

New York — (NC) — The reason why there are so many religious communities in the Catholic Church rather than one large organization for men and another for women was explained by the Very Rev. [illegible] J. Connell, C.SS.R., in an address on the [illegible] program.

"[illegible] is that the Catholic Church has great regard [illegible] of character and inclinations of [illegible]," Father Connell said.

"[illegible] are inclined to express their devotion and their love [illegible] than others — and [illegible] congregations affords [illegible] a community in which his [illegible] will be adequately satisfied."

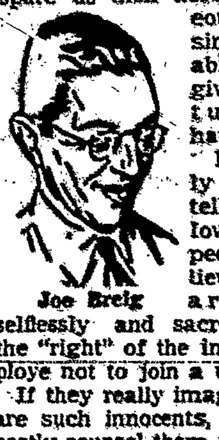
[illegible] first in a Catholic Hour series dealing with [illegible] Father Connell, dean of the sacred theology [illegible] University of America, Washington.

[illegible] of the widely differing [illegible] of the Church's religious communities. He [illegible] that a great congress of religious men [illegible] held this month at the University of Notre [illegible] with the problems of religious vocations.

JOSEPH BREIG

Stop It, Big Steel!

I wish that the men who manage the steel industry would spare us their heroic self-righteousness. Their sins we can abide and forgive; their virtue we can hardly endure.



Joe Breig

Do they really hold our intelligence so low as to expect us to believe that they are fighting, selflessly and sacrificially, for the "right" of the individual employe not to join a union?

If they really imagine that we are such innocents, then I earnestly counsel them to hire some new public relations men—somebody who wil tell them the truth.

We are not such innocents.

* * *

WE know what these managers are fighting for; or rather against. They are fighting against accepting collective bargaining as a permanent thing in the steel industry.

Deep in their hearts, they still harbor the ghost of a hope that the unions may some day be busted; that the country will yet go back to the time when management ruled the economic empire in despotism.

It is a hopeless hope. The world is not going back; not unless the Communists take over, and we find ourselves all enslaved alike — managers, workers, owners and all.

We are not going back. But these men cherish the hope that we may. Why else would they let our gigantic mills lie idle, our enormous investment lie rotting, rather than accept the union shop?

I do not say "their," I say "our" mills and investment. For those men who manage the industry do not own it. It is not so much with their wealth as with our wealth that they play their deadly game of standpattism.

* * *

A DEADLY game it is. It involves the defense of the free world, the happiness and security of untold millions, the economic stability of our country.

And it involves the hearts of women and children, the homes in which men have invested years of savings, the college educations of tens of thousands of youngsters.

But I do not expect to touch these stubborn rulers of the steel industry. What we have here is the evil of management divorced from ownership, and of an economic nation without representative government.

There is such a thing as an economic America as well as a political America. The latter is regulated by a system of law and of checks and balances unequalled in the history of political government. The former is regulated so haphazardly as hardly to be regulated at all.

Sooner or later, and the sooner the better, we must come to the realization that we need something in the nature of economic legislatures and economic courts to work for the general welfare, side by side with our political governments.

OUR ECONOMIC system has become too complex, and it involves our [illegible] too closely at every point, to be allowed to go on operating on a kind of class struggle basis, governed mainly by senseless competition, strikes and/or lockouts.

We need the Industry Council Plan — the plan which has repeatedly been suggested, year after year, by the Bishops of the United States. We need it to bring order out of economic disorder, "to establish justice and provide for the general welfare."

Our economic nation must come to a Declaration of Independence from the wicked philosophy of jungle individualism known as laissez faire. It must come to political maturity; it must arrive at a Constitution, a body of laws, and government by the consent of the governed. It must come to the Industry Council.

It will come to that. The steel managers laugh at the idea now, but they laughed not many years ago at many other sane proposals which they have long since accepted, and benefitted by. The greater part by far of the Program of Social Reconstruction advanced by the bishops decades ago has been adopted.

The Industry Council Plan will be adopted eventually, too. Meantime, I request the managers to chuck their pretense that they are bleeding and dying on the barricades so that Joe Blow, that anti-social character, can enjoy union benefits without paying union dues. The steel managers are not Don Quixotes. I know; I used to work for U. S. Steel myself.

'To The . . . Peoples Of Russia'

—POPE PIUS XII

Sunday Sermon

By Msgr. Hart

PRIDE AND HUMILITY

The people who came out to hear Christ were not all of one type. Some were notable for their humility; some were filled with pride. Some were leading holy lives; some were filled with the spirit of sin.

Christ taught them all. His message to them as recorded in the Gospel of this Sunday was addressed particularly to the proud among them. Their particular pride was in their alleged virtue, contrasted with others who were not so good.

THE PARABLE of the proud Pharisee and the lowly Publican was intended by Christ to turn His hearers away from pride to the practice of humility. The Pharisee prayed a prayer of praise for his good deeds; he prayed a prayer of contrast between his good deeds and the crimes of men like the Publican. His fasting, his gifts to the Temple were cited as samples of his goodness. Dishonesties, adulteries, and robberies of the Publican type were played over in contrast to his acts of virtue. The Publican's prayer was a prayer for mercy.

Back to his home justified! Justified before God and man! Justified through the forgiveness of his sins which he merited by his humble confession.

A HOMELY lesson but a saving one. Pride was with the Pharisee as he entered the Temple. Sinful pride was still with him as he left it. Holy humility was with the Publican as he entered the Temple. Holy humility with the grace of justification was with him as he left the Temple. May our humility help us to be exalted before God through the grace of justification.

Time For Class

(Dedicated to the memory of the Rt. Rev. Monsignor Edward Lyons, rector of St. Andrew's Seminary, who died May 4, 1950.)

A battered desk and a decrepit
chair,
And walls that needed painting
very much,
Were all we met that morning
entering there,
Nor did we sense how soon
Your priestly touch,
Would banish drabness
While you freely poured
Your wisdom in the hearts of
restless youth,
Which when awakened
Each young spirit soared
To meet your own
Upon the hills of truth.

—A SEMINARIAN

Rich Man

A truly rich man is one who is as well liked by those who think he has nothing as he is by those who know how much he does have.

A LOOK AT LABOR

Labor and Bosses 40-Years Old

By A. C. Tuohy

The relationship between organized labor and politics, not to mention politicians, has always been risky. Looking at the history of American trade unionism one is struck by the fact that up until the 1880's no labor federation was able to take root in our soil for long. The National Labor Union and the Knights of Labor appeared like comets, blazing, fiery, purposeful, only to pass into oblivion quickly. And the thing that was as much responsible for the break up of these unions, and sundry others before them right back to 1790, was politics.

Workingmen had difficult times agreeing on organization, jurisdiction, wages, and hours. The common cause that brought them to a united front at the bargaining table was disrupted and torn asunder at the polling booth.

TODAY, HOWEVER, organized labor is in politics up to its neck. Walter Reuther almost looked as much at home in the Chicago hotel as Jake Arvey.

Whether Reuther was responsible or not, it is alleged that Philip Murray was irked by the bungling of his lieutenants in l'affaire Barkley. The old man certainly put the labor boys on the spot when he revealed their outright rejection of him.

The newspapers as usual were hypocritical and wrong about the matter. Indignantly all over the country, editors rose in their wrath to denounce the labor bosses for treating so shamefully the grand old man of the Democratic Party, the man who had voted the New Deal so faithfully, the man who represented the unifying element in his party. (These same editors crying those crocodile tears are 95 per cent Republican.)

Had organized labor not said what it said, to wit, that Barkley, grand old man that he is, was too old and for that reason could not expect to win an election in November, particularly against a man of Eisenhower's calibre, these same newspapers, granting the nomination of Barkley, would have denounced the Democratic Party for its arrogance.

Inconsistently, these wrathful editors would have charged the Democrats with insolence to offer such an old man to the American electorate. In other words, what the labor men said frankly prior to the nomination would have become the party line of the newspapers after the nomination, presuming for the moment that Barkley ever had a chance.

* * *

WHAT WAS terribly wrong in my judgment was that the labor people got involved in political personalities at all. That organized labor should have made representations to the platform committee is only understandable and right. That it should have become mixed up in the politics of selecting a candidate is not so right.

The labor people are making the same stupid mistakes that business men made forty years ago, when every presidential candidate of both parties was a hand-picked Wall Street approved captive. That system worked well as long as the people were politically inarticulate and inept. But it boomeranged and the reaction against business picked candidates inevitably set in. Labor well knows the results of that reaction.

A democratic government needs party politics. It needs rival groups. It needs machines. Party loyalty, party discipline, party patronage, are expected and indeed not in themselves wrong. Without such practices democratic give and take would give way to monarchy or authoritarianism.

The labor movement is perfectly free within the framework of existing parties to instruct and educate its rank and file to participate in one or both of the parties, favor one candidate over the other, if need be. But for organized labor as a pressure bloc to move in on the political machine itself is dangerous.

It is dangerous because it encourages demagoguery and a class warfare society. It is unwise because it makes the political machine and ultimately the government the slave of one pressure group. It is poor strategy because such conduct is unfavorably received in the United States.

To balance the picture, however, it must be pointed out that the newspapers did not manifest the same indignation when it became apparent that important industrial and financial interests in Detroit and New York were partial to Eisenhower rather than Taft and were rather effective in making their will prevail.

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GRETTA PALMER

Best Of All Comforts

The greatest historic event of the modern world may have occurred, almost unnoticed, a few weeks ago: for the first time since Our Lady appeared at Fatima, words of charity and cheer have been directly addressed to the people of Russia by the Holy Father.

Gretta Palmer

"Beamed across the Iron Curtain by Vatican Radio," says the NCWC report, "the Pope's message announced that he had consecrated the peoples of Russia to the Immaculate Heart of Mary." His Holiness spoke of the people of Russia as victims of the "wiles of the enemies of religion" and declared that, although he himself is often the target of the Communists' attacks, he still cherishes for them "a greater pity and more ardent love. . . . Not only do We not turn away from them, but We desire that they should return to truth and to the right path."

In this Apostolic Letter the Pope speaks words that no so-called Christian government has dared to speak: words that ring with a spiritual appeal. He recognizes the fact that the Communist strangle-hold will not be broken by Sears-Roebuck catalogues, by glossy magazines showing American workmen driving convertible sedans, or by any materialist appeal to "Come and get it." Communism will be destroyed on an appeal to the indestructible spirit of man, and that alone.

Can we be sure of that? Can we out-of-hand condemn as less intelligent the usual appeal of the "Voice of America"? Yes, we can be sure. We can be sure because the appeal of materialism to the underprivileged of the world has already been tried, and on a world-wide scale. And on a world-wide scale, it has failed.

* * *

IN THE period between the two World Wars, Hollywood exported some 200 millions prints of her moving pictures every year. Some of the most literate and eloquent spokesmen of "the industry" were fond of speaking of these films as "two hundred million ambassadors of the American way of life." True enough, not all the pictures nor nearly all were pitched to a high artistic level. Some, undoubtedly, gave foreign observers a low opinion of American morality.

But this can surely be said: these Hollywood films, whatever their faults and weaknesses, allowed the peasant and the coolie in the backward lands to get a breath-taking peek at the American's standard of living. They were immensely persuasive salesmen for our kind of democracy as a means to material prosperity for everyone.

Consider, for instance, the impact of the average Hollywood film on a workman in a country such as Indo-China, where the average take-home income was $27 a year. The people of Indo-China saw these pictures. There is a very flourishing moving picture theater in Hanoi where I personally witnessed, a month after the end of the last war, a lush love story set in Palm Beach, Florida. Such pictures appear in the towns of Burma and Malaya and Java, to say nothing of all Africa and India and the Near East. And what lesson did the spectators draw from them?

They saw, of course, that some Americans live in luxury. But this fact would hardly impress them. A Palm Beach swimming pool is nothing much compared with the palace splendors of the rich men in the Orient. But what did and had to impress the poor men overseas was this: that, compared to their own mores, America had no poor men at all.

* * *

CONSIDER the astonishment of an Oriental when he sees any U. S. street-scene and discovers that it is bare of beggars. Consider his amazement to observe that not one character throughout a whole two-hour film is dressed in rags. Imagine his near incredulity when he sees a factory workman drive home in his own automobile and, perhaps, catches a glimpse of a tiled bathroom in the workman's bungalow. And think of what he — whose meals are all prepared on charcoal stoves — must think of an American kitchen with all its modern trimmings!

These things have been shown to the "primitive" peoples of the world — and an astonishing number of the poorest among them have managed to pay the admission price. Indeed, movies are so much a mass-audience matter in the East that India ranks second to the United States as a producer of films, outstripping any European country. Whatever materialism could do to sell capitalism and constitutional government has been done for 30 years.

And it has failed.

People do not die for the sake of an electric refrigerator, nor go to concentration camps to show how much they resent being deprived of even so simple a luxury as leather shoes. Everybody likes comforts: nobody loves them sufficiently to risk pain on the odd chance that he can become comfortable as a future result.

* * *

THE OLD MOVING pictures "sold" America as a land of material luxuries. Much of the post-war Government-sponsored propaganda overseas has followed suit. First OWI and then USIS tried to win friends for the American bathtub more often than for the American ideal as revealed in, say, the Declaration of Independence. It is a safe guess that no government-sponsored propaganda has urged a supernatural retort to the materialism on which Communism itself rests its case.

But the Holy Father did not speak of a high standard of living: he spoke of Love. He did not offer any of the gimcracks of modern machinery as an alternative to Communism: he offered the Blessed Mother. He brought a breath of reality and truth, of charity and compassion to the beleaguered of the earth. And he gave them the best of all comforts: the comfort of knowing that they have supernatural Friends to help them in their distress.

Communists Seize Luther's Castle

Berlin — (RNS)—Soviet Zone authorities have taken over control of Wartburg Castle, near Eisenach, famous as the retreat in which Martin Luther found refuge after the Diet of Worms and where he translated the New Testament into colloquial German.

The Soviet-German (Communist) News Agency A.D.N. said that the East German government had put the castle under its "guardianship" as a "national cultural place."

BISHOP WRIGHT

Cocktail-Highball Age Needs Temperance Virtue

Worcester, Mass — (NC) — Total abstainers bear dramatic witness to the badly needed virtue of temperance, Bishop John J. Wright of Worcester told members of the Catholic Total Abstinence Union of America at their 80th annual convention here.

"Please God," he said, "the total abstainers emphasis on the spiritual danger of alcoholic drink will be heeded by the many young people who seem to consider the cocktail and the highball necessary symbols of maturing and social significance."

IN HIS ADDRESS Bishop Wright said that "if we are realistic we must admit that the total abstinence program will never find universal, popular acceptance." He added that "that does not mean that the movement is any less important or deserving of encouragement by every right-minded person and certainly by every person concerned with the moral quality of our nation."

"Total abstainers do not ask that everyone abstain any more than Trappists intend that everyone keep silence or other religious under vows pretend that everyone should relinquish property, dominion and human love simply because they take vows of poverty, obedience and chastity," the Bishop commented.

"By total renunciations of this kind the Christian is doing something voluntarily for his own personal perfection and in the right of his own spiritual needs," Bishop Wright said.

BUT HE IS doing something more: 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.

He is warning us that they must be used with great care or else they will be abused to their detriment or our destruction," the prelate said. "To the extent that the total abstainer thus bears witness by his personal discipline to the need for temperance, he is performing a holy mission, urgently needed among our people and their neighbors in America."

The Bishop expressed the hope that seminarians, teachers and workers with youth would take an active interest in the total abstinence movement as a means toward the teaching of temperance.