



AFTER THE BRAWL IS OVER

## A Week To Salute Our Schools

Guest Editorial  
By REV. WILLIAM M. ROCHE  
Diocesan Superintendent of Schools

November 6 to November 12 is celebrated throughout the United States as American Education Week.

That the nation might not forget the great contribution of Catholic Education to the welfare of our country, it is also celebrated as Catholic Education Week. This is most fitting because nothing spells out the complementary nature of our two great school systems in this land as well nor as graphically as the slogan "American Education Week - Catholic Education Week."

Why do Catholics feel it necessary to maintain a separate school system, when there are so many advantages to be had from regular attendance at our excellent public school system?

It is because Catholics, adhering to the principles of their faith, must place the spiritual realm above the material. They never forget that man is a creature composed of body and soul, and that of the two, his immortal soul is the more important.

It is true, children must be endowed with a sufficient knowledge of the arts and sciences so they can make their way in the world; more important is that they have a sufficient knowledge of God to make their way into eternity.

Catholics are rightly disturbed over the growing emphasis on materialism in our society. The great advances in science and technology, have provided the average American with far more material comforts than any citizen of any other land in the world. Labor-saving devices have also provided the average American with far more leisure time than anywhere else in the world. But these blessings of God must not be used to the detriment of immortal souls.

The achievement of intellectual freedom is had only insofar as a man is free to think. Materialists think only of themselves. They look within themselves trying to find a god, and can only be frustratingly disappointed. The Catholic school system provides an insight into the spiritual world which will give future citizens a true appreciation of eternal values.

The Catholic Church certainly does not claim that only among its members are to be found men of principle, but it does claim that its voice is loud and clear in a continuing battle against atheistic, materialistic Communism. It is only in the preservation of our spiritual ideals that western civilization can endure.

The competition between the two great American school systems is also a great benefit. Whenever any form of human activity becomes rigidly monolithic, whether it be in government, education, or the thinking of a nation's citizenry, man's freedom is gone.

The Catholic school system also contributes many millions of dollars annually to the tax relief of all Americans. Even though there are not enough Catholic schools for all the pupils who want to attend almost every community has its Catholic school which lightens the tax burden of the local public school district. Many hope that in the not too distant future, the characteristic American sense of fair play will afford Catholic people some measure of relief to expand their school facilities.

This week all Americans should salute education, both public and private, for the precious task of training future Americans. They should add to their salute a prayer that God will guide educators in planning programs to there will be no waste of young talents, no lack of leadership in the years to come.

## Partisanship Should Promote Patriotism

# We Need Faith In The Wisdom Of The People

"Who should win the election?" That was the question Americans debated for the past three months. They answered it in the traditional American way—by the ballot box this Tuesday. Last Sunday, Rev. Dr. Joseph Egan of St. Bernard's Seminary gave the following talk on the "Catholic Comment" WHAM noon time broadcast. We think it expresses a goal our nation urgently needs to strive to attain.

This week, come Tuesday, nearly twenty million American citizens will go to the polls, there to choose the men who will govern us all for the next four years.

For the past three months, the voters have been particularly interested in two men, who have been asking for the highest office in the land, the Presidency of the United States.

Before sixty hours have passed, we shall know which of these two is to bear that tremendous responsibility.

I shall not try to tell you who will win. Nor shall I attempt, on this religious program, to influence your vote for neither of the candidates offers any threat to our religious freedoms.

I shall, however, try to tell you who should win. I shall try to point out the man who should receive the sincere and enthusiastic support of all our citizens; and that is—the man who does win.

Our whole Democratic system of government rests upon our Democratic faith in the wisdom of the people. We do not believe that in political affairs the collective has a wisdom that no individual, no economic or religious group, can match.

Certainly, when a given election goes against our personal preferences, this is a hard doctrine to believe. It will be especially hard for the losing candidate. He has not yet experienced defeat at the polls; it is said that the first one must be the big one.

It will be hard, too, for his millions of disappointed followers, on the morning after election day, when they see the faces of the people who will be thinking, "It's a rascal's thought, black thoughts, a number of fools being misled."

Many of my listeners will be thinking, "It's a rascal's thought, black thoughts, a number of fools being misled." It is to them that I address these words about the importance of faith in the ultimate wisdom of the people. We must already begin to condition ourselves for the possibility of defeat. We must fit the election results into the whole pattern of our philosophy of life.

And whether you take a naturalistic view, or one which presupposes the providence of God, you must hold that what happens is for the best.

A naturalistic philosophy holds that life is a struggle for survival, and that in this struggle only the fittest survive. It should logically follow, then, that in this eternal struggle, the winner is, by definition, the man best equipped to win. Our national election is the natural selection which accretes out the unfit, and casts them by the side of the upward-leading road.

Let us remember that the problems which will confront our next president in the United Nations are not fundamentally different from the problems now confronting the candidate here in the United States. The new president must be able to weld together large enough blocks of people, who often have conflicting interests, into one unit that will accept his concept.

It is the election itself which is the best evidence of a man's ability to do this. He who wins this hard-fought contest within the nation, he and his staff, has demonstrated ability to win the future fight in the broader arena of the world.

view. Let me now present my case from the religious position of the providence of God.

As our first president, George Washington, reminded us, there is a providence that rules the destiny of men and nations. And God does know what He is doing, even when we do not. The central democratic dogma itself is but a restatement of an ancient theological axiom—"In populo, vox Dei," the voice of the people is the voice of God.

His ways are not our ways, but for those who love God, everything works out for the best. Events may puzzle us for a time, but sooner or later we learn to call even the day Christ died, Good Friday. An acceptance of reality, a willingness to accept the things we cannot change, is not only the mark of sanity; it is also the sign of sanctity.

Such a rebellious spirit is

contrary to the whole philosophy of democracy. Further, it violates the Judeo-Christian moral code, which teaches us to revere and obey, in all just proposals, the legitimately constituted authority.

Certainly it will not be easy to lay aside the hot partisanship that has developed during this campaign. Because it will be so easy to change to make, I have tried to lay the groundwork for it now. No matter how ardent you are in support of your man, try to be more ardent in your faith in the wisdom of the people.

Partisanship should promote patriotism, not replace it.

When the tumult and the shouting have died, when the partisan passions are spent, we shall look back on these days, and see them in a clear light. Then we shall see that this was no contest between a good man and a bad man; it was between a good man and a better one. This is the struggle between Lincoln and Napoleon. The very closeness of the result should itself persuade us that neither candidate has a clear monopoly on wisdom or goodness, that neither is a fool or a villain.

We must be wary of taking our campaign statements too seriously. This is a great country. No matter who wins, I seriously doubt that it is headed for that place Harry Truman is always talking about.

Its fate does not lie exclusively in the hands of any man. It lies where it has ever rested, in the hands of the people; and they are in the hands of God.

The unification of the country after the election will not

depend solely on the good will of the losers. The victors too must show some generosity, some appreciation of the fact that not all the good ideas and not all the good men are on their side.

Should Mr. Nixon be our next president, I hope that he will recognize that Mr. Kennedy has had at least one good idea in this campaign—the proposal for establishing a peace corps, so that, instead of giving military service to preserve peace for ourselves, some at least of our young Americans should become lay missionaries to spread freedom from hunger, disease, and ignorance throughout the world. The free world should know that America has something to offer besides bombs and contraptions.

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We cannot win this race on one Democratic leg, or on one Republican lung. Hence on Wednesday, there must be no bitter talk to the effect that "All right! They got their man! Now let's see him 'fun things'!"

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## Reapings at Random

# Catholic Women's Convention at Las Vegas

By GEMARD E. SHERRY  
Editor, Central California Register

It has been a rough week. On Saturday, I flew from the West Coast to the East to give a talk in New Jersey. The trip took four hours and 35 minutes from San Francisco to Baltimore on one of the latest jets. This is a lesson in itself on a shrinking world.

The following evening there was the overnight jet back to San Francisco. Arriving at 4 a.m. with a three-hour wait for the much smaller plane to Fresno. Arriving home, I had enough time for a shower and a shave, and to the office to plan the week's issue of the paper. After work, it was home to dinner and the family and then a jetlike disappearance which had the kids ask, "Where did daddy go?" The next stop was Las Vegas, that desert city of casinos and night clubs and one-arm bandits which take in fortunes from the least knowing traveler.

Naturally, I didn't go for a vacation, but it was convention time. The gambling headquarters of the nation was playing host to the annual gathering of the National Council

of Catholic Women. Some 3,000 of our leading Catholic ladies congregated in such well known places as the Sands, the Tropicana, the Sahara, the Riviera, and the Desert Inn.

Las Vegas had never seen anything like it, and the people there doubt whether they ever will get over it.

One of the main advantages in choosing Las Vegas for a national gathering is that it has a tremendous convention hall. Its many meeting rooms have such excellent acoustics that even microphones are unnecessary. All in all, it is a very convenient place.

Even local newspapers couldn't quite believe the fact that their not-so-fair city was being graced by the presence of a Prince of the Church, several scores of Archbishops and Bishops and the leading Catholic ladies of the land. They editorially remarked that maybe their city wasn't so bad after all. If such fine people congregated under its roof.

You have to go to France's Mediterranean coast or to the Portuguese Estoril, to find a place which can compare with the average hotel and gambling place in Las Vegas.

You're hardly in the main door of the hotel before you bump into a one-arm bandit or a 21 or black jack table. It is possible to play the tables a full 24 hours—if your money or your luck holds out. Down-town Las Vegas has even greater surprises in store. You can go into places which aren't hotels or dining rooms but just plain gambling houses. Here you sit before the slot machines and lose your money just as easy as standing up doing the same thing in hotel lobbies.

How did our Catholic women react to all this? Well, a convention is a convention for all that—there was work and there was play. I couldn't guarantee that the lady delegates from the Rochester Diocese avoided the temptation of trying for the jackpot. After all, they didn't wear their convention labels much outside the convention hall.

There was some relaxation for the delegates but hardly any for the national officials. Indeed, one girl in the press section told me she had never had the time to even find a nickel, or a dime or a quarter or a dollar to put in the infernal machine which promised a pot of gold. She, like the rest of the officers,

was much too busy making the convention run like a well-oiled machine.

There was one serious and, perhaps, sad note to observe in relation to the religious convention workshops. Most of those referring to controversial subjects didn't have a great attendance. My first stint was as a panelist in a workshop discussing racial justice.

Only a handful of delegates turned up even though several national experts had flown thousands of miles to be present. It struck me that the afternoon was wasted—at least in one sense: the few ladies in attendance whom we were after, they present a greater problem than the hardened sinners. Of course, one could make many excuses. The fact remains, however, many of us are afraid of studying or tackling controversial subjects. It's the same in all of our Catholic societies, and it is to our shame.

I said it's been a rough week. It has. I also thought they couldn't do without me at the office while I was away. Naturally, they managed fine.

## Calendar

Sunday, Nov. 13 — Twenty-third Sunday after Pentecost (Gospel). Gloria, 2nd prayer of St. Didacus, Creed, Trinity Preface.  
Monday, Nov. 14 — St. Joseph, mayor (red), Gloria, Tuesday, Nov. 15 — St. Albert (white), Gloria, Creed, 1899 — Rev. Charles Flaherty.  
Wednesday, Nov. 16 — St. Gertrude (white), Gloria, 1916 — Rev. Ernest Ziegler, 1932 — Rev. Patrick Smyth.  
Thursday, Nov. 17 — St. Gregory Thaumaturgus (white), Gloria, 1906 — Rev. James Glan.  
Friday, Nov. 18 — Dedication of the Roman churches of St. Peter and St. Paul (white), Gloria, Creed.  
Saturday, Nov. 19 — St. Elizabeth of Hungary (white), Gloria, 2nd prayer of St. Pentecost.

## Courier Journal

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