THE CATHOLIC
Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 18—No. 38 THURSDAY, JUNE 27, 1946

MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Press Association. It subscribes to the full reports of International News Service, National Catholic Welfare Conference News Service, Religious News Service, Catholic Information Press.

Published every Thursday by the Catholic Courier and Journal, Inc.
Main Office .... 35 Chestnut St.—Stone 1136—Rochester 4, N. Y.
Auburn Office .... 15 Clark Street—Phone 858
Elmira Office .... 322 Realty Bldg.—Phone 2-5808 or 2-3428

Entered as second class matter in the Postoffice at Rochester, N. Y.
As required under the Act of Congress of March 3, 1879.
Single copy 5c; 1-year subscription in U. S. $2.50;
Canada, $3.00; Foreign Countries, $4.00.

Rt. Rev. Msgr. W. M. Hart, V.G., Editor-in-Chief; Rev. John S. Randall, Managing Editor; Rev. Patrick J. Flynn, Associate Editor; Thomas H. O'Connor, News Editor; Edward H. Connor, Advertising Manager; Elmer G. Charpentier, Circulation Manager.

The Bikini Tests

Far off in the Pacific will soon be made the tests of the Atomic Bomb. Most dreadful and powerful and deadly instrument of war, it will show in these tests just what it can do, just what we may expect of it. In the hands of the United States it will never be used for offensive warfare; in the hands of some of our alleged allies, it could easily be used in offensive warfare, could easily be used to conquer the world.

The United States is willing to suppress this new weapon provided all other nations will sign an agreement not to produce or use it, with the inclusion of proper safeguards to guarantee obedience to the terms set down in the agreement. Russia has ideas on the subject at variance with those of the United States. Lack of cooperation with her allies has been the program of Russia since the close of hostilities: interference, unilateral seizure of countries and parts of countries, persecution of friendly peoples, suppression of the Four Freedoms, outrageous claims for unearned advantages, hatred of Franco and his Spain, are just a few of the Russian actions that should keep us from giving her any information on the Atomic Bomb. Russia claims she is suspicious of the United States; Russia does everything to make us suspicious of her.

Peace for all the world is the goal of the United States. We would make the Atomic Bomb an instrument for gaining this peace: negatively by using it as the basis of a world-wide agreement to outlaw war, through the suppression of the A-Bomb; positively by maintaining and improving and perfecting it as a needed instrument against any bandit nation that would war on its neighbors and on the world.

Our eyes will be on Bikini during the coming days of trial. Our armed forces are out for information, out for that knowledge of the Bomb and its effects that will best prepare us for its proper use. May God grant that our handling of this new weapon may be the means of guaranteeing a continued just peace to the nations of the world!

To the Sacred Heart

Our Bishop invites all his people to mark the coming Sunday as the Day of Prayer in honor of the Sacred Heart of Jesus. The Feast of the Sacred Heart falls tomorrow, but its Solemn Observance is transferred to the coming Sunday. Solemn Exposition of the Blessed Sacrament from the end of the last Mass in each church, till the evening when a Holy Hour of prayer will take place, with opportunity for private prayer all through the afternoon, is the program prescribed by the Bishop.

The timely intention for this day of prayer is that the world may soon have a just and lasting peace. The people of the world are eager for this, are impatiently looking forward to it, are glad to turn to the Sacred Heart in prayer for this blessing. In the best of times we would enlist the blessing of the Sacred Heart on this project. In times like these when so many evil-minded men seem inspired by the Devil to block all attempts to arrive at terms for peace, we have added reason for asking the Sacred Heart to overcome these minions of disorder, and despite their opposition grant to people who are weary of war and all that war means, the joy of a peace that will be lasting.

Every Catholic will gladly take part in these public parish devotions, every Catholic will feel a personal responsibility to help bring peace to the world through the intervention of the Sacred Heart of Jesus. Add a private visit to the Blessed Sacrament to your participation in the public services: a visit in which you can speak for the boys that have suffered and died for the cause of freedom, for the boys who by God's grace have been preserved free from harm. To the Sacred Heart we have turned during the conflict, to the Sacred Heart we now turn for an early peace.

In Memory of Me

Just finishing the Octave of Corpus Christi, we have again been impressed with the intense desire of Christ to be with His people through Corpus Christi, the Body of Christ in the Blessed Sacrament. "In memory of Me"—the Apostles were to offer Mass "In memory of Me"—the people were to receive that Body in Holy Communion. That memory was to concern the death of Christ for the sins of the world.

Every day on our altars is offered up Corpus Christi, the Body of Christ, the same living Body that hung on the cross, the same sacred Body that was scourged for us, the same living Body that went down to death for us and three days later arose from the dead. Jesus would have us always mindful of His mercy in dying for us, would have us carry this thought constantly with us.

Corpus Christi—the Body of Christ—the sacrifice and the sacrament that unite us to Him in His sacramental presence, that keep our mind one with His in never-ending contemplation of His wonderful redemption—"In memory of Me." May our love of the Mass, our practice of frequent Communion, help keep ever in our memory the infinite love and mercy for all that Christ showed by His sufferings and death. Through a wonderful sacrament He has given us a memorial of His passion; may He help us so to reverence the mysteries of His Body and Blood that we may ever feel in us the fruit of His redemption!

Christ Welcomes Sinners

It was the Scribes and Pharisees who murmured when they saw sinners, publicans, coming to Jesus, and being received by Him in a friendly way. Jesus spoke to them, urged them to turn from evil unto good. Jesus even sat at table with them.

This was not the way of the Scribes and Pharisees in dealing with publicans and sinners. Without charity, with no thought of asking God's mercy on them, the Scribes and Pharisees would spurn them, drive them off, under no circumstances eat with them. They murmured among themselves—"This man welcomes sinners and eats with them."

Jesus then gave to them the picture of Himself as the Good Shepherd. His searching out of the lost sheep, His joy at finding it: the like joy there will be in Heaven on one sinner doing penance, more than over ninety-nine that need not repentance.

This was something new for the Scribes and Pharisees! It is something new for all the world. The mercy of God above all His works. The work of the Church of God to go into the highways and byways to seek out the lowly sinner and welcome him back to the bosom of Christ.

Followers of Christ will be with Him in his sympathy for publicans and sinners. We labor for, we pray for the conversion of sinners. We know that we bring joy to Almighty God and to all the heavenly host of Angels, when we, by prayer or good example, finally succeed in bringing even one soul back to Christ.

The Bishop's Appointments

JULY

1 Monday—St. John's Cathedral, Cleveland, Ohio—Sermon at Pontifical Mass, National Convention of the Knights of St. John.

2 Tuesday—Nazareth Motherhouse—Reception of Postulants—9:00 A. M.

7 Sunday—SS. Peter and Paul's, Elmira—Pontifical Mass in honor of St. Frances X. Cabrini—11:00 A. M.

8 Monday—Nazareth College—Institute for Librarians, Low Mass—8:45 A. M.

13 Saturday—Stevens Hotel, Chicago—Address to National Convention of Newman Club Federations.

14 Sunday—Old St. Mary's, Chicago—Pontifical Mass, National Convention of Newman Club Federations.

Fr. Gillis Says:

Warning: Here Comes Caesar!

Much criticism has been passed on the President's threat of drafting strikers into the armed services if in his judgment their action interferes too seriously with the public welfare. Not all of the criticism was dictated by partisan politics. Some statesmanlike objections have been raised by Democrats and New Dealers as well as by Republicans. As a result many thoughtful Americans have been led to consider the principles upon which our government is based.

Father Gillis

Here, then, we have one instance of the sort of thing I have been writing about recently in this column. Let's look into it. Let's hope that all who love America will join us in doing so. If the nation as a whole gets to thinking about fundamentals, the epidemic of strikes may turn out to have been not altogether a calamity.

* * *

Charles A. Beard in "The Republic" is at pains to demonstrate that the United States of America is not and was never intended to be a democracy pure and simple. A complete and perfect democracy does not exist. Perhaps it never did exist. Even so good a political philosopher as Aristotle said that no group of citizens over 10,000 in number could be a democracy. Be that as it may, we are not a pure democracy.

But the element of democracy is strongly in our Republic. One of the marks of a moderately democratic republic is that it provides for a large measure of home rule and "States' Rights." It must not be imagined that our Civil War destroyed states' rights in fact or in principle. If it had done so we should no longer be a republic. A bona fide republic distributes rather than concentrates political power. One sure way to destroy the republic would be to take away more and more power from the village, the town, the city, the state and hand it over to the federal administration.

* * *

That's what they have done in Russia. They call their nation U.S.S.R., "Union of Soviet Socialist Republics." But the component parts are not republics. Nor is the assemblage a republic. If a debate could arise in Russia (it couldn't) as to the location of political power, the answer would always be Moscow. Furthermore, Moscow means Stalin. Russia therefore is neither a democracy nor a republic. It is, as Franklin D. Roosevelt said, "as absolute a dictatorship as any that has ever existed."

The moral is obvious. A nation may call itself a republic or a union of republics and be the extremest form of monarchy. Monarchy, as we all remember is Greek for "The Rule of One."

That's what they have now in Russia. That's what they had in a lesser degree in France when Napoleon called himself — by a fiction —First Consul, before he decided to admit that he was Emperor. The Romans also, who had had a republic, surrendered their political rights into the hands of three men, Pompey, Crassus and Octavian; and then into the hands of Octavian alone, who was thereupon saluted as Augustus Caesar.

* * *

The trend seems to be inevitable. Governments start by being republics, or even approximately democracies, and degenerate into autocracies. The change goes on always and for the most part imperceptibly. In times of war or other emergency the pace of the change is quickened. In a succession of emergencies the change may take place with bewildering rapidity. When bewilderment gives place to realization, the people recognize — too late — that they no longer are free to govern themselves.

The United States of America cannot claim exemption from the law of history. If we let ourselves go we shall go like all the others. So we had better beware of taking power away from the local country, be it town, or city, or state, and giving it to the central authority. We had better beware still more of handing over too much power to any one man. He may be a good man. Augustus Caesar was good and wise and statesmanlike. But he was one man. The Romans discovered too late that to give excessive power to one man — even though he were a paragon among men — is a fatal mistake. As Patrick Henry said we may profit by their example.

Undermine U. S. Unity

Chicago — (NC) — Communists and fascists in this country are plotting to undermine national unity by such methods as capturing leadership of labor unions, fomenting strikes and encouraging dissension, Attorney General Tom C. Clark warned in an address here to the American Bar Association. None but a "complete crackpot" can be deceived by what is going on, he said.

"No country on earth and no government can long endure this vicious attack," he said. "I say to you that they are driving law enforcement in this country to the end of its patience. They are driving good Americans to the end of their patience." The Attorney General said that the nation has been bending over backward to protect civil rights, and counseled: "But the world knows there is nothing more devastating than the wrath of free men aroused."

"Need Any Altar Boys?"

Copyright 1946 by Courier-Journal

As We See It — By Dan Patrick

Our Readers Always Write

We are pleased to present the following letter from the Rev. Joseph A. Cirrincione, pastor of St. Francis Assisi Church in Rochester:

Dear Mr. Patrick:

After reading in this week's issue of the Catholic COURIER-JOURNAL (June 20th) your opinion, as expressed in your column "As We See It", that the provisions of the recently vetoed Case Bill were not antilabor, and noting the sharp contrast between this opinion and that expressed in certain Catholic labor journals, I feel prompted to ask if it would be possible to present this other view to the readers of the COURIER.

In the May 31st issue of the LABOR LEADER, published by the Association of Catholic Trade Unionists in New York City, this opinion is expressed: "If legislation is needed to curb industrial disputes, and we seriously doubt its need or value, the Case bill does not supply the answer. In its present form, the bill is but a distillation of the anti-labor prejudices of Congress."

In the issue of June 10th, of the same paper, this comment is made: "We believe that the Case Bill provisions, even on a temporary basis, would be harmful and strike-provoking. They should be quietly shelved."

A more detailed analysis of the provisions of the Case Bill is made in the June issue of WORK, published by the Catholic Labor Alliance of Chicago, as follows: "President Truman's veto of the Case Bill was good news. For the bill now lies in the congressional ashcan, junked by the House of Representatives which upheld the President's veto.

"The Case Bill, which bears a close resemblance to its equally illconceived predecessor, the Smith-Connally Act of 1943, would have fomented rather than lessened industrial strife. Here's why:

"The main cause of industrial unrest is the rising cost of living which shrinks the workingman's pay check. Any 'labor peace' bill which ignores this fact frustrates its own good intentions. The Case Bill doesn't even refer indirectly to living costs.

"Strikes are actually encouraged by sections of the Case Bill. All strikes would be regarded as federally created privileges once the required legal steps had been taken.

"As President Truman pointed out, the Case Bill would not have affected any of the major strikes that have taken place during the last six months. The steel, coal, railroad, and General Motor strikes would have taken place without any violations of the Case Bill.

"Good labor legislation goes to the causes of labor disputes, not to the effects and symptoms. . . .

"A careful reading of the Case Bill makes one believe that someone was out to 'get unions.' Supervisory employees are denied the protection of the law in their natural right to form unions. It would weaken our anti-injunction laws so severely that the collective bargaining table would be replaced by the judge's bench. It would prohibit employers from making contributions to health and welfare funds administered by the union, ignoring the Careers of union welfare funds now functioning to the satisfaction of all parties concerned. It would permit unions to be sued in federal courts for violating contracts, but unions can be and are now sued in state and municipal courts for violations of contracts.

"These are but a few of the one-sided features of the Case Bill. It takes two to make a strike and the Case Bill ignores the responsibility of management in current labor disputes. When management gives an unconditional 'no' to the demands of its employees, who's on strike — labor or management?

"The Case Bill would have been punitive in nature. The penalties it put on management were relatively light compared to the serious punishment it would have inflicted on workers. Under the bill, for example, workers could be deprived of their collective bargaining rights under the Wagner National Labor Relations Act. Workers would be left without any organized protection.

"The big criticism of the Case Bill is that it foments class warfare, and drives a deeper wedge between labor and management. By restricting labor and leaving management to operate freely, it builds antagonism and suspicion among workers against employers."

Many of the COURIER-JOURNAL'S readers are undoubtedly union men whose views on the matter correspond more to the above than to yours. In their interests, then, I should like to ask you to find room in your pages for this letter.

Sincerely yours in Christ,
REV. Jos. A. CIRRINCIONE.

WASHINGTON
A Red Step into Radio
By TOM ROGERS

Washington — EXCLUSIVE —July 8 is a day that many Americans never thought would come about. Catholics especially should circle their calendars and ponder.

The Communists will make their first effort for a foothold in radio when the FCC opens hearings down here to allocate five frequency modulation broadcasting stations for the New York area!

Our universities and organizations have talked a great deal about the possibility of having "our own station." But it has been dramatic talk. Others, content to agitate and increase the circulation of their papers and magazines evidently lack the ability and integrity to go on the air.

But the communists and the leftwing fellow travelers have the ability and do not lack either the support or the 'know-how.' It is the sincere belief of this writer that any Catholic who deplores this situation is extremely shortsighted. FM radio stations are relatively cheap. There is no barrier to running one except the technical requirements and wave lengths assigned by the FCC. But I know of no Catholic group that has applied for one.

At the time of filing this story there are some 18 applications before the Commission. One of them is the People's Radio Foundation, incorporated only 18 months ago by Joe Brodsky, chief counsel to the Communist Party since 1925!

The Communist Party, according to one source, "over the last year has not only enthusiastically pushed the Foundation as a means of realizing 'FM for the people' and breaking what it called 'the radio monopoly,' it went further and proposed the creation of a national FM network by January 1948, for use in the 1948 elections!

Four unions are also trying to get into the field! Please note: They are the International Ladies Garment Workers, AFL, and three CIO groups, Sidney Hillman's Amalgamated Clothing Workers, Joseph Curran's Communist-dominated National Maritime Union, and the United Auto Workers. Curran, incidentally, is also a sponsor of the Brodsky station application.

The Communist-backed radio station will plea that it is entitled to a station because it represents the progressive and labor forces in the community. It is offering stock at $100.

Some of the Sponsors are: Rockwell Kent, the artist; Charles Chaplin; Dr. Max Yergan, prominent Negro Communist leader; Rep. Adam Clayton Powell of the House of Representatives; Joe Selly, president of the CIO American Communications Association; Albert E. Kahn who has received frequent mention in Walter Winchell's columns; A. A. Heller, the wealthy man who backed Earl Browder; Eugene O'Neill, Jr.; Norman Corwin, the radio writer; and Frederick W. Field, financial angel to nearly all Red causes.

Yet the warning as to all this was given a few weeks ago at the Catholic University of America. Neil MacNeil, assistant (night) managing editor of the New York Times, delivered the baccalaureate address at the Catholic University of America. He said, regarding this one field:

"While they (the Communists) have made trouble for Americans in all spheres of influence, their most disturbing activities are in communications. They have placed cells in the press, the news agencies, the news syndicates, the book publishing houses, the national magazines, the radio chains and the motion picture industry.

"Thus they try to control the flow of information to the American public. . . . They have been successful in substantial measure, and when they have been completely successful, which is possible, they will be able to create the kind of public opinion they need to foist a Communist regime upon the United States."

Despite this warning and the action that has followed it, I am aware of no Catholic action of the same nature. As a matter of fact, the only Catholic paper in the New York area that mentioned MacNeil's terribly important announcement was The Catholic News —which is not the paper that covers Mr. MacNeil's own home area!

DEAD TO THE WORLD

"Most Americans believe in the American system and talk that way but they are armchair fighters on its behalf. They yawn and let the Socialists, communists and totalitarians do the performing. The average American (and that goes for the worker and the boss) is about as vigorous in preserving the system as a man asleep on an escalator."—N. Y. Sun.

Yardstick — Europe's Elections
By Rev. Geo. A. Higgins

The outcome of recent elections in Europe is more than encouraging for those who believe in democracy and in the principles of Christian social reconstruction. Not that the victory of the Popular Republican Movement in France and of its counterparts in Italy and other European countries automatically solves anything at all. Far from it.

Father Higgins

But it does make it possible for the democratic forces in these unfortunate nations to prove to the world once and for all that the communists and Marxist socialists haven't a monopoly on the techniques of economic and social reform.

The responsibility of these relatively new parties can hardly be exaggerated, for if they fail at this time to solve the social and economic problems of Europe, they may not be given another chance. The people of Europe may turn to the Communists in desperation and take a chance on their liberties.

It isn't enough, therefore, to defeat the communists at the polls. That's only the beginning of the job. The big responsibility of the Christians of Europe, and of Christians everywhere, is to bear witness to Christ in economic and social life more effectively than they have ever done before.

Unfortunately, not enough attention has been paid in this country to the economic program of the Christian Democratic parties of Europe. The significance of their victory has been discussed almost exclusively in political and religious terms. We know, for example, that the MRP stands for religious liberty and for the protection of human rights, as opposed to the rather transparent totalitarianism of the Communist Party in France. But we have been told relatively little about the plans of the MRP and of the other Christian Democratic parties for social and economic reconstruction.

What little we have been told, however, ought to give pause to those who continue to identify Christianity with economic reaction. The Christian Democrats of Europe are militantly Christian and therefore (the conjunctive is used advisedly) militantly in favor of social and economic reform. In prosperous and more complacent countries such as the United States they would probably be looked upon, more or less suspiciously, as "left-wingers," and might even be labelled by some of our more careless commentators as communists.

In view of the scarcity of good reporting in the American press on the economic and social significance of the European elections, the New York Times deserves a citation for its recent story on the program of the Catholic People's Party in Austria.

The People's Party, like the MRP and other democratic parties in Europe, is committed to the nationalization of key industries in the interest of the general welfare. But the People's Party is anything but doctrinaire. It does not believe that nationalization is necessarily a good thing in itself. On the contrary, it is "convinced that the mere transfer of ownership to the state is futile and dangerous." The People's Party believes in the institution of private property and it further believes that private productive property ought to be distributed as widely as possible among the great masses of the people.

Accordingly, even when it recommends the nationalization of key industries, it keeps this after-all purpose in mind. It advocates specifically that wherever the state or a municipality takes over more than half of the ownership of a corporation, one half of the total shares of the corporation be turned over to a cooperative representing the workers in the establishment.

The underlying philosophy of the Party's program has been expressed as follows by Mr. Peter Krauland, Minister of Economic Planning and Property Security: "The Austrian People's Party has tried to find a middle of the way between state and private economy. In the search for a new form of economic organization our leading idea was a cooperative based on the democratic principle of self-determination. Such type of organization is calculated to escape the bureaucratic menace and the suppression of workers' freedom and self-respect by the enslaving, omnipotent power of the state. The project of the People's Party only permits the nationalization of an industrial establishment when the result of socialization will be the creation of a democratic cooperative."

Only time and experience will tell whether or not this specific proposal of the People's Party is feasable. It may have to be revised and made more flexible as time goes on. Nevertheless it seems like a step in the right direction —in the direction of an economic system which will avoid the evils of historical capitalism on the one hand and of statism on the other. Mr. Krauland and his associates are striving to eliminate the proletariat, not by turning all productive property over to the state, but rather by transferring a large part of the ownership of the tools of production to the workers in any given establishment and increasing the participation of workers in the profits of industry as co-owners.

Americans ought to wish them well and pray for their success — and at the same time try to emulate them, if not in the details of their program, at least in their zeal for social and economic reconstruction.

Combatting Communism
By Rt. Rev. Fulton J. Sheen

San Francisco — (NC) — For the first time in the world history evil has been given a form through Communism, Msgr. Fulton J. Sheen, of the Catholic University of America, told 1,132 Catholic high school graduates here. He counseled them to combat this evil "not by hate, or force, or violence, but by the faith of Christ."

Monsignor Sheen told the graduates they were not going out into a world as customarily pictured by commencement day speakers. "We of the older generation have not been good to the young people," he said. "We are not giving them a check to the future which they can draw on — we are giving them a mortgage."

Wreckage of Old World

"The world we are giving them," he continued, "is the wreckage of an old world. They'll probably live in an interregnum of barbarism, in the sense of a decline of moral values."

Monsignor Sheen warned the graduates that they will encounter "organized evil" and reminded them that communism, too, has its missionaries. He stressed that "our Faith was born in catastrophe and crisis and darkness, and darkness is not final."