

Chimes Of Peace

Blessing Of The School

Education's Sponsors

By MONSIGNOR HART

Message Of The Bells

Many years ago Henry Wadsworth Longfellow wrote of the message of the bells at Christmas time. He heard the bells on Christmas Day. Their old familiar message played of peace on earth good will to men. But the poet mourned that there was no peace on that sad day. The Civil War was on and there was no promise of its early ending.

St. Thomas Church of Leicester installed and blessed its bells on last Sunday and as their sounds carried over the neighboring countryside one could feel that they sang a true message of peace. The Korean War is over and soldiers on both sides are gradually returning to their homes.

In the years to come parishioners will have reason to connect the first ringing of the bells at Leicester with the recent dawning of peace. Father Reynolds is to be congratulated on this tuneful addition to the equipment of a lovely parish church. To Mrs. Schifano and her sons the Leicester parish owes a debt of gratitude for this significant gift.

May the coming Christmas and all the days of the year find these bells celebrating a new birth of peace to men of good will.

Discentes Et Docentes

The dedication and blessing of schools and high schools within the recent past has made us familiar with the words of the ceremony. Frequently have fallen on our ears the words "Discentes et docentes." The first refers to the pupils who shall secure their education in the new school. The docentes refers to those who in the years to come shall bend their efforts to the work of teaching. The new building is now dedicated to the welfare of the learners and of the teachers.

The blessing of God is called down upon the new school building. Its entrances are blessed, its rooms are blessed, the crucifix is blessed and placed in the most prominent part of the school building. The sweet smell of incense has permeated the principal parts. The school is now a sacramental of the Church of God. It has been set aside and blessed by the Church to increase devotion and to prompt every mind to the thought that this is indeed God's dwelling place.

No man can compute the millions of blessings that will continue to descend into the souls of dedicated women who have given themselves to the work of teaching. No man can compute the vast number of graces that are held in reserve for the army of pupils that shall each year register as alumni of the new school.

Discentes et Docentes — the school is a holy place for all. It is a house of beauty because it is dedicated to God. Teachers shall know the beauty of the school through the teachings that shall come to them there.

In the years to come every teacher and every pupil can say from his heart "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth." The school shall stand as a lasting monument to God's truth. It shall produce good thoughts in all its pupils and will be a standing tribute toward the sanctification of an ascending army of scholars who shall avail themselves as Discentes, and of an other army of teachers who shall have God's blessing upon their work as Docentes.

Benefactors Of Our Schools

Every Catholic is destined to be a benefactor of our schools. Some are building up institutions to train their children, young and old, but many of those who give and generously to the support of the schools are not parents. Their contributions are prompted because as members of God's Church they feel a definite responsibility for the Catholic training and education of all the children of the community.

We hope that the pupils of our schools and their teachers are constantly mindful of what the schools owe to their benefactors. Our City and Diocese are currently in the work of building up secondary schools in every part of the Diocese. The heavy expense of parents in making their children learn in the buildings of these Catholic High Schools will be the beginning of the Act of Thanksgiving we all owe to these generous men and women who have subscribed four million two hundred thousand dollars for the work.

Our schools receive many blessings from the parishes of the Diocese which sponsor their parochial schools and also assist in the building and the support of our institutions of higher education. In each parish new benefactors are being presented to join with the old in donating money for boys' schools whose parents are not entirely able to pay their way. I want to the Pastor will open up every new school for possibility in behalf of these boys and girls.

Remember the list of the Church that received Catholic children in its schools. Be earnest and active in your support of the schools. Every boy and girl is registered in a Catholic school. The blessing of God and the blessing of the Church should be seen every year as registered.

You Can Win Converts

Mrs. Mehr's Technique

By Rev. John A. O'Brien, Ph.D.

"Doctor and I have come to realize, Mrs. Mehr, that we can't raise our children to be good citizens if we give them no religious training. Unfortunately, we haven't been active members of any church for years. But we admire the Catholic Church and her high moral code and we'd like to look into it. We're asking you, a devout Catholic, to tell us how to go about it."

"I'll phone Father Donald Miller, a Redemptorist priest, and I'm sure he will be delighted to instruct you both."

It was that telephone call, so eagerly and graciously made by Mrs. John F. Mehr, that started the Wheelmans on the road that led them, and ultimately their six adopted children, into the Catholic Church. In "Paths to Christ" (Our Sunday Visitor) Mrs. Robert Wheelman tells the whole moving story of their conversion.

Later the Mehr family moved to Chevy Chase, Md., and Josephine Mehr continued her apostolate of leading souls to Christ. Her husband is not a Catholic, but Mrs. Mehr has received powerful aid from their four splendid children who have all received a thoroughly Catholic education.

Like the early Christians, Mrs. Mehr believes that a home should be also a house of prayer. For the past several years she has gathered her neighbors, non-Catholic as well as Catholic, into her home each Monday morning at 11 o'clock for the recitation of the Rosary for peace.

"AMONG THE neighbors whom I invited," said Mrs. Mehr, "was Mrs. Arthur Foster who had been away from the Church for many years. She came faithfully and soon God's grace touched her soul. I took her to Father Sebastian, president of the Capuchin College here, and now she is a daily communicant with me at the six-thirty Mass and a member of the Third Order of Saint Francis. Last week, her son John began instruction with Father Sebastian."

"Did you lend Mrs. Foster any Catholic books?" I asked.

"I started with the Baltimore Catechism," replied Mrs. Mehr, "and then taught her to use the manual. I also gave her a number of books, but what helped most was her getting on her knees in prayer. She told me this herself. We end our little devotions with the Prayer of Saint Francis for Peace. She loves this, and the others do also."

"Have you helped others find their way into the Church?"

"I BECAME acquainted with Mrs. Theodore Colley, wife of a Commander in the Navy Air Corps. She commented on how wonderful it was to have my two sons and two daughters with me each day at the Communion rail. I assured her it was the greatest joy in my life. She began reading the works of Thomas Merton and Bishop Sheen. I felt the grace of God stirring within her and so I took her to Monsignor Kaiser, then attached to the Apostolic Delegation, whom we had both met at a gathering. Later on Monsignor Kaiser baptized her and I was her godmother. The next morning she made her First Communion at the chapel in the Delegation and I knelt at her side. Her conversion was a great gift to God for the gift of Faith had been sent to her and her son, Mrs. Colley looked forward to the gift of the Home of the Good Shepherd."

"Major General James C. Fry, a member of our war group, had been with the ship Faith of our children as well as with the wonderful group of his Catholic friends. The ship's instructions from a Jesuit captain in Korea had received his First Holy Communion from the hands of Monsignor Kaiser. The ship's instructions from a Jesuit captain in Korea had received his First Holy Communion from the hands of Monsignor Kaiser. The ship's instructions from a Jesuit captain in Korea had received his First Holy Communion from the hands of Monsignor Kaiser."

Over Orléans first quadrangle she stands in almost flamboyant society. She may be minded to return—she cannot long be content with her very tiny portrait in a window. She is a lady, though there she receives the devotion of Catholic hearts.

Living with the Mother of the Holy Child who teach in the city of Orléans, she is a lady, though there she receives the devotion of Catholic hearts.

These still surprise people up and down the country and are now being shown in the city of Orléans. Here they are shown in the city of Orléans. Here they are shown in the city of Orléans. Here they are shown in the city of Orléans.

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Official School Calendar Diocese of Rochester

Table with columns for event name and date. Includes: First Semester Begins (Wednesday, September 9), Teachers' Conference (Thursday, Sept. 17), Columbus Day Recess (Monday, October 13), Thanksgiving Recess Begins (Wednesday, November 11), Immaculate Conception (Tuesday, December 8), Christmas Recess (Wednesday, December 23), Diocesan Examinations (Wednesday, January 20), Episcopa Examinations (Monday, January 25), First Semester ends (Friday, January 29), Second Semester begins (Monday, February 1), Washington's Birthday Recess (Monday, February 22), Easter Recess (Wednesday, April 14), Bishop's Public Speaking Contest (Wednesday, April 28), Sixth Annual Music Festival (Tuesday, May 18), Ascension Thursday (Thursday, May 27), Memorial Day (Monday, May 31), Diocesan Examinations (Wednesday, June 16), Episcopa Examinations (Monday, June 21), School Year closes (Friday, June 25).

Oxford Is Haunted

By SISTER MARGARET TERESA (Department of Literature, Nazareth College, Rochester, N. Y.)

Sister Margaret Teresa, traveled in Europe this summer. Sightings and impressions on what she saw were forwarded to the Courier-Journal. The following account of Oxford was written while Sister was attending the Newman Conference at the Oxford English University town.

Oxford is haunted, magnificently haunted by memories that are actual graces. Under Tom Tower, almost the first entrance to Christchurch do-

self, and often met that reaction. Much nicer was the effect we had on a little blue-eyed gentleman who watched our precarious progress crossing the High, offered to take us to mid-morning coffee, and then remarked with lovely simplicity, "Ladies, you know, when I wake up tonight, I will think I have been dreaming."

The biggest haunt of all is Newman. Though he is given very little play in the notices and accounts of Saint Mary's and Oriel and Christchurch and Oxford guidebooks, his influence no more ceases thereby than it did when the Martyrs' Memorial (Crammer and three others burned at the stake in Mary Tudor's time) was put up as a protest to his Romeward Tract 90.

STUDENTS LABEL the Memorial "Muggert Memuggert". While the forty priests of Oxford who suffered death for their faith have no memorial at all, their intercession must join in heaven with Newman's to help in the frequent conversions that occur.

But enough of "haunts". Our Lord is very much alive in Oxford. Maybe He does have to bypass several old churches and colleges that were His. But His glorious Presence is in Blackfriars, and in Campion Hall, and in old Bishop King's Palace, and in the beautiful hotel chapel at Cherwell Edge—His flourishing. Christus vincit, Christus regnat, Christus Imperat.

Quebec Leading Family Province

Ottawa—(RNS)—The predominantly Catholic province of Quebec is the leading family province of Canada, according to the Dominion Bureau of Statistics here.

The Bureau issued figures showing that the average size of a Quebec family is 4.2 persons as compared to an average of 3.7 for all Canada. British Columbia is the poorest, with 3.2 persons.

Eight per cent of Canada's families consist of seven or more persons but in Quebec 14 per cent of the families have seven or more.

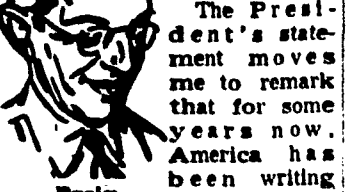
It also was indicated that Quebec families stay together. Of 1,000,000 children under 14 in Canada, 1,804,000 are in Quebec. And of those 1,774,000 under 14 in Quebec, Quebec has 800,000.

Named Air Marshal Sydney, Australia—(NC)—Vice-Marshal J. P. McCullough of the Royal Australian Air Force, a well-known Catholic layman, has been appointed Chief of the Air Staff with the rank of Air Marshal.

JOSEPH BREIG

Memo To Our Allies

President Eisenhower said the other day that the United States can't handle the "sexual behavior in the Human Female" by Dr. Alfred C. Kinsey.



Breig has been writing one of the most glorious chapters in her history; and we ought to realize it.

If nations were called before the Judgment Seat as individuals are, I think it not irrelevant to say that I believe our Country would hear the wonderful words: "Well done, thou good and faithful servant."

No sooner was the fighting ended than we began to pour forth our energy and treasure to feed, cloth and stabilize both our allies and our former foes.

WE OBEYED, as has no other nation in history, the second great commandment "Thou shalt love thy neighbor." And we did it. I am convinced, mainly because of our basic national reverence for the first great commandment, "Thou shalt love the Lord thy God."

We were pleased when those we helped expressed gratitude. But we have never demanded gratitude. When ingratitude was what we got—as sometimes we did—we grinned a bit wryly and went on helping.

We fought in Korea against atheist aggression. We taxed ourselves enormously to assist Europe and Asia. We added our personal contributions, over and above taxes, to world-wide charitable works of churches and philanthropic organizations.

WE ARE STILL mortgaging our future wealth to carry on the most colossal works of mercy ever seen on this earth.

We are willing to carry heavy loads a lot longer. But I think that the peoples for whom we are making such great sacrifices should be made to realize that we are only human.

There is a limit to what America can do. There is a limit, also, to American patience, inexhaustible as it seems. We can be pushed too far. Americans, like anybody else, can get what is indignantly called a bellyful.

IF BRITAIN continues to try to shove the Red China gangster government into the United Nations, she will contribute a great deal—and maybe the last swallow—to that bellyful.

Possibly the British government is willing to risk finding itself a member of a United Nations with Red China in and the United States out. I would advise England against that.

Precisely because of our gigantic patience, the American people can change their whole direction very suddenly. When abuses become unendurable, they act as did the Founding Fathers—like a tornado. Britain would do well to remember that.

Let it also be known that Americans are getting fed up with French anarchy. We grow weary of their everlasting disorder and uproar there refusals to get down to work and to help carry the load.

I AM NOT threatening; God forbid! As an American newspaperman for many years, I think I have developed a sixth sense for American feeling. It is as one who has a long record of working, writing and praying for a united world that I warn: the western world is not beyond falling apart. The one thing that could smash its unity suddenly and disastrously would be a revolution among the American people.

The British and the French and the others ought to realize that we too have some rights and some human feelings. They ought not to forget that although we have stood firm for many years against all sorts of abuses, these insults and indignities are not against us; we are after all men and women.

We'd like to see Europe buckle down and stop the horse-play and the childish squabbles. The time has not yet come when civilization can afford such emotional luxuries. There is still a big job to be done; and America cannot do it alone. We are willing with our allies, to meet aggression anywhere. But not without allies.

Kinsey Sensationalism Jabs At Morality Leaves Bad Taste

BY BOB CREEAN (Staff Writer N.C.W.C. NEWS SERVICE)

It was the biggest send-off ever given a book. Across the nation newspapers splashed summaries of a sex study by an Indiana University professor in a couple of days, few Americans had heard of "Sexual Behavior in the Human Female" by Dr. Alfred C. Kinsey.

The reaction was quick and loud. Lots of people had lots of questions they wanted answered. An N.C.W.C. News Service survey showed these were the top three:

1. Sensationalism — who caused it? When family newspapers devoted whole pages to a "scientific" work one month before its publication and headlined the stories "Early Sex Experience Helpful" or "More Women Are Quitting Sexual Code," who was to blame?

2. Morality — Was Dr. Kinsey stepping out of his role as an "objective scientist" to jab at it with references to "our unrealistic moral codes"; and why did newspapers feature sideline commentary such as thrice-married novelist Ika Chase's statement that "men and women make better husbands and wives if they have had some (previous sex) experience"?

3. Facts—Should a survey of "less than 1/100 of one per cent of American women" lead to suggestions that Americans change their moral codes.

"Cause of the sensationalism" was pinned down quickly. After press reports that Dr. Kinsey had personally bossed the public relations job for his forthcoming book because "he wanted publicity for his work," Archbishop Paul C. Schulte of Indianapolis spoke up.

Dr. Kinsey's publicity performance had "degraded science," he said, likening his action to that of a "cheap charlatan."

Some U.S. newspapers — at least 15 of them — refused to take part in the ballyhoo. The San Francisco News called the Kinsey report "adult reading" which required "considerable specialized scientific background," and refused to print the story for family consumption.

Let the scientists and religious leaders study the report, the paper said. Neither would the Oakland (Calif.) Tribune touch the advance ballyhoo.

Another exception, the Cleveland Plain Dealer announced it would review the book in a proper fashion at a later date and avoid "the high jinks" surrounding its publication.

Other newspapers devoted pages to the Kinsey story — then warned in editorials that the book "had much of the trappings of pseudo science." The Washington Post warned: "It may lead to unwarranted and even false conclusions by the public," but ran lengthy stories anyway.

AMERICANS BEGAN objecting to the "small print" aspect of the Kinsey report campaign — short warnings about Kinsey accuracy were buried in columns of sensational sex facts.

On the question of morals, the decision was almost unanimous. The treatment that Dr. Kinsey's work had received could only be harmful to youth. Dr. Kinsey stuck to the position that as a scientist he leaves moral problems up to churchmen.

Most publications disagreed with him. Doctor Kinsey "has changed in part from scientific observer to philosopher," said one magazine. "He makes it very clear that he considers modern sexual conventions as mere superstitions. All in all, he advocates liberty and scorns our conventional moralists."

"The solution he infers from statistics is to permit greater freedom before marriage," said another.

"Dr. Kinsey and his associates are critical of the laws and popular prejudices which strive to confine sexual relations . . . to married adults," said a third.

BEWAKING ON Dr. Kinsey's conclusions about pre-marital sex relations, Archbishop Joseph F. Rummel of New Orleans said: "We cannot approve even of an instruction that pre-nuptial sex intimacy can be tolerated or excused on any conceivable grounds . . . In effect it would invite a form of almost universal prostitution and certainly lead to the grossest kind of moral degradation."

A former head of the American Catholic Sociological Society, Dr. Clement S. Mishanovich, said: "I do wish Dr. Kinsey would stick to his statistics; after reading what he called 'definite implications' that any attempt to restrict the biological urge 'is bad and evil.'"

Touching in the moral issue, Time magazine stated: Kinsey's work expresses and strengthens an attitude that can be dangerous: the idea that there is morality in numbers. In earlier ages of Western civilization, the dominant question about opinion was never how many people held it, but whether it was right or wrong. "Kinsey argues that right and wrong are not his business; he is simply a reporter who is trying to find out what goes on. But he carries to great lengths the syllogism that man is an animal . . . To Kinsey anything is 'biologically normal' that a lot of people — or animals — do."

In Life magazine, writer Ernest Haveman concluded after studying Dr. Kinsey's book, that "strictly speaking the study is mostly the reflection of the habits of the young, better-educated, city woman."

IN 1940 CASES, Dr. Kinsey reported, he had a high ratio of college women and middle and upper-class women. Where religion was concerned he had an acute shortage of Catholics and devout Jews.

Religious women of the working classes throughout the U.S. were asking whether it was fair to judge their sex attitudes on the testimony of "higher-living," more frequently divorced upper classes. Both men and women are asking if it was wise to use these figures to question Christian moral codes.

And summing up the whole publicity campaign that had been pumped into American homes, one British newspaper commented: "Rubbishy chatter!"

The Altar Boy's Sister

"Will you tell us, Father, Said a tiny lot in curls. 'Why we never, ever, Have any Altar Girls'?"

"Freddie, Tom and Francis All are Altar Boys, 'Why can't we, their sisters, Share with them their joy?'"

I couldn't pass her question Without a full reply, For she and her companions Would press again their "Why?"

I gave them then an answer In the good old Irish way, By asking them some questions To clear their doubts away.

"Who sews the sacred linens The altar to adorn, The pall and blessed corporal On which Our Lord is borne?"

"Who makes the sacred vestments For altar boy and priest, And keeps God's home so spotless For daily Mass and Feast?"

"Who sews the sacred veils To Missions far and near? The answer to their question Sewed now to be quite clear."

They understood my message, These tiny tots in curls, And cried aloud in answer— "They are God's Altar Girls!"

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