# us For Beck

ters across the nation are probably We will have to pay their mext unloss dues. The state of the control of the state of the

in the state of th William to waity Tong, Dick, or Harry who likes the hand with the philosophy, Drewyhody the why shouldn't T?

Broken and professional groups, political parties and property offices are plagued with their own Days Beck's week for their own private profit breaching then trust \_عملة عل معاود

the Peak story is not only an indictment of correction blooms too meales. There is a strong arred of unethical is made by management officials of the Frenhoeff and the discredited labour bons. And the committee hints that there's lots when persions resume in two weeks.

Telegraphed as meatest culprit in this came is the ampathy Carena Parks

It had to be that a man who dishonored the office ensted to him would stand condemned by an indegnant These days who is there to stand up to speak in depriries and honor? It's easier to slump in a sorfa and

grafting business men, unprincipled labor leaders, pertunist politicisms take this public inaction as their cue well for new room to easy profits - comforted by the hat that few will conduct their conduct.

This moral colleges characterizes all levels of oour nathen's conduct — from the juvenile crime growth to the sen-

Anti-union groups can be expected to pily up the Beck to discredit he whole labor movement in this country. Processes groups are aming for Beck's scalp are already pushing for more states to adopt so-called right-to-work lines to The latest backers.

the bride will realize that impetuous electricies Exercities. Therefore the Beck scandal and the similar discourge manages in other fields, it still remains true that re west members of honorable and faithful bussinesstwo of desicted service don't rate headlines but these the more wine will suffer if heaty legislation is rushed

There are sell, thank God, men of character and honor both mides of the management-labor femce, and by the aid of a continuity government, justice can be attained if only "we the propin" are willing to speak out clearly in prints of public as sents who are loyal to their trust, and in strong effectivel voice any who betray thee rank to which we may have elected them.

#### Eternal Consequences From A Hambura

Tour's think God's Tou Commandments weren't emough! Why does the Church have to add six more!" complained a mount scenner in the diner.

Lenten restriction to meet once a day left the lunch hour with lean choices, but the waitress told her customer, "Yea, Time a Catholic too. But it's not hard. If you break one of the Tem Commandements, it's a mortal sin. It's only a vernial sin to break the Church's laws, so go shead and have hamburg if you want it."

We are sure that neither customer nor waitress in the comversation we couldn't help overhear was a Courier reader or both would be better informed in details of their faith.

The Communication of God and the Precepts of the Church, as every well instructed Catholic knows, are not meant to make life difficult. The laws of God and His Church are meant for our happiness both here and increafter.

And breaking either table of commandmnts care vary from venial size to smortal sin, depending on the seriousness of the action.

Stealing a penny violates the Seventh Commandment of God, but certainly not to the extent of damaning the moul to heal. Stealing a trifle is a venial, not a mortal sin.

Deliberately and knowingly to violate, for example, the Church's law on fast and abstinence (the misinformed waitress should be told) is a mortal sin.

There are also differences in the seriousness of sims. To kill ten people is worse than killing one. To miss Mass ten times is worse than missing once.

To tell a dozen lies is worse than telling two.

But every Christian should realize that even one venial atm is a far worse cartastrophe than a thousand hours of pain or agony. There is no such thing as "only" as venial sim, as if such a sin were of little consequence. Christ died For sin, remit and mortal — and each soul must anchure a just retribution for every last sin, venial and mortal.

The Church of Christ has authority "to bind and loose" and to enforce its laws, not for our doom, for our own best interests in the struggle with Satan for our souls.

Christ Himself told us penance was necessary. The Church has wisely arranged the Lenten regulations so we will have a practical guide in this matter. To disregard the Church laws samply to satisfy a lunch hour craving has, therefore, bitter eternal consequences.

wise Catholic will view the Commandments of God and the Precents of the Church, not so much as restraints on his freedom, as helpful aids in saving his insmortal to-ul.



B. EDWARD REALITY TO BE FOR

# Miracles

Miracles are the one means through which God has always chosen to make Himself and His will known to men. Those who want to reject God go to great pesins to reject all miracles.

AGNOSTICS DO NOT MINK there is any evidence of "mirain the sense of happenlegs centrary to the matural

At Lourdes certain diseas can be cured and others can-Those that can be cured at Lourdes can probably be cured by any doctor in whom the patient has faith:

Se says Bertrand Russell. in reference to this interesting and curious statement of

> By Rev. Louis Miller, C.SS.R.

the British sceptic Bertrand Russell, we would like to explore a little further into the subject of miracies, explaining the Catholic view of them. and perhaps giving a small commentary on Mr. Russell's

The word "miracle" is given a wide variety of meanings,



I would not believe'

and of course people are free to use the word in any sense they please.

You can, for instance, say if you like of your old pastor: "It will be a miracle if he ever preaches less than half an hour on Sunday." Remarkable as such a thing might be, to describe it as a "miracle" is to use the word in a very wide sense

But for our purpose in this article we use the word in a very strict sense, and we define it as a happening which involves the clear suspension of the ordinary laws of nature. and therefore postulates the intervention of God

Thus for example the term miracle in this sense would be annlied to the case of a man with an advanced case of luherculosis (clearly ascertainable by X-rays), wrho suddenly and instantaneously found himself completely cured.

LET US EMPHASIZE that we exclude from our definition of a miracle happenings which may indeed be remarkable, but which lack the note of a clear suspension of nature's laws.

It may indeed be remarkable that a man on the very brink of death from pneumonist should rally and gradually regain his strength and health, but this is not a miracle in the strict sense of the word.

Nor can the cure of nervous disorders qualify as miracles in this strict sense, because such a cure may have a purely natural explanation.

Nor if there is any possibility of coincidence can we use the term miracle in the strict"

Thus you may cell it a mira-cle if you lose \$1.50 and later, under very unusual circumstances, find the money again. Even though it may well be true that St. Anthony helped you to find it, the finding of the money would not qualify In the strict sense as a miracle.

AS EXAMPLES of what we mean by miracles in the atrict sense of the term, consider the following two well-authenticated cases.

The first to the newborket one involving as an observer the famous French movelist, wif to be an agreeatle, but he potest, interested in Lourdes and in 1902 he made a medal trio here seeking maderial for a forthcoming novel.

The efficient of Louisian Years

glad to cooperate, and they introduced Zola to Marie Lemarchand, an invalid whose case was described officially as followe:

. A case of lupus had preyed upon her mose and mouth. Ulceration had spread and was hourly spreading and devouring the membranes is its pre-

The cartilage of the ness was almost caten away, the mouth was drawn all on one side by the swollen condition of the upper lip, the whole was a frightful, distorted man of matter and occur blood.

Both lungs were tabercular, and she had open sores on her

This is the medical record, testified to by the doctors who examined her at Lourdes before she was placed in the bath of water from the Lourdes spring. A Dr. d'Hombres, who had seen her immediately before her immersion, afterwards followed her to the hospital and testified:

"I RECOGNIZED her quite well, although her face was entirely changed. Instead of the horrible sore I had lately seen, the surface was red it is true, but dry and covered with a new skin. The other sores had dried up in the bath. The doctors who examined her could find nothing the matter with her lungs."

We shall have more to say about Zola's reaction to this cure later. Meanwhile, here is second-example-of-a-miraclein the strict sense of the term:

DTUDYING FOR THE priest hood in an eastern seminary at our last information is a young man an ex-G.L. named Peter Smith He was born in 1921 in Columbus Hospital Extension, New York City.

This hospital is run by the order of sisters founded by St. Frances Kavier Cabrini, who died in 1918, reputed a saint by all who knew her.

Shortly after the birth of · Peter Smith, the attendant nurse, following routine procedure, introduced a few drops of a silver nitrate solution into



ALEXIS CARREL facts meant be admitted

the baby's eyes, to counteract any possible infection,

As soon as she had done so, she realized that a horrible mistake had been made. Instead of a two per cent solution as prescribed a 50 per cent solution had been used, and it was immediately apnarent that the tissue of the hahv's eves had been severely damaged.

A doctor, hastily summoned, examined the baby's eyes and stated that the damage was irreparable; the baby's eyesight was gone.

Naturally enough, the nurse was frantic with self-reproach and fear. She rushed from the room and in the corridor encountered one of the sisters.

It happened that this sister had with her a small relic of Mother Cabrini; , leading the distraught nurse back into the child's room, the sister pinned to its clothing the relic; then she and the nurse fell on their knees in prayer

A short time later the doctor examined the baby's eyes once more, and straightened up with surprise: He called in another dector to verify his findings, and to their amazement it was lear that is some way the to done to the lawy.

And as we have said, the recipient of this favor from-heaven is alive and in possession of excellent eyesight today, 35 years later,

This second case, it may mentioned To see at the



Famous spring in front of saint still flows at Lourdes shrine, site of modern day miracles.

a standard requirement for the canonization of Mother Cab-

Two such clear, unmistakable, "first-class miracles" (as the Church calls them; must be worked through the intercession of a candidate for canonization before the Church will declare such a one to be a saint

HERE ARE, it would seem two separate aspects of such cases which a fair, unbiased observer must take into account.

FIEST, there is the question of whether such happenings are possible.

The secularist, "liberal," agnostic frame of mind begins by denying the bare possibility of miracies this of course is a logical consequence of denying that there is a God, or at least denying that God has any power or influence in the world.

"A miracle;" wrote Hume. one of the early British agnostics, "is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact is as entire as any from experience can be."

Even a so-called agnostic, one might suppose, would have to admit at least the "possibility" of miracles; since, by his own credo, he isn't sure of anything, how could he be sure that miracles are impossible?

WHICH BRINGS us to the second aspect of our subject. Granted that miracles are possible, what evidence is there that actually they do happen? We have already described two well-authenticated cases out of many that might have been used.

The evidence is at hand; how does the agnostic react to it?

PERHAPS THE CLASSIC example is that of Zola, when brought face to face with Marie Lemarchand

Zola, as we have said, had professed a great interest in Lourdes, where such strange and wonderful things were said to take place.

"I only want to see a cut finger dipped in water and come out healed," he had said, "and I will believe."

We have already described the condition of Marie Lemanchand: Zola saw her before she was immersed in the Lourdes water, and he was present inthe hospital when the girl was brought there, immediately after her cure had taken place.

"Behold the case of your dreams, M. Zola," said the president of the medical board.

"Ah, no," said Zola, "I do not want to look at her. She is still too ugly," alluding to the red enter of her side.

Then a little later in memorable words he stated to the presiding doctor what might be taken as the agnostic "cre-

"Were I to see all the sick

HIS IS THE TYPICAL agnostic attitude and few of this



BERTBAND RUSSELL miracles by any doctor'

type scientists though they may call themselves, seem able to break through the iron ring of native bias and examine the facts for what they are. .

THIS ATTITUDE, carried to the final degree of ridiculous ness, is reflected in the action of the British Pension Board towards another celebrated Lourdes cure, that of John Traynor in 1923.

Traynor was a veteran of World War L and had been badly shot up: the muscles of his right arm were completely severed, and there was a hole in his head through which his brain could be seen pulsating. The British War Pension Ministry had declared him 100 percent disabled, and was paying him a full pension.

More dead than alive, Traynor was taken to Lourdes, and on July 25, 1923, to the amazement of all, was suddenly and completely cured and healed of all his ailments.

Returning to his home in Liverpool, this man went into the coal and hauling business, and had no trouble lifting 200pounds sacks of coal.

Now comes the bronic phase of the story. Since he was able to earn a good living for him self after his curs, Travnor thought it only just that his pension be discontinued. This, however, the British War Pension Ministry solemnly refused to do.

Their socious had examined him and found him incurable. and mountain in their eyes he intel general the 300 persons



Sweet Suds

"I do wish I had some money to give you for the poor children",

Her Mother, wishing to teach her the lesson of self-sacrifice, said 'Very well, dear; if you would like to go without sugar for a week, I'll give you the money instead, and \ than you will have some."

The little one considered solemnly for a monent and than said "Must it be sugar, mamma?"

"Why, no darling, not neceessarily. What would you like to do without?"

"Soap, mamma." was Elsie's

No Calories

ed to people who advocate a re-Visitor: "How's your baby?" Mother: "He's really making progress. He's eating solids now newspapers, pencils, keys.

#### 19th Hole

 A golfing clergyman had been badly beaten by a parishioner. 30 years his senior. He returned to the clubhouse rather disgruntled.

"Cheer up." his opponent said. Remember, you win at the finish. You'll probably be burying me someday.'

"Yes," said the clergyman, but even then it will be your

disability pension was continued for an able-bodied Traynor down to the time of his death in 1943 It is doubtful whether blind-

ness of this density can be matched by any future generation of official or unofficial ag-

first an agnostic, but willing to sit down humbly evidence was Alexis Carrel. Nobel prize winner and author of "Man the Unknown," best seller of a decade past. In this wise and penetrating study of man's makeup, Carrell has this to say of miracles: · · · "Miraculous cures seldom oc-

cur. Despite their small number, they prove the existence of organic and mental processes that we do not know. They show that certain mystic states, such as that of prayer have definite effects," "They are stubborn, trreduc-

ible facts, which must be taken into account . . . science has to explain the entire realm of reality." Coming back now to Mr.

Bertrand Russell's statement as quoted at the beginning of this article, let us see how faithfully his words reflect the "liberal," secularist attitude. and how illogical they are in the face of facts,

After stating his belief that miracles do not occur, he goes

"At Lourdes certain diseases can be cured and others can-

Is this supposed to strengthen Mr. Russell's argument against miracles? No one ever contended that all the sick at Lourdes are cured. A miracle in the very nature of things is a rare and exceptional happening, which in itself adds to its proving force.

"Those that can be cured at Lourdes can probably be cured by any doctor in whom the patient has faith."

This strange statement hardly needs any comment. What kind of faith in the baby whose eye tissue was burned and scarred would have enabled the doctor to restore it?

OUR CONCLUSION must be that Mr. Bertrand Russell, who has worldwide fame as a scientist, is being very unscientific in not examining the evidence for miracles with fairness and impartiality.

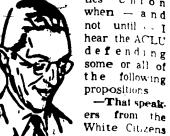
To anyone who examines the evidence in this spirit, miracles remain a tremendous sign of God's power, worked in order that our faith may be strengthened and our way made clear to the final goal of happiness in beaven.

This article - "How to Recognize A Miracle" may be obtained in pamphlet form for five cents a copy from the Liguorian Pamphlets, Redempteriet Fathers, Liquori, Ma

### JOSEPH **BREIG**

Let's Hear All the Fools

I will consider revising my opinion of the intellectual hom • " Mamma," said little Elsie, esty of the American Civil Liber. ties Union when - and not until . . I



ican colleges

White Citizens Councils nught to be invited to preach their Jim Crow propaganda on the campuses of Amer.

rousers ought to be turned loose to spew haired of Jews among -That the courtesles of hory. covered halls ought to be extend-

-That anti-semitic rable

tnrn to nazism and fascism That the head-hunters, cannibals, dope peddlers and white slavers should be requested to expound their philosophies be-

fore university gatherings. WHAT I MEAN is, there aretwo key questions, the anchers to which I would much appreciate hearing: \_\_ #

. Why is it almost invari-

ably a communist who gets an invitation from some student group to address a campus gathering, thus acquiring a kind of aura of spurious respectability? • Why is it nearly always a

communist whose civil liberthee the security found to defend. beating its breast with selfrighteous Americanism?

Not long ago, we had Alger Hiss speaking at Princeton Alger Hiss, convicted of lying when he denied having betraved his country And of course the air was filled with solemn thunders about academic freedom and all that.

UNE GREAT SCIENTIST, at case of John Gates editor of the Daily Worker; a man convicted. under the Smith Act of having plotted to teach and advocate overthrow of the U.S. govern ment hy force and violence

More recently, we have had the

The Student Senate of Queens College New York, a city ow ed institution invited Gates the other day to speak on campus during Academic Freedom Week

The Queens College provist promptly countermanded the in

With what, seems to be nothing short of studied inspierce. the Student Government Public Affairs Forum of City College. likewise city-owned, then invited Gates to speak there.

THE UPSHOT WAS that the heads of the five New York cityowned colleges - Queens, city, Hunter, Brooklyn and Staten Island - voted to har Gates from speaking on any of the five campuses, for the simple reason that "there is complete agreement in our unequivocal condemnation of communism (and) we are now of one mind in refusing to extend campus courtesies to persons convicted under the Smith Act."

Whereupon the American Civil Liberties Union mounted its white charger and gallopped into the fray, in the person of Osmond K. Fraenkel, ACLU counsel.

Quoted Sir Knight Fraenkel: "Students should be allowed to hear all speakers—wise men and

This, of course, is the reason we pay taxes to support schools -in order that young people receiving educations largely at public expense may have opportunities to listen to fools, and may feel free to invite convicted enemies of their country to enjoy the hospital ty of our colleges.

THAT'S NOT the way we want it, but that seems to be the way the ACLU wants it. This being so, we have every right to suggest that the ACLU be consistent. Let the ACLU insist that equal right on campus be given to all the brands of fools-including Jim Crowists, fascists and anti-semites.

If we send young men and women to school to soak up imbecilities, they might as well get the works.

We hardly dare hope that the ACLU might sometime start talking sense. That day seems well in the past. But we ought not to close our eyes to the touching selectivity of the ACLU'S concern for civil rights.

We will do well to bear in mind that even after Hungary, the ACLU's energies remain strangely concentrated upon the defense of one certain kind of

Ava

Let me f to all of yothanks for during the 1 I had in the source of gr tó me to r after Sunda night over va rious' re that prayer da v after d

turn eventu I was cor the fact the the night r were adding often as you God might to my work now to pic! may tapestr in Rocheste is always thanks to t hard and v to my wor that anvor tremendou:

you becaus lama a specia Presence c Blessed Sz very signt: AS I RE grorning, t t i plication fishes, one a cles of C thought c

important.

cause it w

for one of

I am ver

talks that gave upor And tha on the Ble -- Ho was of His list because H and contra Cure, He Boaves and **t**housands thing left

But it v

a miracle

By to esta

er. He ha He was g day. He livered th ginzilng Life" and preached ological i

ture of t

ST. JO very vita because S been par these ser with the with the church. We kn the ope

Gospel F

the Chur

ment of

whole pl.

That read at 1 "In the Word, ax God and . Anc Flesh an There w Redempt IN TE his Gos

Our Div sermon. point tl mention plain the ent Ho and we

this ma