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### An Educated Man

Where is a man educated? When he can look out upon the universe, new land and lovely, new dark and terrible, with an sense of his own littleness in the great scheme of things and yet have faith and courage.

## On Guard!

(Continued from Page 1)

of bishops under the leadership of Archbishop Manuel A. Schmitz of Chicago published "Principles for Peace." This easily and weightily volume (price 57-50) represents a monumental compilation of all peace utterances put forth by the last two Pontiffs from Leo XIII to the present Pius XII. At first glance one might feel that a simpler volume in the popular fashion of Wilkie's *One World* or Vice-President Wallace's *The Century of the Common Good* would have been more desirable from an editorial and propaganda standpoint.

But the Bishops had a very definite purpose. They wished to challenge the attention of men in our national life who by their position will shape the world of tomorrow. They wished to present the challenge of Papal teaching with dignity and forcefulness. Accordingly in preparing "Principles for Peace," the bishops deliberately produced a volume which is a classic anthology of Catholic teaching on the subject of a just and lasting peace. Underwriting all costs at their own expense, the bishops personally presented "Principles for Peace" to all Federal and state officials, to all senators and congressmen, and other prominent leaders in public life.

Significantly enough, it was after the appearance of "Principles for Peace" that the liberal national newsmagazine, *Time*, surprised its readers by publishing the following:

"The beginning of wisdom about the Pope is to know that

### U. S. Bishops Fear Moscow Compromise

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tressed in the Christian tradition, is basic to the right ordering of international relations."

"Without doubt," they continued, "the root of the maladies which afflict modern society and have brought on the catastrophe of world war is the social forgetfulness and even the rejection of the Sovereignty of God and of the moral law."

#### Moral Law Needed

The statement also says:

"Where God and the moral law are not given social recognition, human laws lose their stability and binding force. Ours is a tradition of government under law. In that tradition, law is not the expression of the will even of the majority, but of right reason, which reflects the law of Nature and of God. We ourselves have seen in the sorry experiences of other countries the tyranny and injustice which come from government by decree under a dictator or a party. When civil law conforms to the moral law and seeks its greatest sanction in that law, there is social stability, and the common good is promoted. It would be a tragic mistake to forsake our tradition of law even to achieve a greater efficiency in administration. It would be a greater tragedy to forsake our tradition of law for a currently popular philosophy which fails to base law on the eternal maxims of justice and disregards the inalienable rights of the citizens which derive from God."

As evidences of the "social forgetfulness" of God and the moral law the bishops cited the increase in crime, disregard of the family, reverted feminism, and the promotion of birth control.

### Ayers Religious Life Fundamental in Army

WASHINGTON. — (NC) — "The religious life of this command is fundamental. I invite the cooperation and loyalty of every officer and enlisted man in maintaining it."

With these words, Brig. Gen. W. B. Prickett, Commanding the 10th Infantry Division, stationed at Fort Leonard Wood, Mo., concluded a mass conference to all the commanders of his division. The memorandum was cited in a War Department Bulletin as a typical example of Army cooperation with the program of the Chaplain Corps.

It would be interesting to make a chart of years past and find how many Good Books came to you.

whatever else he may be doing, he is always for peace . . . No matter what critics may say, it is scarcely debatable that the Church Apostolic, through the encyclicals and other Papal pronouncements, has been fighting against totalitarianism more knowingly, devoutly and authoritatively, and for a longer time than any other organized power.

Concluding their article on the Papacy and peace, the editors of *Time* made a most unusual admission:

"Most Catholics and non-Catholics alike would agree that peace does not rhymy, at least roughly, the Papal position on fundamental social issues will bring not social peace but a sword."

Last month, and it marked the first time in the history of the United States, the Catholic bishops, under the able leadership of Archbishop Mooney of Detroit, joined with Protestant and Jewish leaders to issue an identical seven-point peace proposal calling for the establishment of a world order based on the recognition of the sovereignty of God and the moral law.

At the time of its issuance the seven-point peace proposal, mutually endorsed by the three religious groups, was hailed as "an historical document" by *The Washington Post*, secular daily, which also commented:

"The declaration goes far beyond any declaration of postwar policy made thus far by any of the new warring powers. On the other hand, it appears to cover virtually the same ground as the plans for peace and reconstruction proposed by Pope Pius XII a few months after the outbreak of the present war."

Under the leadership of their chairman, Archbishop Mooney, whose spiritual statesmanship is nationally respected, the American bishops have pushed the peace offensive in this country to a new climax by their statement last Saturday "On Essentials of a Good Peace."

This latest statement by the American hierarchy again appeals in eloquent and clear terms for a social recognition of the sovereignty of God and the moral law. Important too is the episcopal warning that the Moscow Declarations "do not dispel the fear that compromises on the Atlantic Charter are in prospect." Readers may recall that last September Archbishop Mooney issued this warning to American leaders: "If we compromise with any kind of totalitarian aggression against Poland, the end of this war will mark only another armistice, not a good and enduring peace."

Both the Papal Peace Program and the Atlantic Charter champion the sovereign rights of small nations. Whether or not the bishops were thinking of Poland when they warned against compromise on the ideals of the Atlantic Charter, it is significant that their expressed fear was given swift vindication. The bishops had scarcely released their statement when word came that the Soviet Ambassador to Mexico, Oumansky, had announced Russia's determination to recapture the Polish territory which the Red armies occupied in 1939 under agreement with Adolf Hitler.

Today, as always, the Catholic Church repeats to a peace-starved world the message of Christ: "My peace I give you. My peace I leave you. But not as the world gives do I give unto you."

### Pontifical Masses Set in Four Cities

(Continued from Page 1)

the welfare of souls have been concerned. We feel that this generosity will return to us in kind on an occasion like this. While I do not hope that seventy-five years will be marked by a collection of \$75,000, we shall be very near to that amount. At any rate, Our Lord cannot help us unless we try."

Marking the double jubilee in a special manner will be the CATHOLIC COURIER Jubilee Magazine carefully planned, skillfully edited, and attractively printed by renowed printers, which will make its appearance on Nov. 25.