



"Cardinal Stritch, a great leader, brilliant intellect."

Cardinal Stritch

The sad news of the death of Cardinal Stritch has shocked not only his own archdiocese, his beloved America, but the whole world.

Hardly a month after he had accepted the worldwide responsibility of the care of the Catholic Missions, God calls him to the reward of his labors.

We, who only yesterday bade him God-speed on his new mission, find ourselves whispering his "Requiescat in pace" in wonder and resignation.

Cardinal Stritch was a great leader. His brilliant intellect, ripe judgment and facility of expression made it an education to listen to him discuss the problems of our times.

The American hierarchy will miss his magnificent leadership and Chicago will miss a devoted father, an enthusiastic apostle and a great priest.

May God have mercy on his soul.

+ James E. Kearney
Bishop of Rochester

Good GI News From Germany

A husky, six-foot priest in chaplain's uniform brought good news this week about American servicemen in Europe.

More than a few parents have been upset as recent reports describe the brutality and immorality which apparently characterize U.S. troops abroad.

Father James Carroll, a major in the U. S. Army, visited friends in the Rochester Diocese on the Memorial Day holiday and his story should cheer the hearts of anxious parents.

Father Carroll is a priest of the Hartford diocese, studied at St. Bernard's Seminary, and is well known by scores of Rochester Diocese priests. He was ordained in 1946 and has spent the past 10 years as a chaplain.

He just returned from Germany where GI misbehavior has been widely publicized.

"The stories about our boys insulting and assaulting Germans were true," admitted Father Carroll, "but you have to remember there are tens of thousands of Americans in Germany, and there are bound to be problems."

"What irks me, though," said the chaplain, "is that nobody publicized the good things the big majority of American servicemen are doing."

He said he never read any articles which told how American GIs have helped repair war-wrecked German churches, how they put on parties for German children, spent money freely in German stores to help shopkeepers enjoy a bit of prosperity, and a hundred other unnoticed kinds of kindness.

CATHOLIC BOYS IN SERVICE abroad are often far more exemplary in the practice of the faith than their peers at home, said the priest. He described the large numbers at Holy Communion and devotional rites, besides the obligatory attendance at Mass.

Father Carroll also told of a visit to Konnersreuth to see the famed stigmatist Theresa Neumann. In company with GIs and other priest chaplains, Father Carroll saw the Bavarian woman who bears the wounds of our Lord. He was admitted to the little house across from the parish church Friday before Palm Sunday and saw the blood trickling from her eyes and staining the gauze around her hands and over her heart.

He said the visit made a profound impression on all who were there. Following the visit, Father Carroll celebrated Mass at the altar where Theresa Neumann daily receives Communion, her only food for the past twenty years.

The misconduct of some Americans in Germany is not typical of all GIs there, Father Carroll insisted. "There are some who would be bad no matter where they are," he said.

The German people know this too, he stated, and one of the proudest chapters in American history is the story of our American boys who uphold our country's dignity abroad by their religious devotion, patriotism, and generosity.

JOSEPH BREIG

Right To Work Laws Explained

It occurred to me the other day that maybe a lot of people who are arguing pro and con about right-to-work laws don't know what a right-to-work law is. The discussion, it seems to me, would be rather more intelligent if they did know.

My decision to try to state the facts, point by point, is the result of a telephone conversation with a lady in our neighborhood. She rang me up and said:

"I was chatting with the woman next door, and we got on the subject of these right-to-work laws that people are talking about all over the country."

"We didn't know whether we should be for the laws or against them, because neither of us knew what a right-to-work law is. We remembered that you had written about them."

"Are you for them or against them? And why?"

Right then I realized that I'd better begin at the beginning, because if we didn't, confusion would be piled on confusion. So I said:

"In order to talk sense about these laws, we ought to stop calling them right-to-work laws. What they really are is compulsory open-shop laws."

"Well," exclaimed my caller, "I was wondering! I couldn't see how anybody could be against a law that gave people the right to work."

"Neither can I," was my reply. "But no such law is being proposed. It would be superfluous. People already have the right to work."

"Maybe you'd better explain the whole thing to me," said the woman.

I decided I'd better write it down. Here is the result.

1. For many years, industry operated on the open-shop principle.

2. In the open shop, management hires and fires whomever it pleases, for any reason or no reason. There is no one to whom the fired employee can appeal for protection or representation.

3. The chaotic injustice of this situation led to formation of unions, which by various means—sometimes by persuasion, sometimes strikes—got managements to recognize them as bargaining agents for employees. The Wagner Act brought both managements and unions under law.

4. In the bargaining process, some industries emerged with closed shops, some with union shops.

5. In closed shops, management could not hire anybody who was not already a member of the elected union.

6. In union shops, management hired whomever it pleased. Within a certain period after being hired, new employees (usually with certain specified exceptions) had to become members of the elected union.

7. Then came the Taft-Hartley Act, drawn up by Sen. Robert A. Taft and Rep. Fred Hartley.

8. The Taft-Hartley Act outlawed the closed shop, but permitted management and labor to agree upon the union shop arrangement.

9. The so-called "right-to-work" laws would outlaw the union shop in addition to the closed shop.

10. Therefore, the so-called right-to-work laws actually forbid everything but the old open shop. They prohibit management and unions to establish by mutual agreement, the union shop arrangement. They are not right-to-work laws, but compulsory open-shop laws. They would force upon industry the open-shop system which prevailed back in the old days, before either the Wagner Act or the Taft-Hartley Act was passed.

I'm against the so-called right-to-work laws because I believe they gravely endanger all the laborious progress made by management, unions and government in industrial relations, and might seriously weaken this nation and injure the common good.

Sacred Heart Devotion

by REV. HENRY ATWELL

Diocesan wide devotions to the Sacred Heart of Jesus, climaxing with the celebration of the feast on Friday, June 13, raise the question, "How did this distinctively Catholic devotion to the Sacred Heart originate?"

"Was it a saint or a pope who started the devotion?"

"Is it in the Bible or did the Church invent it?"

Actually, our Lord Himself is the author of this devotion.

He taught it to chosen individuals in a series of private revelations as "a last effort in favor of Christians in these last centuries."

From the very beginning of the Christian Church there has always been a clear recognition of God's infinite love for human souls. St. John and St. Paul mention it frequently in their Scripture writings.

THE GOSPEL writers saw in the Saviour's opened side and the mystery of blood and water as symbols of our Lord's love which prompted Him to deliver Himself up to the cross for our redemption.

It was not until the eleventh century, however, when the monks and nuns in quiet contemplation developed the idea of a special devotion directed to the Heart of Jesus.

In the devout atmosphere of Benedictine and Cistercian monasteries, saints like St. Bernardine of Siena meditated on the deep love which characterized our Lord's Heart and desired a corresponding love from our human hearts.

St. Mechtilde and St. Gertrude, thirteenth century nuns, also saw the Sacred Heart as a symbol deserving special devotion.

Finally in 1673, our Lord appeared at the convent of Paray-le-Monial in France to the cloistered nun now known as St. Margaret Mary Alacoque.

He said to her, "My divine Heart, inflamed with love for men, must manifest this love to men."

In a second apparition, Jesus showed St. Margaret a vision of His Heart, aflame, thorn crowned, and surmounted by a cross.

In a final apparition, our Lord showed her His Heart "which has so loved men and in return receives ingratitude, irreverence, sacrilege, coldness and contempt." On this same occasion, our Lord asked for the establishment of a special feast in honor of His Sacred Heart. He also asked for frequent Holy Communion, especially on the First Friday of nine consecutive months.

The feast and the "nine Fridays" are now well known and widespread practices observed by Catholics throughout the world.

The Sacred Heart devotion is really rooted in terminology we use in every day conversation.

We speak about a "heavy heart," a "broken heart," a "sad heart." In joy, our heart beats faster; in gloom, slower. We can say, "As the heart is, so is the man."

Christ chose His own Heart as the symbol and clue of His invisible but intense love for all of us.

These days the word "love" is often used in very inappropriate contexts. Frequently it is used in place of the correct term, lust.

TRUE LOVE can be seen in the sacrifice, patience, and back-breaking labor endured by parents for the children they love. Despite their hardships, parents find consolation, joy and assurance of God's reward because of their love for their children.

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 69 No. 36
Friday, June 6, 1953

MOST REV. JAMES E. KEARNEY, D.D., President.

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to National Catholic News Service, Religious News Service.

Published every Friday by the Rochester Catholic Press Association.

MAIN OFFICE - 25 Scho - Baker 5-5210 Rochester 4, N. Y.

AUBURN OFFICE - 42 Grant Ave. Auburn 4, N. Y.

ELMIRA OFFICE - 315 Beatty Bldg. Elmira 1, N. Y. P.O. 1-5555 or 2-2123

Entered as second class matter in the Post Office at Rochester, N. Y., as required under the Act of Congress of March 3, 1879.

Single copy 10c. 1 year subscription in U. S. \$4.00. Outside \$4.50. Postage Outside \$4.50



O Sacred Heart of Jesus, I implore the grace to love Thee more and more.

the little ones He sends them.

Loyal citizens manifest a sincere love for their homeland in the obedience they render its laws and their willingness to undergo even death to defend their country if need be.

So also Christ's life and especially His death on the Cross indicate a total and true love for every human soul.

Human logic and common sense demand that such a supreme sacrifice deserves to be cherished—that human hearts respond with love for God's love.

Yet St. Francis of Assisi could say, "I weep over the sorrows and ignominies of my Lord, and what causes me the greatest sorrow is that men, for whom He suffered so much, live in forgetfulness of Him."

The plaint of this thirteenth century saint was to be echoed by our Lord Himself three hundred years later in his apparition to St. Margaret Mary.

FOR DEVOUT Catholics, devotion to the Sacred Heart is intimately linked with devotion

to the Holy Eucharist. Our Lord linked the two by asking for frequent Communion and the First Friday devotions. According to Catholic doctrine, Jesus Christ is contained whole and entire in the Holy Eucharist, the Sacrament given in Holy Communion.

At Communion time, Catholics believe Christ dwells next to their heart as the convincing proof of His personal love for them individually.

People of the Rochester Diocese can be grateful, therefore, that they have as special patron not even the greatest of saints but our Lord Himself in the striking symbol of His Sacred Heart.

Standing above the main altar of the cathedral of this Diocese is a majestic figure of the Sacred Heart, hands extended in blessing over that parish and over the entire Diocese. It is most appropriate, therefore, that people of this Diocese should be outstanding in their devotion to our diocesan patron, the Sacred Heart of Jesus.

Making Marriage Click

Convent Virtues Guide For Married Couples

By MRS. IRVING A. DeBLAND
(Director, Family Life Bureau, N.C.W.C.)

There is some humor in the statement of husbands who say they wish they could give up married life and return to military life. Some wives also add plaintively that they regret not joining the convent when they could have done so.

But just as a man does not have to be in the army to be edified by it, so a married person does not have to be actually in religious life to be edified by it. No one coming in contact with a good religious can escape the influence, however subtly.

WE VENTURE to say that many married couples could not be as holy as they are if it were not for the very existence of nuns, brothers, and priests.

The aspects of married holiness are different from cloister holiness but the influence of the religious is there. True, married people have reasons to protest when religious try to mysticize married life.

But it is more often true that because religious are willing by their vow of celibacy to give up marital companionship completely that couples are encouraged to perform periodic abstinence. Is it not because of the religious vow of poverty that couples often give up worldly goods and refuse to surrender to the cult of making a living? Is it not because of the religious vow of obedience that couples often accept the will of God in the sorrows of family life?

The priest, the brother, the sister, must make God the center of his or her life, too, or become a freak. A priest could

become so pre-occupied with "saving souls" that, instead of God, souls become the center of his life. This is unlikely but it is possible. It was Karl Marx who insisted that "man is the center of the universe, that man is the Supreme Being."

If a married couple make "man" the center of their universe, we will have many more regrettable marriages like the recent one of Dennis Crosby, a Catholic, who married a divorcee in a Protestant church in Las Vegas.

Nietzsche, Marx, and Freud say that virginity and religion are a distorted eruption of sex, implying that God and religion are mere glands. But even in pagan countries any given religion always preceded any erotic individuals which may later have been associated with it.

The Catholic Church, the one religion which has succeeded, is partly founded on a radical condemnation of unnatural sex pleasure. The true religious by his words and action gives testimony that his life is by no means erotic, but rather that the possession of God surpasses all human possessions. How badly do some married couples need to learn the true place of sex.

The religious life is a constant teacher of married couples. It teaches them to surrender to God's will with ease, with joy, with a smile, that virginity is a sort of hygiene of the soul, that imagination must be placed under control.

Uganda Throngs Honor Martyrs Shrine On Site Where 22 Died In Torments

By FATHER PATRICK O'CONNOR
Society of St. Columban

Namugongu, Uganda — (NC) — Thirteen African men and boys went to flaming death here for their newly-found Catholic faith just 72 years ago. Nine others were martyred in this region at the same period.

Today a large, bare Church of red brick stands in peaceful green fields where the executioners' fires blazed high on Ascension Thursday, June 3, 1886.

NOW, EVERY June, African Catholics come here in large pilgrimages. As many as 15,000, I was told, gather in the natural amphitheatre behind the church.

They assist at Mass in the open and hear again the heroic story of their martyrs, who now rank among the glories of Africa and the Negro race.

The seeming tragedy that happened in this African village in June, 1886, had a joyful sequel in Rome in June, 1920, when 22 martyrs of Uganda were beatified.

It has another joyful sequel here in Uganda, where there were scarcely 200 Catholics at the time of the martyrdoms. There are now 1,500,000 Catholics in Uganda, forming about 28 per cent of the population.

I came to Namugongu from Kampala, the capital, in an hour by car. The martyrs came painfully on foot, herded by executioners, from the other side of Kampala. Three were killed on the way.

THEIR STARTING point was the hill of Rubaga where their persecutor, King Mwanga, had his court. Today the cathedral of Archbishop Louis J. Cabana, W.E., of Rubaga, born in St. Hyacinthe diocese, Canada, stands on that hill.

I left the smooth highway at Kirekko and turned left on a country road bordered by tall grass and palm trees heavy with bananas. Through lush greenery, like this, the martyrs limped and stumbled the long, hot miles to death at the stake.

King Mwanga had sentenced them to die because they prayed—that was the proof of a Christian—and because they would not join him in impiety. He gave them their choice. They chose to die.

The wall behind the high altar of the church bears a large vivid painting of the martyrs, on each side of a high crucifix. I knelt near a side altar to receive a blessing with a reliquary from young Father John Chrysostom Kanya, the assistant. The parish priest, Msgr. Lawrence Mwebwa, and his assistant are both Africans.

Who were the martyrs?

Most of them were pages in the King's household. The leader was Blessed Charles Lwanga, burned to death over a sloy fire where the high altar of the church now stands. He was only 20. Like twelve of his fellow-martyrs, he had been baptized less than seven months before his death.

I saw an open hole in the floor beside the altar. The el-



FATHER O'CONNOR where martyrs died.

derly catechist, Mark Bahori, knelt down, thrust his arm into the hole and brought up a small handful of sand.

This sand, from the ground where Blessed Charles had agonized and was buried, was a precious memento for me to take away in an envelope.

Oldest of the martyrs was Matthias Murumba, 50, who died on a hill outside the capital after his hands and feet had been cut off. Seeking the true faith, he had become a Moslem, later a Protestant, but found certainty at last as a Catholic. He and three other martyrs had been baptized in 1822. No martyr had been five full years a Christian.

Four teenage lads, who had been taking instruction, were baptized by Blessed Charles during the night after they had been arrested. The youngest, but outstanding in holiness, was little Kizito, aged 13.

One 18-year-old, under instruction, was questioned after the others had been seized. He declared himself a Christian and received baptism of blood here in Namugongu.

This fair and fertile valley was then a busy execution ground. Some of the martyrs suffered at a spot down the road from here, where a small Protestant church now stands.

Protestants as well as Catholics died rather than renounce Christianity. I found the Protestant Church locked and shuttered. There is no resident minister. On the outer wall I saw a tablet: "To the Honored Memory of the Martyrs who Laid Down Their Lives for the Sake of Christ in Uganda, 1885-1886." Then follow the names of 13 African Protestants.

The Catholic Church in Namugongu is dedicated to Our Lady, Queen of Martyrs. Catholics in the parish number 3,100 in a total population of 8,100, many of whom are Protestants.

Namugongu, where execution fires formerly seared the leafy trees, is now one of Africa's holy places. It is a place where all the world can learn.

Strange But True . . .

