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Rebuilding for the Filipinos

That a Catholic people should be deprived of their churches and schools their convents and hospitals, by the destructive activities of a pagan people, is one of the evils that an all-out war might have avoided. But the spirit of the devil was in the Jap war leaders. Theirs not merely to conquer, theirs to destroy! Theirs not to seek out just military objectives, but theirs to ruin and devastate all that the religious hearts of the Filipinos hold dear. They have left their mark, a searing mark, on the isle lines of the Philippines. Their course is run, but the evil that they have wrought lives after them.

Shall that evil continue in being to make our Filipino brethren the butt for every pagan and communistic trap? Shall the ruined [illegible] to mock the religious desires of a [illegible] people? Shall this generation and future ones suffer [illegible] deprivation of the ordinary means of religious worship—no churches in which to hear Mass, to receive the Sacraments, to worship God? Can pagan ruthlessness prevail over Christian charity?

For over forty years the Fathers of the Company of Jesus, the Jesuits, have labored in the Philippines. They have built up a whole system of churches throughout the Islands, with schools, convents, hospitals, asylums. After imprisonment or exile they are today eager to return to begin all over the work they have so painstakingly done for their Filipino Catholics. But even their return must mean very little in immediate results unless American Catholics back up their efforts by helping them rebuild ruined churches, schools, convents, hospitals. Therefore, they have placed their petition before the Bishops of the United States, asking them to pass it on to their people. They have not asked in vain! The appeal has gone out to all our dioceses, to all our parishes.

Sunday, September 1, has been assigned as the day on which each parish will receive from its people what they will give to rebuild churches for the Filipinos. God will bless us in our [illegible] for what we now do to give religion back to our brothers afar off. Every dollar we contribute will help build up what pagan warriors have torn down. Christianity on the march will bring the blessings of peace to Catholics who have faced heroically the devastation of war. America answers on the first Sunday of September the cry of her afflicted wards—America responds to the plea of our Filipino brothers.

Soul of the World

The Church is the soul of the world! It works directly on the souls of men to vivify them, to sanctify them, to bring through them the gospel of peace to a sad and sorrowing world. Men's souls make the real news of the world, though our secular press notices it little or not at all. Men's souls blackened by pagan hate have hurt the world and do hurt the world. But men's souls that are blessed by God's grace, motivated by God's faith, dedicated to God's love and the love of men for God's sake, can help the world and do help the world. Such souls are the only hope the world has here.

The soul is the life of man, the vivifying source of the life of the body, the immortal part of man that must measure its decisions not by time, but by eternity. Strong in the spiritual armour God has given it, it rejoices in its own spirituality, immortality, understanding, free will, the image of Almighty God in which it was created. Death comes to the body, can never affect the soul. Like God, it can and does know the works of God, and through them God Himself. It can and does receive over and above natural knowledge that revealed knowledge that gives it a companion of God's world that borders on the perfect.

Such souls are the hope of the world, the hope of mankind! Only through them can lasting blessings descend on sorrowing humanity. Individual striving for perfection is multiplied over nations and generations to bring God's way into world government, to bless this sad old world with true peace. The Church which directs and guides men's relations with God, is the soul of the world.

Supposing It Were France?

The Jugs have been firing on United States planes. His weapons were United States lease-lend planes. United States airmen have been killed. Our protests have finally brought him to book. But benevolent Russia finds fault with us for being so cross with Tito.

For a contrary to fact supposition, put France in Tito's place. Have France make use of planes donated by us to fire on and kill our men. Would Russia find fault with us for any protest we might make? Would it come to the aid of France?

Joy in the Lord

How truly Christ spoke when He said to His Apostles: "Blessed are the eyes that see what you see!" To us as to His contemporaries have come the most blessed days of the world. Adam and Eve before the fall, could claim nothing superior in spiritual graces to those which God has given us. The patriarchs and prophets communed with God, received special gifts from Him that were not granted to other men; but their gifts were principally of promise, not for immediate realization; not to be compared with the gifts that are ours. Great and holy kings, chosen men and holy women, in the Old Testament, received great gifts of the Almighty. But all the strength of David, the wisdom of Solomon, the faith of Abraham, could not begin to compare with what Christ has brought to even the lowliest of His followers.

"Many prophets and kings have desired to see what you see and they have not seen it; and to hear what you hear, and they have not heard it." The accomplished redemption was the eternal desire of the mighty kings and the inspired prophets. They died with the hope in their breast that it would eventually be accomplished; [illegible] their eyes saw it not, their ears heard not its blessed [illegible].

The followers of Jesus saw His redemption, heard the [illegible] of the salvation He brought. His apostles [illegible] that they saw His day. We should likewise rejoice that we are included within His Redemption's [illegible]. We have Christ always with us, we have His Church, we have His Sacraments, we have His message in all its fulness. They are ours, to have, to use, to [illegible].

[illegible] we pause occasionally to ponder on [illegible] has done for us. God has blessed man in [illegible] included all in His desire to save. [illegible] blessings have been a matter of hope, [illegible] to us His blessings have been and [illegible] is always a matter of blessed realization.

The Bishop's Appointments

SEPTEMBER

4 Wednesday—St. Andrew's Seminary, Mass of the Holy Ghost—8 A.M.

5 Thursday—Nazareth Academy, Mass of the Holy Ghost 9 A.M.

6 Friday—Mercy High School, Mass of the Holy Ghost—9 A.M.

7 Saturday—Auburn, Dedication of Whitefriars Novitiate—10:30 A.M.

9 Monday—St. Joseph's Commercial, Mass of the Holy Ghost 9 A.M.
Carmelite Monastery, Elections—4 P.M.

10 Tuesday—Aquinas Institute, Mass of the Holy Ghost—9 A.M.

11 Wednesday—Auburn, Holy Family High School, Mass of the Holy Ghost—9 A.M.

12 Thursday—Geneva, De Sales High School, Mass of the Holy Ghost—9 A.M.
Hornell, St. James Hospital, Commencement Exercises—4 P.M.

13 Friday—Elmira, Elmira Catholic High School, Mass of the Holy Ghost—9 A.M.

15 Sunday—Holy Sepulchre Cemetery, Blessing of the Graves—3:00 P.M.

16 Monday—Sacred Heart Academy, Mass of the Holy Ghost 9 A.M.

17 Tuesday—St. Mary's School of Business, Mass of the Holy Ghost—9 A.M.
Sheraton Hotel, Catechetical Institute—11 A.M.
Mercy High School, Alumnae Banquet—7 P.M.

18 Wednesday—St. Joseph's Church, Lawyers' Red Mass 9 A.M.

19 Thursday—St. Joseph's Seminary, Dunwoodie, Alumni Day.

20 Friday—Aquinas Institute, Teachers' Institute, Address and Benediction—4 P.M.

22 Sunday—St. Joseph's Seminary, Dunwoodie, Jubilee Sermon.

23 Monday—Nazareth College, Mass of the Holy Ghost—9 A.M.

24 Tuesday—St. Agnes Institute, Mass of the Holy Ghost—9 A.M.

25 Wednesday—Mt. St. Joseph, Newburgh—Religious Reception and Profession—1:30 P.M.

26 Thursday—Sacred Heart Retreat House, Auriesville—Bishop's Retreat, September [illegible] to Oct. 4.

Inside Austria

By J. J. GILBERT

Washington — Announcement that the American Red Cross at long last will send $2,000,000 worth of relief to Austria during the next year came just as there was received in this country the text of a complaint by Austrian Chancellor Leopold Figl that his country is being systematically stripped of those very implements his people must have if they are going to be able to support themselves.

This twin intelligence serves to raise forcefully again the as yet unanswered question: Why is Austria being treated as an enemy country?

The Moscow declaration of 1943 recognized Austria as the first victim of Hitlerian aggression, and stipulated that that country must not only be liberated but actively assisted. Now that Hitler has been vanquished, one might ask if Austria has been liberated, and if she has been helped.

Austria is presently occupied by Russia, the United States, Great Britain and France. The area held by the Soviet troops seems to have little reason to feel liberated. Russian seizures of industrial plants, agricultural products and farm stock within Austria are not the acts of a liberator.

On the American side, straws in the wind point to a sharp difference of opinion. The military occupation forces under General Mark Clark seem to have made serious efforts to assist the Austrians as far as possible. General Clark, it is reliably reported, has even taken steps to head off Russian property seizures and to stem Russian demands for reparations. However, some American officials responsible for U.S. policy toward Austria seem more inclined to treat Austria as a defeated enemy country than a country that has been liberated and ought to be assisted to get back on its feet.

To regard Austria as an enemy country would seem to play right into the hands of the Russians. Such an attitude sustains and expands the Russian plan to delay the peace since the longer things are unsettled the more Russia can appropriate. The more she can expand, the more she can propagandize, the more she can communize.

"What we need now," Chancellor Figl told the Austrian parliament on July 10 of this year, "is that we be helped to live; that is, that our economic existence be not threatened. We have never been uncertain about our political independence since long before Austria was actually liberated the big world powers solemnly declared themselves in favor of a free and independent Austria, not only because Austria was the first victim of Nazi aggression, but also because this old Austria never capitulated to the Nazis. During seven years in the concentration camps and in prisons Austria's resistance movement kept up her unquenchable faith in freedom and democracy."

The Austrian Government, the Chancellor said, feels that German property in Austria acquired before the German occupation of Austria in 1938 can properly be considered "German property" and applied to German reparations, but that property in Austria acquired by the Germans after the occupation is really Austrian property that was taken away from the Austrians, and should not be applied as German assets.

"One thing I should like to emphasize here and openly, so as to leave no possibility of doubt; Austria's Government has tried sincerely and honestly to lay the foundations for the reconstruction of this State," Chancellor Figl added. "We know full well that we are only at the beginning of our task and that much remains to be done. We shall undertake what needs to be done in a joyous spirit, not only in our own interests, but also in the interests of a peaceful central Europe and, through this, of all Europe. But the basic condition of all this is that we shall not be deprived of the hammer, the spade and the plough. This is the appeal we address to the Allied powers! This means that we request only one thing: Please, let us Austrians work."

Since the Allied powers themselves proclaimed, while the war was still on, that Austria was not an enemy country, not an Axis-satellite, but the very first victim of Hitler's aggression, one is justified in asking why this avowed attitude is not lived up to now that the war is over. Austria, for example, did not receive the same assistance from UNRRA that went to Yugoslavia, although Austria suffered at least as heavily in the war as did Yugoslavia. Apparently this attitude of regarding Austria as a conquered enemy country had something to do with the fact that, till now the Red Cross has not carried its assistance to Austria, despite that the Red Cross is supposed to be an international humanitarian organization.

Washington

PRICE CONTROL PROBLEMS
RAYBURN DIDN'T KNOW
TAX REDUCTION DAYS

By Tom Rogers

Washington — Although the President has been on a well-earned cruise, the Administration has the heat on the three man decontrol board to put most commodities under price control. Despite contrary statements, it is known down here that Agriculture Secretary Anderson and OPA Administrator Paul Porter are agreed:

1. That dairy products should be brought back under price controls and subsidy payments resumed on them.

2. That corn, barley, rye, pork and lamb should have their prices recontrolled by OPA.

* * *

Anderson, however, refused to go along with Porter who also wants to fix the prices on wheat, oats and beef. He argues that current prices of wheat and oats are about the same as they were under OPA and with a record wheat crop coming up, he sees no need for price fixing. As to beef, Anderson believes it should be controlled only if OPA can effectively hold prices and crush the black market. Incidentally, there should be another scandal along soon, involving the sale of one million bushels of grain for distilling purposes.

* * *

Secretary Anderson is thoroughly worried over future food supplies. He has, in fact, warned OPA that present relatively plentiful supplies won't last and he forsees the resumption of meat rationing for early next year. He has gone further: He has suggested to OPA that it be on the safe side and again prepare to ration meats. The Secretary is convinced that late winter and spring supplies won't be enough to meet our foreign and domestic commitments.

* * *

The real brains of the fiscal side of the government is O. Max Gardner, former governor of North Carolina, a "liberal" Southern Democrat who believes, more than in anything else, that the integrity of the United States dollar must remain inviolate. With him a balanced budget—is a complex, a passion and an obsession.

When Truman made Vinson Chief Justice, John Snyder was made Secretary of the Treasury. Gardner had been by-passed and both Snyder and the President apologized—and quite sincerely. This did not disturb Gardner, however, for he had no commitment for the job — and he prefers to work without publicity.

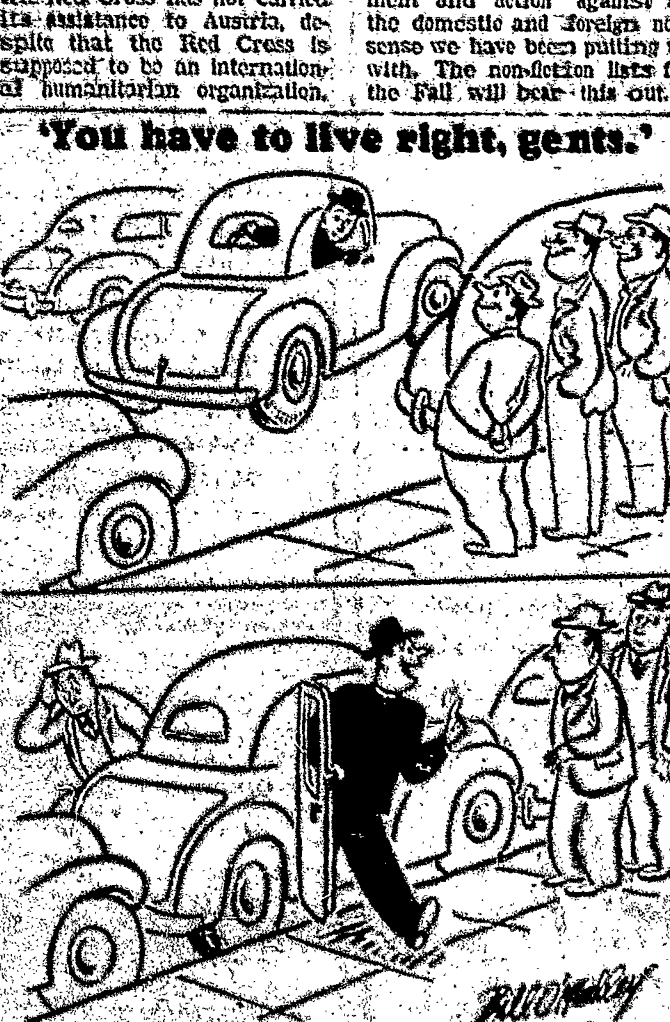
* * *

In fact, the President admitted that he was so offended by a newspaper columnist's attack on his friend John Snyder that he impetuously elevated Snyder to Secretary of the Treasury without a second thought. Snyder went to Gardner's apartment that night and beseeched him to stay on as Undersecretary, even offering to resign immediately if Gardner wanted the job.

Not only does this quiet, hardworking Gardner have great influence in both the Treasury and the White House, but he also virtually controls the powerful Bureau of the Budget through James Webb, the new director, who is a relative of his wife.

Chit-chat, you say? Possibly. But the signs point up to the fact that normal American groups are gradually replacing the long-haired planners and budget wreckers with their foreign ideologies on the banks of the Potomac. As a matter of fact, leading publishers who know the public pulse sense a coming wave of resentment and action against all the domestic and foreign nonsense we have been putting up with. The non-fiction lists for the Fall will bear this out.

'You have to live right, gents.'



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Relief Aid Extension Asked

South Bend, Ind. — (RNS) — Urgent need for an agency to take the place of UNRRA when it ceases to operate so that millions of starving people will not be left destitute, was stressed by Samuel Cardinal Stritch, Archbishop of Chicago, at the annual convention of the National Conference of Catholic Charities here.

"We are informed that at the end of this year UNRRA will cease to function," Cardinal Stritch said. "Some substitute for it must be found. What inter-governmental action ought to be taken to give relief to millions of hungry people who cannot help themselves in the uncertainties and chaotic conditions of the times? Will the United Nations organization set up a commission for world relief? Will other nations assume their rightful share of the burden of world relief? These are questions that demand an answer.

"It simply cannot be that the nations will stand by and see whole populations starve or try to live on that mere subsistence level on which the mind becomes paralyzed and the individual becomes an easy prey for the immoral propaganda of a system which postulates misery and not right for its advances."

Cardinal Stritch warned that relief needs are so great that private agencies cannot cope with the problem. But at the same time he cautioned that governmental agencies must not supplant private relief groups but supplement them.

Earlier, the Cardinal deplored the "tragic delay by the victor nations in reaching decisions on which the reconstruction in many lands depends." He likened conditions in Europe to chaos but added that if there were some places in which people were hungry it is "because political authorities have built a wall about these places and refused us entry into them."

"There is a challenge thrown at Christian charity in contemporary society," he continued. "Secularism, deriving from a godless humanistic concept of life, in the field of social welfare, is as great a threat to our Christian culture and as great a danger to souls as is the might, the immoral propaganda, and the organized action of atheistic political systems seeking the dominating of the whole world and arrogating to themselves the right to regulate and define all human relations. Our answer to this challenge must be better and greater organized Christian charity.

"The tragedy is that many are seeking the remedy in the surrender of our Christian heritage and in substituting for it a social philosophy which defies political authority. The individual in this system is a mere ward of the state, without any rights and benefit of the opportunities of perfecting his personality in the light of truth."

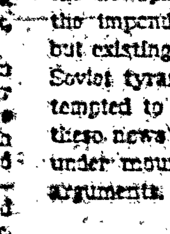
Cardinal Stritch told the delegates they must make plans for the largest work of charity ever undertaken by the Catholic Church in the United States.

"It will be necessary for us to raise by our own efforts all the money needed for our immense work of relief in foreign lands," he said. "All through these past years we have had very great assistance from the National War Relief Fund. The grants from this fund and the contributions made by our own people have enabled us to do our great work of charity. It will be necessary after the New Year for us to carry the whole burden of our relief work.

"We are going to ask our Catholic people in the United States so to increase their charities for their suffering brothers in other lands as to permit us to carry on our work through this next year without any curtailments. The bishops of the United States know that the Catholics of their dioceses are brave enough and good enough to do this noble work.

"We shall ask for a very large sum next year. It will be given to us by our people. We shall continue to help to feed the hungry and the miserable and to give courage to the millions who are denied the free exercise of their rights and are enduring, as is the case in many lands, religious persecution."

Father Gillis Says: A Book Reviewer Stumbles on Theology



Father Gillis

A few weeks ago there appeared a little book entitled "The Challenge of World Communism," written by former Congressman Hamilton Fish. I shall probably refer to it from time to time in this column, but at the moment I shall content myself with the assurance to those who trust my judgment, either on books or on communism, that they would do well to secure a copy of this new, convenient compendium of information on communism. Day after day the newspapers present us with material on the impending conflict — no, not impending but existing conflict — between Democracy and Soviet tyranny. Some of us perhaps have attempted to clip and file the most important of these news items, but we are presently buried under mountains of facts and comments and arguments.

* * *

In addition to the newspapers, the weekly journals, the monthly journals, the monthly magazines, and the better sort of newsletters keep piling it up. Add to that mass of information and discussion the content of — say — ten or twelve "must" books a month, and the ordinary reader simply must give up with a cry of despair. For such a one Hamilton Fish's new book will be a godsend. He has done the collecting and the sorting of the more important facts, opinions, judgment in a highly satisfactory manner. I advise buying the book.

* * *

But just now I should like to express my opinion of a mean little review of "The Challenge of World Communism" in the Herald Tribune Book Review on July 28. The reviewer, Gerald W. Johnson, after offering some picayune criticism on what he calls Mr. Fish's self-contradictions, ventures into the field of theology. Like most amateurs he comes a cropper on ground with which he is not familiar. Will the reader consider this revealing paragraph of Mr. Johnson's:

"Is not Hamilton Fish's real trouble lack of any substantial faith in either democracy or Christianity? As for the church, we are given the assurance that 'the gates of hell shall not prevail against it,' and that's that, as far as any true believer is concerned."

* * *

Mr. Johnson of course doesn't realize that he is talking heresy. The correct theology is that the salvation of man is wrought not by God alone or by man alone, but by man co-operating with God. As of a man, so of the Church, and so of the nation. Salvation results from cooperation of the human and the Divine. When our Saviour promised that the gates of hell should not prevail against His Church, He didn't mean to say that the members of the Church could sit back, take it easy and leave God to do all the work. Calvin and Luther did indeed teach that the good works of man had no value as instruments in his salvation. But the Catholic Church has a different idea: God, she says, Who made you without asking your permission will not save you without your collaboration.

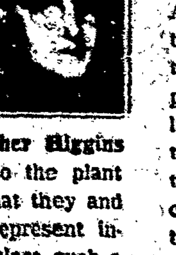
* * *

If that is true of a man it is true of a nation. In God we trust, but none the less we must hustle for ourselves. One of the saints expressed it, "Pray as if all depended on God; work as if all depended on you." There is a world of theology in that maxim. In fact, one might say that the entire theology of Grace is in the short injunction, **Ora et labora**, "Pray and work."

So Mr. Johnson, going out of his way to prove that Hamilton Fish is not a true believer, convicts himself of having an outmoded theology. Mr. Fish believes in God and man. Mr. Johnson would seem to demand that he should believe in God alone, and trust to God alone. It is Mr. Fish and not Mr. Johnson who has the original and authentic view of the Christian religion.

Looking at the matter from a non-theological angle, I venture to predict that within a year or two every American who came out early and strong against communism will be held in honor, and those who went out of their way to find flaws in an anti-communist treatise will regret their folly in pooh-poohing rather than promoting every good book that defended our country and our Christian civilization.

The Yardstick By Rev. Geo Higgins: The Question of Company Unions



Father Higgins

"Company unions" are illegal in the United States under the terms of the Wagner Act. But there are disturbing indications today that company unionism, with all its distastefulness and hypocrisy, is still very attractive to certain influential individuals and groups. The writer is not imagining this development. Recently, within a period of a week, he listened to three prominent business men state publicly and explicitly that collective bargaining, while useful and legitimate, ought to be confined to the plant level. And they further implied that they and the business groups which they represent intend to do everything possible to place such a limitation on collective bargaining in the years ahead. They made it perfectly clear that, in their opinion and in the opinion of their organizations, industry-wide collective bargaining cannot be tolerated in the future. The same opinion has been expressed by other groups within recent weeks in full-page advertisements in the metropolitan press. That's the real significance of some of the more intemperate advertisements against the Wagner Act.

* * *

Someone will say, in defense of these people, that "plant-wide" collective bargaining and company unionism are not the same thing at all. Maybe not, but the two are uncomfortably alike. A "company union" is defined by the Bureau of Labor Statistics in its definitive bulletin on the subject as "an organization confined to workers of a particular company or plant, which has for its purpose the consideration of conditions of employment." If there is a distinction between company unionism, as thus defined, and the system which the advocates of plant-wide collective bargaining are proposing, the distinction is a subtle one and would probably prove to be almost meaningless in practice. For what is the advantage in having a national union if the members of that union are confined to bargaining on the plant level? True, the union may operate without the employer interference and domination which characterized the typical company union before the enactment of the Wagner Act, but the union's effectiveness is seriously hampered. As a matter of fact, the above-mentioned bulletin of the Bureau of Labor Statistics points out that the greatest single weakness of the company union is its inability to engage in collective bargaining beyond the plant level. After listing the various handicaps under which the typical company union labors, the bulletin concludes: "Most important of all, perhaps, the company unions were hampered by their inability to control wage conditions in more than one plant. Although prevailing wages were specifically recognized as a determinant in wage negotiations in many cases, the company unions had no machinery for affecting conditions in competing plants.

* * *

The word "hypocrisy" was used above with reference to company unionism. Hypocrisy is admittedly a strong word, which ought to be used only sparingly and with caution. But the word applies with equal accuracy and force to the current proposal which calls for the limiting of collective bargaining to the plant level. Big business, if anything, is getting bigger (war-time statistics are rather alarming). And yet in the face of this development organized labor is told, with a straight face and with a show of friendship, to prepare to get smaller—if not in the scope of its membership, at least in the range of its activities.

* * *

Beware of the man who says that he believes in collective bargaining, provided that it's confined to the plant level. Very probably he doesn't believe in collective bargaining at all. The chances are that he looks upon it as at best a necessary evil.