

# THE CATHOLIC TIMES

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Pray for us!

This Paper Printed by Union Labor

Man is the basic unit of the family. The family  
is the basic unit of society. And so, a happy society  
is based on the happiness (holiness) of individuals.  
The family stands in the unique position midway  
between the individual and society, fostering hap-  
piness in them both.

What is the happy holiness of families? Is it  
made up of externals, of worldly possessions? Can  
it be purchased or contracted for? Some think it can.  
An interesting experiment for every member  
of a household would be to contemplate the Holy  
Family this Sunday and to do some addition and  
subtraction.

Let each one see the Holy Family in their blessed  
happiness and convince himself that this hap-  
piness was the effect of their Holiness. Let him add  
all the things of this modern world that he  
possesses to the picture of the Holy Family and to  
see if the picture is brightened one bit.

Then let him take the Holy Family, and sub-  
tract from his own life all the things he sees miss-  
ing in the Home at Nazareth. Is the picture of his  
life, his family's life, darkened? Only if the one  
thing remaining, that could be common to both—  
holiness—is missing in his own life.

## Just Among Ourselves

Passing Comment Considered or Inconsiderate

It is the glorious season of Epiphany. In this  
time the Church celebrates the Manifestation of the  
Infant Redeemer to the non-Jewish peoples, the  
Gentiles, the races of men over all the earth. The  
Magi, those ancient rulers or leaders of men, who  
were ruled and led by God himself, and guided by  
a star, are our noble spiritual ancestors. They were  
our representatives as they knelt before the Lord  
offering valuable gifts of gold, frankincense, and  
myrrh, and the far more valuable gifts of believing  
and adoring hearts.

It is remarkable that few of our churches are  
dedicated to the Magi. It is also remarkable that few  
churches are dedicated to the Shepherds of the  
Nativity. The shepherds were the first friends that  
Christ called to His side when He came on earth;  
the Magi were the first of the Gentiles to be sum-  
moned by Our Lord. It appears that these two  
groups of men who were first called to sanctifica-  
tion by the Redeemer are so immersed in the di-  
vine light of Savior Himself that their own special  
feast-days are forgotten.

There are, of course, many churches called by  
the name of The Nativity and The Epiphany. In  
the dedication of these churches, neither the shep-  
herds nor the Magi are forgotten. Doubtless they  
are happy that this is so. And, upon consideration,  
it seems that no other saints except Mary and Joseph,  
Simeon and Anna, are thus intimately united  
with Christ in the recollection of the Divine Infancy  
and the Manifestation. In their very eminence, the  
shepherds and the Magi are without need of Feasts  
and dedications of their own.

But this does not mean that the faithful should  
pass by these wondrous saints in their prayers and  
devotions. Yet these saints are largely neglected.  
Many a man will say that he has a special devotion  
to St. Jude, or to St. Rita, or to the Little Flower.  
But how few are they who can say that they have  
a special devotion to the Magi or to the shepherds  
of the Nativity. It is well that men pray to this  
saint and that. It is not well that people neglect the saints  
that were first called by Our Lord when He came  
on earth.

Had we lived in the times just after the Ascension,  
we should undoubtedly have sought out the  
surviving shepherds to hear from their lips  
the glory of that first Christmas night upon the  
hills. We should have eagerly inquired about the  
bright light that shone around, and the angel's  
voice that gave good tidings of great joy to all the  
people. We should have heard with delight the  
familiar story of the heavenly army and its chant  
of glory to God and peace to men of good will.  
And with what joy we should have heard again,  
from the lips that first uttered it, that stirring  
human acceptance of the Savior. "Let us go over  
to Bethlehem, and let us see this Word that is  
come to pass."

Never should we have forgotten that interview.  
Never should we have neglected to cultivate the  
friendship and the intercession of those whose  
eyes had looked upon that Word come to pass. We  
should have held these shepherds in an honor equal  
with that which our piety would pay to the Apostles  
themselves. But now, while we pray, at least some-  
times, for the intercession of the Apostles, we do  
not pray at all for the help of the holy shepherds.

Had we lived in that ancient time when the  
Church was new, we should have been eager to see  
the Magi, if they were still alive. And, were we  
privileged to come before them and speak to them,  
we should have asked them to tell us again of their  
journey to Judea, of the wondrous star, of their  
hastened preparations for the weeks of travel, of  
their meeting together, of Herod and his court,  
and, above all, of the Child to whom their gifts and  
their adoration were offered, of His Mother, and  
His faithful Guardian. How keen would have been  
our joy of soul to have heard all these matters, al-  
ready well known and cherished, from the lips of  
the Magi themselves. Yet to-day how seldom we ask  
the Magi, if we ask at all, for the still richer joy  
of their active intercession.

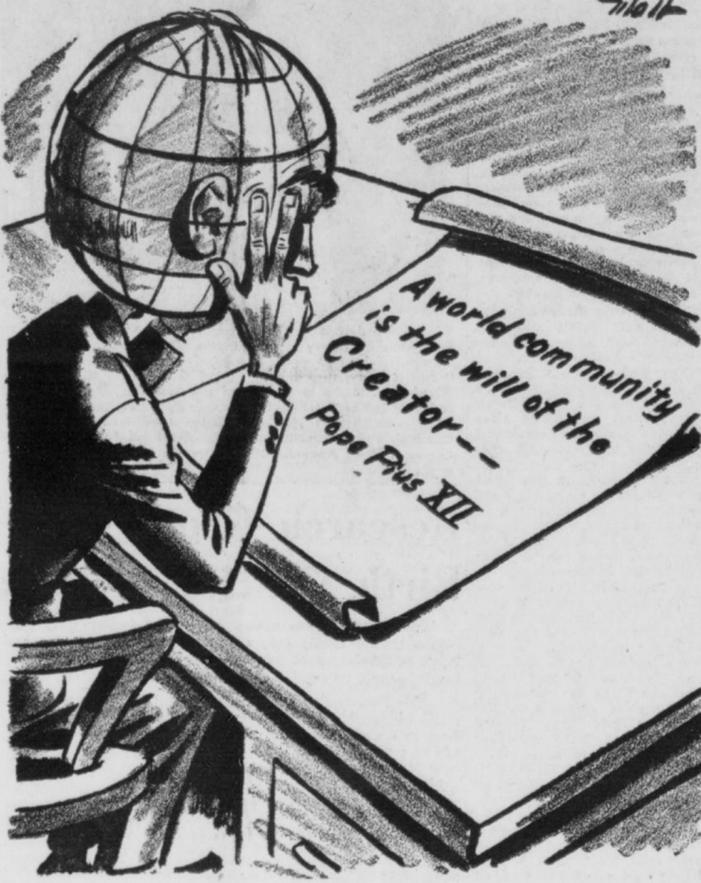
We might have had a hard time, in those old  
days, finding any of the shepherds and certainly it  
would not have been easy to find and speak with  
any of the Magi. But it is not hard now to be in  
communication with all of these saints. They are  
of the Church Triumphant; they are correlative  
of our own; they are always available for our prayers;  
they are generous in interceding for us, especially  
if we ask for their intercession. Nor are they old  
men now, reaching back into precious memory  
for the events we wish to hear. There are no old  
saints. All in heaven are in the full of alertness and  
the perfect use of their faculties of mind and will;  
after the resurrection of the body, all will continue  
forever in youthful maturity even in the body.

True, we cannot now have from shepherds or  
Magi the audible words that would satisfy our  
pious curiosity. But we can have what is much  
better. We can have their attention and their love,  
their care for us and their prayers, their help and  
blessing. Yet seldom, if ever, do we ask for these  
things.

In these early days of the New Year when the  
habit of high resolving is still upon us, it would  
not be amiss for many of us to form a resolute  
intention of keeping among our special patrons the  
first of all Christian saints after Our Blessed Mother,  
St. Joseph, and the saints of the Temple, Anna  
and Simeon. We need not, indeed we should not,  
unreasonably multiply devotions or self-imposed  
obligations. But, altogether without binding our-  
selves by promises, we might determine to say  
now and then a short prayer, a brief aspiration, to  
invoke the shepherds and the Magi. We shall be  
the richer for such an intention, and for its fulfill-  
ment.

At all events, in this bright time of Epiphany,  
we must not forget the many human figures that are  
part of its brilliant scene. Nor those other figures  
to whom the Manifestation of the Manger was  
made before the first Epiphany occurred. So close  
are the shepherds and the Magi to the Christ Child  
that all our current seasonal devotion must be  
woven with theirs.

## Message To Mankind



### WASHINGTON LETTER

## 1954: No Great Hope For Peace

WASHINGTON — The outlook for world peace is not noticeably improved as 1954 makes its advent.

Secretary of State Dulles has said there is less of a threat of "open military aggression from Soviet Russia," but that the "danger is immense and persistent."

And the hope of peace is no greater, despite the fact that Soviet Russia has expressed a sort of willingness to join in confidential talks regarding President Eisenhower's proposal for an international pool of atomic materials for peace.

The very note in which the apparent acceptance of President Eisenhower's proposal was voiced was itself enough to stir suspicion. It was craftily worded, nine-tenths critical, and more than a score of times plugged for Soviet Russia's earlier proposal of an all-out ban on atomic and hydrogen weapons. And,

and our relations with Syngman Rhee of Korea and Chang Kai-Shek on Formosa. This has prompted some observers to say the Western Powers will offer Soviet Russia a security pact at the forthcoming Berlin conference. Some writers carry this still further and say recognition of Red China and admittance of Red China to the UN will be offered to Russia as a sort of appeasement. In return, it is said, we would expect Russia to give some assurance that it would not make with Moscow.

The plain answer would seem to be that Russia must give some evidence of its desire for a real peace.

Prime Minister Churchill told Commons in England that the Bermuda conference discussed recognition of Red China, admittance of Red China to the UN,

and our relations with Syngman Rhee of Korea and Chang Kai-Shek on Formosa. This has prompted some observers to say the Western Powers will offer Soviet Russia a security pact at the forthcoming Berlin conference. Some writers carry this still further and say recognition of Red China and admittance of Red China to the UN will be offered to Russia as a sort of appeasement. In return, it is said, we would expect Russia to give some assurance that it would not make with Moscow.

This is being watched very closely in this country. Feeling that Russia must be made to prove itself, and that we should not abdicate in the slightest from our present position, Americans are asking: What good would any promise be that we got from Russia, and especially if it were obtained at the cost of great national humiliation?

### LOUIS F. BUDENZ

## The "Non-Existent" Threat

There is no "internal threat" from the communists in the United States, the Soviet fifth column has chanted repeatedly and shrilly during the past several weeks.



Issue after issue of the Daily Worker has been devoted to assertions that there have been no Soviet spies in this country at all, and that those important persons who have been proved to be espionage agents are actually innocent victims of "frameup."

The list of those "exonerated" by the Reds includes Alger Hiss as well as Harry Dexter White, for the former has now become a great favorite of the Stalinists. Their protestations of his innocence have now risen to the same pitch as their defense of the Rosenbergs and the Red leaders who are fugitives from justice. Evidently they have received what they consider assurance of his continued agreement with them, for it is communist practice always to wait for such assurances before rushing out to champion any one accused of espionage. Otherwise, the person or persons accused might break down, turn on the conspiracy and leave it in a decidedly bad position.

The Daily Worker, of course, is not alone in this new bid to soften up Americans on the Red issue for the coming Congressional elections. The Communist publication for the intellectuals, Masses and Mainstream, does its duty in its December, 1953, number by an entire article whose theme is "Government by Frame-up."

**Mind Poisoning**  
Those men and women who are to carry the contents of this article into the ranks of the edu-

cated in America are left with no illusions as to why the elaborate arguments are put forth that there is no "internal threat" from the Reds. It is in order to blot out the whole "thesis" that there is a communist conspiracy in the United States. It is, further, in order to bring about the destruction of all who put forward that "thesis." To put it bluntly, the American mind is to be poisoned once more—as it has so frequently in the past—by the myth that the conspiracy does not constitute a threat within our borders.

We are to be persuaded to put blinders on in regard to the very operations on which we should fasten our chief attention—since it is through those operations that the communist line is so effectively conveyed into American life.

Many illustrations could be produced of the distortions which run through this article for the Red intellectuals. For our purposes and within our space limits, one will suffice. The article goes so far as to give an example of a "frameup" in "the trial of the German communist refugee, Gerhart Eisler, based on the perjured testimony of Louis Budenz." If there is any more flagrant instance of the Big Lie than this assertion, it would be hard to find.

**Eisler Case**  
The Communist International representative, Gerhart Eisler, was not convicted by my testimony alone. His own sister, Ruth Fischer, swore to his long record of participation in Red espionage in many lands, including China. Documentary evidence was produced through the false passport which he had used under the forged name of Liptzin, with undisputed testimony that the names of his guarantors on the passport were fictitious names written in by Leon Josephson, Soviet agent who spent a year in prison for his forgery. Since

### INQUIRY CORNER

## Is Baptism Necessary For Our Salvation?

Q. What is the teaching of the Church concerning unbaptized infants?

A. Many theologians teach that they go to a place of natural happiness called Limbo. It is Catholic teaching that an unbaptized infant cannot go to heaven. From an understanding of the supernatural life and the words of Christ Himself we know that no one can enter heaven without Baptism. (John 3:5; Matthew 28:19; Mark 16:16) An adult who knows no better can be saved without the actual Sacrament as were the people of the Old Testament by baptism of desire. It is a gift and the easy conditions named by Christ must be met.

Q. What is meant by the reference to the Spanish Inquisition in a recent statement by a religious body about congressional inquiries?

A. The Spanish Inquisition is accepted, rightly or wrongly, as a classic example of tyranny. The Inquisition investigated and judged those whom it considered a menace to the people and to all lawful authority and then turned them over to the civil court for punishment. Modern scholarship has shown the exaggeration of some earlier accounts, but there were abuses of authority and its value would be at least doubtful in our time. The religious body you mention was not a Catholic group, but the statement represents the considered opinion of a large group of American Christians. It finds a more positive counterpart in the statement of the American Bishops whose statement on the Dignity of Man was printed in the TIMES in the November 27th issue.

Q. A scholarly friend of mine says that modesty changes from age to age and from place to place, so the Catholic Church is just being stubborn in clinging to outmoded and narrow moral laws in regard to it.

A. The Catholic Church has very few regulations or laws regarding modesty. Modesty is the virtue which enables a man to observe moderation in all things e.g. in estimating his own worth . . . in deportment and in dress (Attwater's Catholic Dictionary). It is generally a relative thing varying from place to place and from age to age e.g. clothing suitable for the beach is not suitable for Church. This is not to say that modesty is relative, nor even to touch on the deeper virtue of purity (e.g. as effected by Christian practice and the marriage laws of the Church) but simply to indicate that details are not absolute. The Catholic Church does not make laws about

these details as a rule except for good order e.g. women wearing head-covering in church, and even then we do not claim any basic moral principle is involved in the custom.

Q. There is a lot of talk about the liturgy. Just what is it anyhow?

A. In Greece before the time of Our Lord if one of the citizens erected a library, helped with the expenses of the religious drama or gave money for the army he was said to have performed a liturgy. It had to be something from which the community benefited. St. Luke used it in describing Zachary's service in the temple (Luke 1:23) and again in the Acts of the Apostles (13:2). It was taken by the early Christian Church to refer to the official public worship of God. It refers to the Mass, the Divine Office and the Sacraments with the background of the Church Year, as actions by and for the Mystical Body of Christ. It is distinguished from private prayer. Pope Pius XII has explained in concise but complete fashion the practical as well as theoretical points regarding the Liturgy in his great encyclical "Mediator Dei".

Q. When does drinking become a sin?

A. Excessive eating and drinking are sinful because they injure the physical and mental health of the person and involve or lead to other sins. A person commits a mortal sin when he drinks excessively to the point that he deprives himself of the use of reason. It would be a venial sin to drink without moderation even though the person might still be considered rational or sober. When drinking leads to injury to health, neglect of the family, scandal or sins such as those against purity it is sinful.

Q. What is "quietism"?  
A. In his encyclical on The Mystical Body Pope Pius XII has a statement regarding modern quietism. He speaks of it as a system "attributing the whole spiritual life of Christians and their advance towards virtue solely to the action of the divine Spirit, to the exclusion and neglect of the co-operation which we must provide." He condemns it as a form of spiritual sloth, neglecting our part in cooperating with God's grace. Quietism would neglect the second half of the spiritual proverb: "Pray as though everything depended upon God; work as though everything depended upon you."

Send questions to Father Edward F. Healey, The Inquiry Corner, The Catholic Times, Box 636, Columbus 16, Ohio.

### MONSIGNOR HIGGINS

## Labor's Rights

Several weeks ago we received a long letter from an exemplary Catholic layman in the ranks of business management accusing us, courteously but very pointedly, of being unfairly prejudiced against employers as a class. His letter was occasioned, he told us, by a column we had written on the strike of the



AFL National Agricultural Workers' Union in the sugar cane fields of southern Louisiana. It is our opinion that he misinterpreted the meaning of this column, partly because of a misleading headline attached to it in one of our subscribing papers.

There was only one issue in this strike—the right of agricultural workers to organize and bargain collectively. The strike was publicly supported by a representative group of Catholic priests in Louisiana, by the New Orleans unit of the Catholic Committee of the South, and by many of the leading Catholic publications in the United States, including The Commonweal and America.

In stating our own support of the strike, we expressed the opinion that those employers who made the strike necessary and their associates who were egging them on were open to serious criticism from the point of view of Catholic social teaching. Now that the strike has been broken, very unjustly by the superior power of the plantation owners we are more convinced than ever that the decent employers of the United States, whose name is legion and whose number is constantly increasing, owe it to themselves as well as to workers to take a public stand against any of their associates who are still so benighted as to deny the right of labor to organize. The decent elements in the labor movement are rightly expected to dissociate themselves from any of their colleagues who deny the right to private property. No less is to be expected of employers with reference to the right of labor to organize, for the latter right is just as "natural" and just as important as the former.

**No Anti-Employer Bias**  
In defending the right of labor to organize in the Louisiana cane fields and in depreciating

the fact that so many newspapers and other influential spokesmen for the business community either overtly or covertly sided with the plantation owners in their last-ditch opposition to collective bargaining for agricultural workers, we were not and are not giving vent to a prejudice against employers as a class. On the contrary, as we thought we had stated clearly in the column to which our friend has objected so vigorously, it is our opinion—as opposed to the more pessimistic estimate of employer spokesmen such as Kiplinger of the famous Kiplinger Letter—that a large percentage of American employers honestly and sincerely believe in trade unionism and collective bargaining as necessary elements in peaceful and progressive industrial relations.

This opinion is amply confirmed by a new book which is undoubtedly one of the most important publications of recent years in the field of labor relations: "Fundamentals of Labor Peace" (National Planning Association, 1606 New Hampshire Avenue, N.W. Washington 9, D.C., \$1.00). This is the final report of an NPA committee which was established seven years ago to study the causes of industrial peace under collective bargaining. During that time the committee has published thirteen separate volumes on union-management relations in thirty firms in such industries as aircraft, chemicals, clothing, electrical goods, food processing, glass, machine tools, mining, pulp and paper, rubber, steel and textiles. The studies concerned companies with plants in all regions of this country, in Canada and England. It is highly gratifying to note that these thirty firms are only a small minority of those nominated for study by the NPA committee because of their histories of peaceful labor-management relations.

The purpose of the committee's final report is to tie up the loose ends of the various case studies and to formulate, on the basis of these studies, a series of general conclusions for the guidance of other companies and unions in the field of collective bargaining. In every one of the case studies it was found that the first and most important factor accounting for industrial peace was the full acceptance by management of the collective bargaining process and of unionism as an institution.