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MORT REV. JAMES EDWARD KIRKNEY, D.D., President

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### The 1916th Easter

For one thousand, nine hundred and sixteen years, the Christian world has observed the Feast of Easter. First a few thousand made up the Christian world, later many thousands; and soon hundreds of millions, made up the world-wide body that in all faith and joy marked annually the anniversary of the resurrection of Christ from the dead. That number is still on the increase. The Church continues to grow in old established countries and in missionary regions.

Easter is today our greatest feast. It means for us as it did for our forebears the victory over sin and death, the conquest of the world for Christ, the shortening of the power of the devil in the world. It means for us the completion of the work of the Redemption.

The resurrection of Christ from the dead contains a promise of the resurrection of all men on the last day. Because the body will rise again, the Church has always shown deep respect for it, does not confide it to the consuming fire of cremation, but rather lays it away in a holy place, in consecrated ground, to await the day of the coming resurrection. The cemetery shares a certain sacredness with the parish church; both are in the law of the Church holy places; both enjoy certain privileges and protective laws to keep them from any desecration.

Christ died in the year 29 A. D. His resurrection followed His death by three days, and also occurred in the year 29 A. D. One thousand nine hundred and sixteen years have passed since that great day when glorious and immortal Redeemer of the world rose from the dead. It was the greatest act of all time, the like of which the world had never before seen, the like of which the world shall never again see. By His own divine power, Christ brought back from Limbo His human soul, united it once more to His human body, and with all the glory and power of a risen body, He rose up from the dead never to die again. The divinity of Christ remained united with His body in the Holy Sepulchre even in death; it remained likewise with His soul, even while it was separated from the body.

Each new anniversary brings all of us one year closer to the day of the general resurrection. May the power of the Risen Christ help the world to rise from the horrors of war to a new life of peace, that men may find opportunity in new years of tranquility and order to prepare themselves for the lasting peace that shall come with the general resurrection!

### On To Victory

Americans rejoice at the good news that comes from the Western Front. Every day brings closer the complete conquest of Nazi Germany. Every day speaks of the bravery of our soldiers, of the ability of their commanders, of the splendid equipment furnished by skilled war-workers at home, all united in destroying the hateful dictator whose plan was to enslave all the world. Our prayers and our cooperation in every movement to win the war will hasten the day of victory. Buying more bonds, doing a better job in the war plants, avoiding unnecessary buy-offs, keeping a close guard on our tongue lest it give information to the enemy—all are the signs and the results of our spirit of patriotism and our earnest determination to help our men toward victory.

Let the prophets set the date for themselves: for us it is in the hands of God. All signs point to an early cessation of hostilities. It is the unchanged determination of the Allies to insist on unconditional surrender. Rightly do we feel that there can be no dealing with pagan leaders, no communication with the unscrupulous and unprincipled criminals who forced this war upon the world. They have brought destruction to millions of innocent people, to numberless cities in other countries; and now they see retribution visited upon themselves and their followers. Germany is in chaos, Germany sees ruin and destruction visited upon her cities. Germany sees all the horrors of war brought right into the fatherland. Of one thing we can be certain, that American terms of unconditional surrender offer more of hope and human dignity than anything the Nazis have offered or will offer to the German people. Surrender will mean that the German people are in the hands of those who would once more treat them as friends, would only strive to live with a life of Christian peace unto the outliving of any Third Reich.

Finally and surely, all the rest will follow. Author L. Williams of Birmingham, Eng.

He showed His power to subdue ignorance by His education, before He showed His power to subdue Satan by His BACON.

He gave us a better chance to win Justice. The Pope has produced among sincere men and women the quality we Catholics are most lacking.

Sextum Sunday By Rev. James M. Collins, C.S.P.

## WHAT ENGLISH SAY OF YALTA

From time to time I have expressed in this column my opinion that the press is freer in England than in America. That opinion is doubtless open to discussion. But I do think that there is in the English press and especially in the Catholic press a freedom and such honesty, vigor, forthrightness as are not too much in evidence here at home.

So I have thought that readers would like a sample of what I have in mind. Regarding their permission, I give over most of today's column to two extracts which will show how the English view themselves about Yalta and particularly about the treacherous treatment of Poland by that conference in the Balkans.

The first is from *The Weekly Review* of London. It is a combination of several papers which for reasons of their own were obliged to suspend publication. One of them was *the Atlantic Review*.

Well, then, here is one paragraph from among many in the February 13 issue of *The Weekly Review*: "The Yalta Conference commissars pay court to the Atlantic Charter. Yet it does not mention the annexation by the Soviet of the three Baltic States; it overlooks the legitimate government of Poland and replaces it by a wholly unrepresentative clique appointed by Moscow; it decides that half the territory of Poland shall be handed over to the U. S. S. R.; it omits all mention of the King of Yugoslavia and supplants him by a Moscow nominee; it passes over in silence the arrests, deportations, and murders of hundreds of thousands of Poles, Lithuanians, Latvians and Estonian citizens and the iron control of these countries by the Soviet Union. This appears to be a new interpretation of the Atlantic Charter and the democratic rights of peoples. Is so far as the communiques deals with 'liberated' Europe, the guiding principle appears to be to make Europe safe for communism."

In the leading article of the same number of *The Weekly Review* occur these point-blank accusations directed by these loyal Englishmen against the Churchill administration:

"At this present critical moment, when the defeat of Germany is imminent and the vast disorder of Europe will have to be tackled unless utter chaos is to result, no constructive foreign policy has been divulged to the people of this island or of America. Everywhere there are loose ends, pious hopes, and pretences of agreement. No one knows what we propose to do, and the flat contradictions of policy contained in the more recent speeches of the Prime Minister make the ordinary Englishman wonder more and more whether our Government has in fact any policy at all. But if it has not, then the services plans for Europe go by default. . . . But there has been no evidence up to date that we are determined upon anything—e.g. the preservation of our honor."

That leading article had been prepared before the Yalta report appeared. When the report appeared the Review said: "Here is full admission of Great Britain's betrayal of Europe."

The *Weekly Review* is not expressly Catholic, though its tone and its contents are in harmony with Catholic philosophy.

## MONEY IS STRONG, MEN ARE CHEAP

By The Rev. R. A. McGivern

The U. S. Department of Labor's Bureau of Labor Statistics has put out a study of the annual-wage and guaranteed employment provisions in union agreements. The agreements are not many and cover only some forty thousand people, only one in four of whom are in manufacturing industries. But the demand for an annual wage is becoming more insistent and the President has just appointed a committee to study it.

It would seem, off-hand, to be the most reasonable thing to start. The wages of money—interest—is supposed to be paid year in and year out. Companies even try to regularize the payments of dividends, and the corporations have piled up great surpluses so as to pay interest and dividends after the war regardless of how business is. Executives are kept on, usually, in bad times and good. But the people who need money get paid only when they are actually needed by an individual company to make money. Property and the executives get paid even when they are not much used. People who work for wages and a large part of those who work for what are called salaries get paid only when they are actually being used.

Yet they are the majority of the people in industry and they have more claim to live and live well than the others. Let us live better. Executives in industry are important and ought to be encouraged to do a good job by having the money for a comfortable living. They should be satisfied to a small return when their money is used. But the living of the people should find and their good living and the good living of farmers—not the payments to bondholders and executives—not the current measure of mounting money prosperity.

There is an enormous proposal that expenses the whole nation. For the annual interest rate of 2.5 per cent is proposed. For that rate, when the money is invested, it is not used. When it is 2.5 per cent, it is not used. When it is 2.5 per cent, it is not used.

## I'll Tell You

The resurrection of Christ from the dead had frequently been heralded by Him to His Apostles and followers. Yet as one seemed to be prepared for it were His own holy Mother, and we have an written record of what preparations she had made for it. Surely the Holy Women, friends of Christ and of the Blessed Mother as also of the Apostles, the two Magdalene, Salome, had no clear memory of Christ's promise that He would rise again. They came early on Sunday morning, just after the gates of Golgotha had closed, to the tomb not to greet a risen Christ, but to anoint a dead Christ. Their love was still with Christ, but their faith was not ready as yet to greet Him as their Risen Christ.

Now their love unites with clear faith in the declaration of the Angel of the tomb, that Christ was risen. The Angel reminds them and through them the Apostles of their forgetfulness of Christ's promise that He would rise from the dead. As He told you—"thou art Galilee He shall appear, there He shall meet His disciples and Peter, there thou shall see Him, as He told you."

"As He told you," into the lives of all Christians. Christ has given the promise of His resurrection from the dead, into the senses of His Apostles, of His followers, of His witnesses—into their ears by His living voice, into their eyes by His material presence, into their very being through the sense of touch of His wounded hands and side, into their very souls by His vivifying words—"these are not your hours burning within us at His words!"—Christ had now the most convincing evidence of His resurrection. Into the minds of His followers Christ has sent the unshakable evidence that He has risen from the dead. Just as He had foretold to these men to His, and through the Gospels to His followers of all later years, so by His resurrection He has fulfilled His promise, has "seen again AS HE TOLD ALABED."

In another English periodical, *The Sword of the Spirit*, inaugurated by the late Cardinal Hinsley, appears this quotation from a speech by a Mr. Peter Jackson after Mr. Churchill had made a speech on Poland—"Instead of cheers and counter cheers for us against the Prime Minister's policy, we heard, all the way through his speech, hardly a cheer and a sort of awful, ugly, apprehensive, cold silence."

The writer of the article in which that quotation was given, John Murray, summarizes the British-Polish relationship: "Britain has given Poland a guarantee. In 1939, we honored that guarantee to the best of our power; and we have remained faithful to it till now. The Poles, on their side, have given the world an example of magnificent resistance to the common enemy, rarely paralleled in history. It is childish and mean to pretend that the guarantee was merely against Germany; its terms are general. Granted, it was meant against Germany, and granted also that we cannot fight for Poland against Russia. Nonetheless, we are bound in honor to do everything that we can to secure that Poland emerges from the war as favorably as possible. That we should be instrumental in handing over half of Poland to Russia or that we should bring ourselves to recognize any unilateral aggression that would effect this annexation — surely this is absolutely inconsistent with every decent aim we have had during the war."

There is much more to the same purport in these English papers and indeed in all the Catholic papers published in England. They call a spade a spade, betrayal, betrayal, dishonor, dishonor. We could do with some of their frankness in a good many papers, especially secular newspapers, in this country.

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ment, cut the interest rate 25 per cent and pay only three per cent on money—or pay only two per cent if unemployment gets even worse.

Yet, in fact, after the war, when unemployment comes, the working people will be thrown on the streets, protected skimpily by unemployment insurance. But our per cent money or more will go on and will be paid to the bond-holders, and more will be paid to the stock-holders who in most cases exercise no more responsibility or control than the bond-holders do.

Money is strong and men are cheap. Money rules and men submit. But not as much as before. The demand for annual wages in labor contracts and the study the President has ordered show that something new is in the air. But something newer than wage-contracts with individual companies has to be worked out to keep money from ruling for its owners' destruction and the ruin of the rest of us.

For one thing, money has to be put in its place, an important but minor place, and down at the foot of the table. More companies can adopt the annual wage than now have it. But the thing has to be worked out usually on an industry-wide basis, since whole industries stand or fall together and an important matter as guaranteeing annual wages has to depend on the joint action of the "owners" (i. e. the executives) and the unions; otherwise one company could be stripped down to bankruptcy. And since each industry depends on other industries, then all of them have to work together. And since the government is mixed up in all, then it has to be in it all—not only the Federal but the state and city governments.

The unions and the President's committee are hunting for something new—for some way people can live decently. If they are not scared too much by the dictators, they will wind up advocating the Pope's program for a whole reorganization of economic life.

(N. C. W. C. Features)

Nothing does more harm to the progress of Christianity and to more against the right than . . . the dictators. . . . The Christians . . . There is nothing so openly spread in the Christian world. —Jacques Maritain