

Springtime Of Hope

Our wide world is crowded these days with problems which weak hearted people fear as omens of inevitable doom.

There is the continuing cold war between the free nations and the communist orbit, there is the Lebanon crisis, and the Cuba revolt, turmoil in France.

On the home front there are the economic recession, racial tensions, broken homes, juvenile crime, slum blights in cities.

Anyone can add a dozen more items to this litany of gloom.

There is, however, one man who sees these facts as part of a picture — like a swamp beneath a sunrise, and he tells us look up to see the better view.

Pope Pius XII in a recent talk said our chrome world is actually entering a new era, "one of the most beautiful springtimes the world has ever known — a spring marked by a great awakening and development in all fields of human life."

The Vicar of Christ, from his vantage point of over 80 years and in his position at the summit of the Catholic Church, said, "No time since the time of Christ has the world been so ready to accept the Christian solution to solve its many problems."

"For the first time, men have become aware not only of their growing interdependence but also of their need of unity. God grant that this coming spring of world history will be followed by an abundant, shining summer."

Such thoughts must have both haunted and inspired the men who met in Philadelphia 182 years ago.

There were hard facts then to frighten any but the dauntless — harsh, unfair laws enforced by mercenary troops stationed at every corner, citizens jailed or exiled or killed, commerce plundered, cities burnt — and all this by the king who should have provided for their progress and protection.

Faced with the alternative of being slaves or risking their lives and fortunes in a desperate bid to be free, our founding fathers chose the latter: From the blood and mud and bitter struggle of the American Revolution came the springtime of a new and independent nation.

That idea and that dream of 1776, harbored in stout hearts scattered in 13 frontier colonies, is now a global hope. Again there are facts to frighten us, but again there is the same urgency to make our world one world, free of tyranny, free of oppression.

If our mutual fears and problems serve no other purpose than to unite us in our firm resolve then they play their role well. Our need today is for men to forge the way into the future as charted by Pope Pius XII toward that "beautiful springtime" which awaits those with firm faith and brave hearts.

Summer Safety

Mounting accidents involving young children have brought warnings from safety officials urging drivers to be more alert than ever, especially during vacation time summer months.

Another danger area where accidents are mounting are shopping center parking sections.

Children and shoppers seem to be oblivious of traffic hazards, safety experts say.

Safety rules are really practical applications of how to keep the fifth commandment of God, "Thou shalt not kill." There is a moral obligation to apply our Christian faith to modern living conditions, and safety laws are aids in this duty.

Strange But True . . .

THE WHITE HABIT of the WHITE FARMERS was chosen by their founder, CARDINAL LAVIGIER, to resemble the ordinary dress of the 1800's.

IN 1814—GOOSEY'S DEATH—St. Anthony of Padua was created a LEUTENANT-COLONEL in the PORTUGUESE ARMY BY KING JOHN VII BECAUSE OF HIS POWERFUL INTERVENTION IN RESTORING PEACE TO HIS NATIVE LAND. HIS PAY SET ASIDE FOR CHARITABLE PURPOSES.

NEW YORK FIRST BISHOP NEVER REACHED HIS DIOCESE. HE WAS FATHER RICHARD CONNELL, O.P. — AN IRISHMAN — WHO DIED IN NAPLES IN 1810 WHERE THE FRENCH TROOPS WERE DETAINING HIM AS A BRITISH SUBJECT.

Sabbatino's Best System between 1892 — 1908 was largely run by CAROLIN MISSONARIES.

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COURIER-JOURNAL
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JOSEPH
BREIG

Walled-In
Protestant

"A Catholic seals in a Protestant." So said the headline in Life magazine.



I wish we could shrug this off as a case of some callow assistant editor, recently promoted from office boy, but, trying clumsily to be funny and very, very bright while filling in for a vacationing veteran old enough to have learned something about journalistic honesty and responsibility.

I wish we could. But is there anybody as callow and clumsy as all that? And wouldn't I be libelling Life if I suggested that all the mature staff members go on vacation at the same time, leaving the magazine in the hands of tyros?

I do wish I could think that the man—or boy—was merely trying to be humorous. But the story under the headline said that "To Mrs. Gemma Basile, a devout Catholic of Fondi, Italy, her neighbor was an abomination."

And why an "abomination"? He was a Protestant minister and had "converted 500 Catholics."

To stop him, said Life magazine, and I am quoting with complete accuracy—Mrs. Basile "threw masonry to block in his apartment door and seal him up inside."

The minister "refused to budge for three days. Finally he agreed to move and the wall came tumbling down."

So said Life magazine.

I HOPE THAT before this column is published, Life will have had the good manners to apologize to Catholics, to Protestants, and to all the American people who would like to live together in peace, tolerance, and understanding.

If it be necessary to explain why an apology ought to be forthcoming, let me explain.

Now allow me to state some facts which Life did not give to its readers.

Mrs. Basile lives in a 15th-century, baronial residence, rated as a national keepsake and therefore under control of the superintendent of fine arts.

Mrs. Basile has the first floor apartment. Entrance to the second floor is through a doorway which interferes with her privacy.

THE RHUBARB began seven years ago—five years before the minister, Righetti (who has a congregation called the Assembly of Brothers), entered the picture.

Under terms of Mrs. Basile's lease, she had the right to close the doorway and require another to be opened at another point.

Mrs. Basile decided to exercise her right. Mrs. Gudati took her to court. The case dragged on for five years.

During that five-year period, Mrs. Gudati moved out, and thereafter rented her apartment anyhow.

THE COURTS finally decided for Mrs. Basile, and told her to seal the doorway. Court officials informed Righetti, and suggested that he find another apartment.

Righetti stayed. After a long wait, Mrs. Basile ordered the doorway sealed. Righetti remained in the apartment.

Mrs. Gudati ordered another doorway opened. But the superintendent of fine arts said no—it would ruin the building as a national art treasure. So Mrs. Basile reopened the original doorway.

Meanwhile, Righetti had been well fed with food delivered through a window, and had the pleasure of emerging from his apartment crying to reporters: "The Brothers have triumphed!"

Life magazine, please copy.

Prayer For America

Bishop John Carroll of Baltimore, friend of George Washington, composed the following prayer to ask God's blessing on the new nation which declared its independence July 4, 1776.

WE PRAY THEE, O GOD of might, wisdom and justice, through whom authority is rightly administered, laws are enacted, and judgments decreed, assist with Thy holy spirit of counsel and fortitude the President of the United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality.

Let the light of Thy divine wisdom direct the deliberations of Congress and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.



BISHOP JOHN CARROLL

The Declaration of Independence

American Creed

The following article by Father G. Stuart Hogan, pastor of St. James Church, Waverly, shows how the Declaration of Independence originally signed on July 4, 1776, is the guarantee of the rights of Americans to enjoy "life, liberty and the pursuit of happiness."

By REV. G. STUART HOGAN

The Founding Fathers of this nation differed in their religious creeds, but they were united in their political philosophy, which in turn was based upon certain fundamental religious principles they all held in common.

Our ability as a nation to preserve our freedoms and material prosperity through the years to come will depend directly upon our ability as a nation to know, understand, and perpetuate from generation to generation the principles which gave us birth.

THESE PRINCIPLES are to be found in the Preamble of the Declaration of Independence.

They are these:

1. Belief in God, the Creator of Heaven and earth.
2. Belief that all men are created equal.
3. Belief that man has been endowed by God with certain inalienable rights, among which are the rights to life, liberty and the pursuit of happiness.
4. Belief that the function of civil government is to secure these rights among men.
5. Belief in a natural moral law which is the basis for all human law, to which all human law must conform.

This is our "American Creed."

First, let us see how the belief in a personal God has affected our national life.

If there were no God, in the traditional Christian sense, then man is the mere creature of the state and derives his rights from the state.

His rights could then be taken away by the state. His rights would not be inalienable.

In the philosophy of Hitler, Stalin, Tito, and others of the materialistic school of thought, the individual exists merely for the state. If the state chooses to liquidate thousands, or even millions, of its citizens for what it calls the public good, as has been done in Nazi Germany, Communist Russia, and Red China, no justice is thought to be done since the citizen is the creature of the state and has no inalienable rights.

Secondly, we believe that all men are created equal.

The Founding Fathers, stemming as they did from English class-conscious society, could hardly have been naive enough to think that all men were born equal, that all were equally endowed with this world's goods, or even with natural talents or equal education. Nor are we to suppose that they envisioned such an equality in their new republic.

In order to understand what they meant and understood by the phrase "all men are created equal," we must discover how this dogma of the Christian tradition was understood in their day.

When the Christian of the eighteenth century spoke of all men as being created equal he meant that all men were created to the image and likeness of God, that is, with immortal souls, and destined for eternal union with God in Heaven. In other words, all men are equal because, regardless of racial background or natural talents,

each is a human personality, not an animal, and each has an eternal, not merely a temporal, destiny.

To attain this destiny he must be free from all enslavement by the state, and therefore, has been endowed by His Creator with certain inalienable rights.

Moreover, the Christian would say that Christ died equally for all men, and that all men regardless of race or color, were redeemed by His Blood. But if we remove these religious reasons for the natural equality of men, it will be difficult to show that men are otherwise equal.

Thirdly, as Americans, and subscribing to the Declaration of Independence as our American Creed, we believe that man has been endowed by his Creator with certain inalienable rights; namely the right to life, liberty, and the pursuit of happiness.

The great English jurist, Gladstone, and the American jurist, Wilson, one of the signers of the Declaration of Independence, tell us that the purpose of man on earth is to pursue his own happiness, but that no one can be happy unless he lives in conformity with the will of God.

Man was created with a two-fold destiny — one temporal, one eternal — happiness in this life and happiness in the next. In each case, this happiness is attained only through conformity to the will of God, or the natural law.

Now we can see how such an opinion would affect the American colonists.

They no longer had any ground for appeal from the acts of Parliament — they no longer enjoyed inalienable rights at a time when they believed themselves to be unjustly treated by England.

It was to reestablish those rights by reaffirming the natural law of God that the Founding Fathers drew up the Declaration of Independence and fought the American Revolution.

As a result of this action of the Founding Fathers, we today still enjoy inalienable rights.

Today, in many lands, men have lost their natural God-given rights. We in the United States are in danger of losing our rights because so many Americans have never been taught that our belief in human freedom, as an inalienable right stems from our belief in God.

Our rights to life, liberty, and the pursuit of happiness are God-given, enshrined and guaranteed in the Declaration of Independence which is, and must ever remain, "The Creed of the American People."

written by God in human hearts which is the norm of all human law. Any human law which was not in conformity with the natural law was to be regarded as unjust.

The natural or universal law of God was, therefore, an eternal norm or guide to which appeal could be made from the injustices of human legislators.

Our Founding Fathers broke with England and fought the War of Independence more over the question of the natural law than over the matter of taxation without representation, or even the question of national independence.

TO UNDERSTAND how the validity of the natural law was the basic controversy which precipitated the American Revolution, we must go back in English history a century or two prior to the year 1776 to the times of two great Lord Chief Justices, Coke and Blackstone. These two men, more than any others, had influenced the English Common Law up to that time.

Coke lived a century before Blackstone. He taught clearly and positively that there is a law above all human law — the law of the universe or the natural law — that plan of God whereby man as a human being is made responsible for his actions to God.

The enactments of human legislation were just and valid only when they were in harmony with the natural law. Legislation not in conformity with the natural law was null and void.

Between the time of Coke and Blackstone, in the year 1688, came the English Revolution and with it a change in the philosophy of English jurisprudence. Blackstone taught with Coke a natural law, and said that any act of Parliament made contrary to, or at variance with the natural law, was null and void; but he also said that although this be true, he knew of no human authority to which appeal could be made for adjustment of grievances if Parliament did pass an unjust law.

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Flowers Aren't Ideological German Reds Ban Flower Book Reprint

By FATHER PLACID JORDAN, O.S.B.

Berlin — (NC) — "You can say anything you please under the Reds," Berliners will tell you. "But once only!"

The editors of a "Flower Book" published in the Soviet zone of Berlin by a farmer's organization found out the hard way that the saying is true.

THE BOOK in question is not a new publication, but a reprint. It deals with flowers — morning glories, daisies, carnations, violets — and gives hints to home gardening enthusiasts.

The last edition of the "Flower Book" had long been exhausted so the publishers thought they would be doing the right thing by getting out a new printing.

Here is where they made their mistake. They included in their reprint a preface written before the glorious days of communism.

In this preface readers could find a sentence to the effect that flowers are appropriate gifts, especially for such occasions as baptisms and weddings.

Had the editors been more careful, they should have noticed that baptisms are taboo under Red rule and that such reactionary customs must not even be mentioned in a progressive country.

Some 15,000 copies of the reprint were off the presses and ready to be mailed when the censor came across the heresy. He clamped down on the editors at once.

Daily Mass Calendar

Sunday, July 6 — Sixth Sunday after Pentecost (green). Gloria, Creed, Trinity Preface.
Monday, July 7 — St. Cyril and St. Methodius, bishops (white), Gloria.
Tuesday, July 8 — St. Elizabeth, queen (white), Gloria; VR.
Wednesday, July 9 — Mass as Sunday except no Gloria, no Creed, common preface; VR.
Thursday, July 10 — Seven Holy Brothers, martyrs (red). Gloria; VR.
Friday, July 11 — Mass as Wednesday or St. Pius I, martyr (red), Gloria, 2nd prayer of Sunday; VR.
Saturday, July 12 — St. John Gualbert (white), Gloria, 2nd prayer of St. Nabor and St. Felix.
* — omitted at High Mass.
VR — Votive or Requiem permitted.

Making Marriage Click

Children More Important Than 'Companionship'

By MSGR. IRVING A. DeBLANC
(Director, Family Life Bureau, N.C.W.C.)

The trend among many in this country is to marry first for conjugal companionship. This is considered more important than having children.

If a man's secretary, for instance, is a better companion than his wife, he simply divorces his wife and marries his secretary.

Today in response to a question to which a part answer was given in last week's column we are going to emphasize that though companionship is certainly very important in marriage, it is absolutely secondary to having children.

A more important value than the quality of love that exists between a couple is the family's unity and durability. Sacred Scripture says that a couple will be two in one "flesh." It does not say explicitly "two in one soul." By the use of the word "flesh" it leaves no doubt that the emphasis in marriage is on the procreation of children and not the companionship of marriage.

Durability and unity are more assured when children appear. It is also interesting to see that no other social relationship (except the priesthood) is sanctified with a sacrament. The bonds which unite friend to friend, a prince to his people, are neither sacraments nor indissoluble.

MARRIAGE IS not to be only an exchange of sentiment and passion; it is the irrevocable core for the extension of the Mystical Body: a vital cell. A couple as such eventually dies but through the procreation of children the Mystical Body must be perpetuated. So a couple marries not to unite selfishly but to complete a divine plan which is greater than any couple — a plan which surpasses them in every way.

For this reason a couple cannot divorce and remarry. Each is free to marry or not, but once he is married he is no longer free. He must fit into God's plan. For God invented marriage. It was not man who did so. Man cannot in conscience change God's plan.

Our Lord's clear statement is recorded in St. Matthew's Gospel when he speaks of the brother who married seven different wives, "... as the resur-

rection they will neither marry nor be given in marriage, but will be as angels of God in heaven." Whatever in our love is angelic and spiritual will be preserved in heaven; the carnal will be dissolved.

Here on earth there must be an emphasis on the physical and on procreation. In heaven the love of a couple for each other will continue but will be of a different order. The concept of earthly marriage will be transformed into the Beatific Vision and the possession of God.

Marriage is a symbol and reminder of this unity, divorce is a veiled rebellion against the divine plan.



The Bell Tower

Little Christopher, one and a half years old, was talking away excitedly. No one could quiet him. Mother tried to slow him down with, "Yes, dear, yes, dear." It didn't work. Chubby mumbled on and on.

Dad was the next to try and got nowhere. "Still someone out there what this baby is trying to say?" he demanded.

Mother, who was getting desperate by that time, retorted, "I don't know. Why don't you find somebody his age and ask him?"

A young mother was taking every precaution to provide a healthy existence for her only child, an infant son. Until he was three months old, visitors who wanted to see the baby had to put on gauze face masks. Despite mother's every effort, however, there came a day when the infant seemed restless and feverish.

"Now don't get excited, dear," the husband said soothingly. "Ronald is probably just cutting a tooth."

"Let's call the doctor and find out," mother suggested. "Oh, no!" hubby protested. "Why, my mother used to just put a hot finger in the baby's mouth and...?" Then, observing the horrified expression on his wife's face, he gently added, "Of course, you boil the finger first."