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After One Year

The final defeat of Japan just one year ago brought joy to the allied world. The criminals who had brought war on all the world were finally overcome. Arms were surrendered, armies were turned over to the custody of the conquerors. An entire navy was given up. The Allies took over the military and civil administration of Japan. If it was a bad day for the military caste, it was a good day for the ordinary people.

It was a good day for all the world. War was now at the end. The quasi-pagan soldier and sailor of Japan, dedicated to the destruction of every liberty, were now prisoners of war. Helpless and hopeless, they were now condemned to answer before the bar of justice for the crimes they had committed. Collective and personal responsibility for the murders perpetrated, for the persecutions ordered, for the manifold acts of cruelty performed, was now to be fixed on men in high places who thought themselves ever immune from punishment for their misdeeds.

One year has wrought great changes in Japan. The divine Emperor is no longer divine, may not be Emperor very much longer. The governmental forms have been changed, warrior leaders have been deposed, democratic principles have been introduced. General MacArthur has taken over for the Allies the administration of the military government of the country.

But the past year has not brought the blessings of peace. Technically a state of war still exists, and will continue to exist until peace terms have been agreed upon, until peace treaties have been signed.

When that day will be, no man can say. Russia stands before the world as a great force opposed to any form of peace. The disorder of post-war conditions is to her liking. Seizing of countries, enslaving of whole populations, suppression of liberties, are only a part of an accomplished program on her part. If not worse, then anything the Nazis and Fascists stood for. Certainly Russia can not feel she is acting in accord with the principles of the great nations that were her allies in the war.

As the world goes into the second year following the Great War, may God direct all nations into the ways of peace. The peace-loving nations may have to act without the cooperation of Russia. They surely can not permit an eternal state of war to destroy the world. Our duty is to pray for God's guidance of our representatives. God's blessing on their work. God's love as translated into moving principle. May the second year of tentative become the new year of peace!

Safety First

Vacation time seems to be this year set aside for more than [illegible] accidents. Every morning all our press every day, drownings occur only too often, while our hospitals are filled with those injured in some mishap or other.

Safety precautions are a moral obligation on every citizen. No man has a right to endanger his own life or the life and well-being of his neighbor. The prudent man will begin every day with the resolve to guard himself and his neighbor from harm. Fishing and swimming and yachting can be entirely safe when properly planned. They can be roads to serious injury or death when planned without an eye to safety. Driving and touring can be safe in all circumstances, provided the car and the driver are all that they should be. Decrepit cars long deprived of needed repairs do not become road-worthy merely because of the wish of the driver. Just a little extra speeding added to bad brakes and worn tires is a perfect recipe for harm to the motorist and to all who share the road with him.

No man can do it all. But if every thinking man would apply rules of caution to his own way of living, it would reduce to a minimum the odd list of deaths and infinities that is bringing disaster and sorrow to our vacation days.

School Days Ahead

It seems only yesterday that the schools closed their doors and vacation began. Only a few weeks now and play must give way to study. Parents have registered their boys and girls for grammar school, high school, college. There will be some late registrations, perhaps some changes in the choice of school.

It is a good time for parents to check on their observances of the strict obligation under the natural law and under the law of the Church to see that their children are in Catholic schools. Now any Catholic father or mother can find any justification for denying religious training to their children, is beyond understanding.

The schools are ready, the faculties are prepared, the balanced training that provides for time and eternity is awaiting our men may all our parents be moved to accept gladly the provision that has been made for the Catholic education of all their children!

Trusted in Themselves

It was a picked audience Christ chose for the parable of today's Gospel. Christ looked into their hearts and saw there a condition that was bad, that called for correction. There were men who trusted in themselves as good: they were pleased with their own supposed virtues, they were taken up with the splendid moral conditions of their souls, they were unmindful of what God saw in their souls. Added to this they were full of contempt for their neighbor's moral condition. They despised others as bad: they knew they were good.

Christ gave them the lesson their condition called for. He gave them the story of the two men who went into the Temple to pray. The Pharisee prayed as a proud man, telling the Lord what a worthy man he was and how. The publican preferred to ask God's mercy on his sinful soul. Those who heard Christ's story up to this point, probably would have given mental approval to the picture of the Pharisee, with accompanying disdain of the lowly publican.

But Christ gave them the truth. Christ pointed out which man was right before God and deserving of His blessing. One was justified by an increase of God's redeeming grace; one remain unjustified, remained in his sins.

Humility and sincerity with constant sorrow for our misdeeds, will make us also worthy of Christ's blessing. Daily improvement in our dealings with God and with our neighbor, daily entrance into God's temple to praise [illegible] daily worry for ourselves, daily striving for [illegible]'s spiritual and material welfare. All these [illegible] as worthy of God's blessing. God's justi-

Father Gillis Says:

Father Gillis

Why are Englishmen so persistently critical of America and the Americans? Also, if they must criticize us why do they not take pains to learn the facts in the case? In particular why don't they take a course in the elements of American history? Once in great while some one from England manages to get a fair knowledge of the American character. For example Denis Brogan in his book "The American Character." But scarcely one Englishman who writes about us seems to know the rudiments of our history.

The latest example is that of Sir Thomas Beecham who had an article on us in the New York Times Sunday Magazine for July 14. He discussed our sensitiveness to criticism (as if the British were insensitive), our art, literature, music; Hollywood (Hollywood is an easy mark; they all take a whack at it), our reading habits, and some other manifestations of the low state of the contemporary American intellect.

* * *

Sir Thomas is no stranger among us. He has been here off and on for 50 years. As conductor of orchestras he has crossed and criss-crossed our continent a great many times. He has thousands of admiring not to say idolatrous friends in the United States. That might seem to fit him to discourse upon our manners and morals, our faults, foibles, idiosyncrasies. Within these lines he does a pretty good job on us.

But he ventures into the field of history and there he comes a cropper. He writes in particular of what he calls our "imperialism," but no one can properly treat of American Imperialism unless he knows how America came by its "empire." Sir Thomas seems to think and would have his readers believe that we built up an "empire" in much the same way as other imperial powers. He says, "Practically every European country of any consequence has at some time or other been guilty of the urge to be an empire. "Spain, France, Holland, Russia and, latterly, Germany and Italy."

* * *

In the eighteenth century came "England's great period of outward growth," and in the nineteenth "the most conspicuous example of imperialistic expansion" was the United States. Note in passing the contrasting expressions "period of outward growth" for England; "imperialistic expansion" for America.

The careless reader would think that there was no essential difference between American imperialism and that of all those other nations. To help in producing the intended effect, he presents a definition. "What is imperialism," he asks, and he replies that it is "the expansion of a nation beyond its original or long-fixed borders, owing either to excessive growth of population or mere lust for power and wealth." Such a definition may perhaps suffice but if we are to learn the difference between American and other imperialism we shall have to lay more stress on conquest as a method of expansion.

* * *

If a farmer starts with 40 acres, works hard, makes money and buys another 40, and so on until he owns a great tract of land, no one would accuse him of being an agricultural imperialist. No one except a communist. But if the farmer steals land, or fights a weak neighbor, or in any other illegitimate and immoral way accumulates his acres, he is an "imperialist."

Now the whole difference between European and American imperialism has to do with method. Spain, France, England built up empires partly by exploration but chiefly by war and conquest. But the "Empire" of the United States consists largely of land which we bought —yes bought — from Napoleon who was glad to get rid of it because being occupied with war in Europe he knew he couldn't hold what he had here. Alaska we bought from Russia for a similar reason. Russia didn't think it worth while to keep it. With Russia, by the way, Americans who called the new territory "Seward's Folly" agreed.

* * *

These were then two of the big additions to our original holdings. The vast Northwestern territory was ceded to the 13 Colonies by treaty after the Revolutionary War. Sir Thomas calls our Revolution an "imperialistic" war. That of course is nonsense. It was fought not to rob some one else of his land, but to safeguard the rights of the colonists in the land they had made their own by a 150 years of occupancy and hard labor.

The shady transactions in the history of our growth are those of Texas and California. But in comparison with what they do in Europe and Asia when they conquer a country, our moderation and forbearance in Mexico were magnanimous and altruistic. If we had been true imperialists we would have taken all Mexico and Central America down to the Canal.

* * *

Our title to the Canal Zone is indeed rather dubious. But after all we paid the new Republic of Panama for it. Also we paid for the canal and from that time forth have permitted passage to all ships on the same terms with our own.

As to the Philippines, we have made good our promises to them as we did to Cuba. If any other nation has dealt so altruistically with small peoples, I confess my own ignorance of the fact.

All in all, the American record has been excellent. To put us in the class with "imperialistic" nations is — unless we were to allege malice — due to ignorance.

British Writer Says U.S. is Imperialistic

The Yardstick

By Rev. Geo. Higgins

Father Higgins

The Wall Street Journal has a right to its own opinion on price control legislation — but facts are facts. And when the Journal's Paris correspondent, Mr. Charles R. Hargrove, reports in the issue of July 9 that of every thousand persons in France, "999 begin to think that it is only when the notion of state control is abandoned that there will begin the only control that can be effective in France, that of the law of supply and demand" he can hardly claim to be sticking to the facts.

On the contrary, he might just as well try to tell us that in the United States of every thousand members of the CIO, 999 are beginning to oppose the continuation of price control legislation and to favor a return to the so-called law and supply and demand. His report is so utterly at variance with the facts of contemporary French life that one can only be surprised that the JOURNAL should have bothered to give it space.

An analysis of Mr. Hargrove's reasoning is revealing. His logic can be summarized as follows: The French system of price control has been a signal failure. Therefore the French must go back to the law of supply and demand. "It is either that," he says, "or a dictatorship after the fascist or soviet pattern. . . ."

* * *

It is suggested that this line of reasoning—which incidentally is not an unfamiliar line in American political and economic discussions—is as dangerous as it is fallacious. For what Mr. Hargrove is saying is this, that the only alternative to communism or fascism is laissez-faire individualism. That's dangerous talk. And it's precisely what the communists want Mr. Hargrove to say.

In this connection, Father Parsons of the Catholic University of America sounds a warning to American conservatives which they can continue to ignore only at their own peril. "Probably. . . ," Father Parsons writes in a recent issue of AMERICA, "the greatest source of the communists' gains has been the stupidity of their adversaries. In some parts of this country every proposal for the relief and welfare of the poor has been promptly branded as communist. It would be a great wonder if the poor did not come to the conclusion that the only friends they have are the communists, and that on the word of the communists' adversaries."

Catholics need not be reminded that Mr. Hargrove's thesis has been rejected by the social encyclicals. The social encyclicals are opposed to communism and fascism. Of course they are. But they are also opposed to the anarchy of classical economic individualism.

* * *

This is not to say that government price control in France or in the United States has been a good thing or a bad thing. But the success or failure of a specific plan in France or of another type of plan in the United States has nothing to do with the conclusions of Mr. Hargrove. Instead of suggesting a better plan, or instead of arguing against price control legislation on valid economic grounds, Mr. Hargrove jumps to the unwarranted conclusion that any type of price control legislation will inevitably lead to communism or fascism. The only alternative, he says, is no plan at all.

Mr. Hargrove is guilty of the same fallacy which was objected to in last week's comment on Mr. Davenport's book review in FORTUNE —the fallacy of assuming that democracy and economic individualism are synonymous and that the former cannot be had without the latter. This is serious business, for if Mr. Hargrove's assumption (with all its obvious corollaries) is correct, it follows that Christian social teaching is incompatible with democracy. For Christian social teaching explicitly rejects the philosophy of economic individualism.

Mr. Hargrove has referred to a much more scientific and more modest discussion of democracy in a book which, again, was mentioned in last week's column ("The Meeting of East and West," by F.S.C. Northrop). Mr. Northrop has just explained, that economic individualism, as we have known it in the United States, can be traced back to the false philosophy of John Locke, and has just pointed out some of the differences between the philosophy of Locke and that of John Stuart Mill. He continues:

* * *

". . . The connection which at present exists in American thought between democratic processes and the assumptions of Locke's philosophy is not a necessary one. . . . This suggests, also, that quite different philosophical foundations for democracy may be possible than those provided either by Mill or by Locke. The inadequacies which we have already come upon in the philosophy of both Locke and Hume . . . tell us that such new foundations for democracy are not merely possible but necessary."

It is suggested in conclusion that these "new foundations for democracy" will bear no more resemblance to the economic individualism of which Mr. Hargrove is so enamored than to the communism which he, in common with almost all other Americans, so rightfully abhors. For democracy, to be soundly established, must be a reflection of the true nature of man. And the true nature of man is understood neither by the economic individualists nor by the communists. Neither group can safely be followed as a guide for the future.

AS WE SEE IT

American Labor Party

By DAN PATRICK

It is about time that the American Labor Party and its candidates dispel the shadows of Communism which shroud them.

Actions of the American Communists in recent weeks leave no doubt that they intend to exploit the ALP to the hilt as a political vehicle in the coming Campaign.

And the communists will stop at nothing to carry out the party line. Support of the American Labor Party candidates as a preliminary step to establishing an independent party in 1947 is one of the main planks in the current platform of the Communist Party.

We think all candidates of the American Labor Party should know that. We think all candidates of the ALP should renounce Communist support here and now before it is too late. Should an ALP candidate win with the endorsement of Communists, he will be indebted to these Communists and he can rest assured that they will be at him constantly to pay off that debt.

Actually speaking, Communists support means little in election results. Registered Communists are so small numerically in New York State that the party lost its place on the voting machine several years ago after failing to poll a minimum of 10,000 votes on a statewide basis.

An attempt now is being made to get the hammer-and-sickle emblem back on the ballot. To do so, the party must get at least fifty accredited signatures in each county and there is considerable doubt that they can obtain that many.

Nevertheless, it is not for us to minimize the strength of the Communists. Rule by organized minority is one of their principal precepts and they have exercised it with notable success among their satellite nations in eastern Europe.

That is why the American Labor Party should quit playing with the Communistic fire. Party members may think it harmless but its names have consumed organizations far more potent than the ALP.

We wonder if Catholics who find themselves in the ALP column on the voting machine this year realize that they are being supported by the same party which is trying to tear apart the very religion they profess.

Of course, some American Labor Party officials will deny with vigor any allegation of a Communist tieup.

Their very denials, however, if examined closely will be found to have a strange similarity to the party line, and attempts in the world won't alter the conviction that, as of the present moment, the Communists are riding the ALP horse in the political sweepstakes.

As a matter of fact, right here in Monroe County, the Communist Party has endorsed the ALP slate. We sincerely hope that candidates who find themselves in the strange dilemma of having unsolicited Communist support as ALP candidates do even more than disavow such support.

The newly-adopted platform of the American Labor Party in New York State is interesting.

It pledges support to the United Nations and the Big Three in one breath and calls for United Nations' control of atomic energy. The platform fails to specify whether it supports the Baruch plan for atomic energy control or the one advanced by Russia through Mr. Gromyko.

Then follows some strangely familiar language. The ALP calls for the destruction of fascism in Germany and Japan and asks for a guarantee on the sources of fascist infection in Spain and Argentina.

The ALP wants the British to withdraw troops from Palestine and the Americans to withdraw troops from China. Not a word though about the withdrawal of Russian troops sprawled all over eastern Europe and Asia.

* * *

If the ALP really and truly wants to prove to us that it is not following the party line, here are a few suggested resolutions:

Let the ALP denounce the terroristic rule of Stalin with the same vigor with which it smashes out at Francisco Franco.

Let the ALP call and call loudly for freedom of religion in those nations under Soviet domain.

Let the ALP breathe the word GOD in its deliberations for a change.

Let the ALP halt, once and for all, this policy of branding its opponents as "reactionaries" and "fascists." That smacks too much of a straight steal from the Moscow line.

* * *

The time has come for the American Labor Party to stop its shadow boxing on the issue of Communism.

Yet, year after year, the American Labor Party has accepted Communistic support, openly and otherwise.

Year after year, the American Labor Party has "viewed with alarm" conditions all over the world — except in Soviet Russia.

The time for meaningless, double-talking verbiage has passed. Actions speak louder and by their actions — or lack of actions — we are called to pass judgment on the American Labor Party and its 1946 candidates.

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Peace Hopes Seem Dim

By J. J. GILBERT

Washington — The problem facing the world today seems to be to save itself from destruction. That it does not do so with one bold, decisive stroke seems ridiculous. Yet it does not.

Each passing day makes it more manifest that, horrible though it was, the last war was as nothing compared with the next one, if it comes. The world already has seen that no one wins a war today; that the victor only saves himself from near extinction. Peace then would seem all desirable. But, now as ever before, peace is not desirable at just any price. Such a peace actually produces war.

With far from encouraging reports issuing from the peace conference in Paris, and with some commentators flatly predicting that this meeting will not lead to anything worth while, The Washington Post has observed editorially that "Mr. Molotov in particular has shown no disposition to make real concessions for the sake of harmony, or to regard any concessions that may have been made as binding when and if it does not suit Russia's purpose to carry them out." "The great question here is now, more than ever, whether two worlds can produce one peace," the paper adds.

Mark Sullivan, the columnist, observes that the most decisive battle that could be won by the United States and those associated with us, would be to bring it about that the Russian people had the same access to information and the same opportunity for individual opinion that exists outside Russia."

At the same time, John M. Hightower, Associated Press staff writer, reports that American diplomatic authorities forecast a tightening of Communist Party control throughout Soviet Russia. This, Mr. Hightower indicates, will go badly with United States plans, because official American hopes of working out a long-time peace with Russia have rested partly on the hope that the Soviet government might come to be responsive to the will of a greater number of people in the Soviet Union.

Thus, the establishment of a durable peace seems to rest upon Soviet Russia, desisting from its policy of taking, and resorting to a policy of giving. There has been hope that such a change might come about if more of the Russian people could be brought to know the truth.

Now, it seems, the Russian people will not learn more about what goes on beyond the boundaries of their country; what other nations seek in the way of world peace; what other nations think of their leaders.

What then are the prospects for peace? For a peace based on Russian demands, the prospect is good. But such a "peace" it is generally believed, would provoke war rather than promote peace. The prospects for a just and durable peace are not, at the moment, bright.

WASHINGTON

Write Now!!

By TOM ROGERS

Washington — What are they trying to do? Sneak the House Report "European Study Trip" out of Washington?

Complaints are coming into this corner from the North, the East, the West and the South. And N— E— W— S— Spells 'news'.

Continue to write for this report. Write to your senator as well as to your representative. Here are the facts on the Soviet stripping of Europe —and when you ask for several your representative tends you one—with an apology. As a matter of fact, I know several representatives who have yet to read the "European Study Trip! And I'm saving them for the junior prom, as the late Knute Rockne used to tell his prima donnas.

The point to be stressed is: any government report such as 'The European Study Trip' is or should be available to each and every American.

If not, I should like to know:

(a) why not;

(b) if not — who is to be our American Tito?

* * *

These reports should remain free and open to all — without fear or favor. They are among the far-reaching documents of our dark day. They relate as far as possible the conditions in Europe today. The authors were on the stage of European history before the iron curtain with the red border descended on Europe. They were not suspected newspapermen; they were accepted government officials. And their report bodes ill for the future of free men.

Incidentally, there are a number of other pretious pamphlets in this series re: Lend-Lease, etc. The more you have, the broader your picture of the world. If you have any trouble, drop me a line.

* * *

Despite the fact that he gets little publicity, De Gasperi of Italy is one of the most able men at the Peace Conference in Paris. His insistence on Christian principles and ideals are reminiscent of his great friend Don Luigi Sturzo, the exiled priest who was the only man Mussolini really feared in a political sense.

But De Gasperi is humble and retiring. The most colorful figure at the conference is sure to be Herbert Vere Evatt, the Australian delegate. Evatt fears no one. A polished speaker with a flair for publicity and the dramatic, Evatt is also an expert parliamentarian and a former judge. Recently we had a long talk with a classmate of Evatt's. They had been together in the Law School at Melbourne University in Australia.

"He's unpredictable," his classmate told us. "And his energy is inexhaustible. When he was in local politics he was very careful to offend no one. Here, on the world stage, he has a different role. Australia is pitifully small in population and resources when compared to many other nations. Evatt has no other resource than but to insist on ideals and high principles. He has nothing to lose and everything to gain. Few men today have such an opportunity. He'll make the most of it. And the Russians know it!"

* * *

One side-light that has not been touched on in any detail is the defense value of Palestine to the British.

There are the facts, pointed out by a foreign correspondent not long back from London:

"The British agreed to get out of Egypt. Well and good. That should take about a year or less. Meanwhile, what of the Canal, the center of the artery to the wealth of the Orient. . . ?

"The London Foreign Office has already concluded treaty arrangements with the new Trans-Jordan government which flanks Egypt on the East. The British are also planning to build naval bases in Libya to replace the ones they leased in Egypt. Russia's claim to Italy's Colonies, then may well be another Dumbarton Oaks Fair at the peace Conference or in the Spring when another meeting takes place.

"And don't forget — Palestine flanks Trans-Jordan and is also the outlet for the oil pipe lines that run across Iraq and which will run across Saudi Arabia.

"The Russians are watching this razzle-dazzle of expert politics in the toughest political arena in the world. And in their hearts I think they realize that for diplomatic ability in that section they must take a back seat. Their only card is FORCE. And they're afraid to play it!"

Bishop Consecrated In Same Church He Received 4 Sacraments

Chatham, N.B. — At an impressive ceremony in St. Michael's Church here, where he was baptized, made his First Communion, was confirmed and ordained, the Most Rev. James Michael Hill was consecrated Bishop of Victoria.

Archbishop Ildebrando Antoniutti, Apostolic Delegate to Canada and Newfoundland was the consecrator, and Bishops Camille LeBlanc of Bathurst, and John B. MacDonald, Coadjutor of Antigonish, were co-consecrators. The sermon was given by Bishop P. A. Gray, C.S.B., of St. John.

The 47-yearold, newly consecrated Bishop was serving as parish priest at Campbellton when he was named to the Hierarchy. He is a former rector of St. Thomas College here and had been identified prominently with the cooperative and adult education movements of this section.