Courier-Journal

Thursday, September 30, 1948

Rev. Raymond M. Lyne

Another of the younger members of the diocesan clergy has been called to the eternal reward in the person of the Reverend Raymond M. Lyne, Pastor of the Church of the Good Shepherd in Greece. A priest called of God, and noble for the service [illegible] he was known for his work as a priest a [illegible] a soul for all that was right. Life for him [illegible] education, [illegible] opportunities happened [illegible] he spoke and [illegible] Providence to dealing with His beloved [illegible]

Those loyal ones by his priestly charge, all the energy of a [illegible] Church of Christ, to which the Catholic faith [illegible] to live, [illegible] Sacred Heart Cathedral, [illegible] and Saint St. Bernard's Seminaries. Years of [illegible] Bishop Kearney's ordination in this Holy Priest- [illegible] by his associates as worthy of the burdens [illegible] other children of priesthood belongs him before [illegible] Priest to receive his reward for heavenly worship [illegible]

Thousands of souls owe better for the administrations of Father [illegible] little children have learned from him the ways of the [illegible] have been led by Him to the altar of the Lord, have [illegible] him as one more disciple for this world and [illegible] Other people have profited by his Sunday instructions, [illegible] benefited by his priestly advice in confession, have taken [illegible] in his celebration of Holy Mass. He has ordained new [illegible] Church, he has seen the departing soul on [illegible] way to God in acknowledging the final step of the Church. He [illegible] from on all a fervid patient of God, reminding us at times to rest [illegible]

May the happy and blessed course of his life as a priest encourage [illegible] to follow in the calling of all whom he served! Our prayers [illegible] be with him in the solitary hope that God will grant him [illegible] and [illegible] a suitable home for the children of the diocese [illegible]

God's Grace Will More Abound

The times are wicked and men are wicked. The Holy Father [illegible] during the past week. And well he might so speak. [illegible] suppression of liberty in all its forms are rampant [illegible] Russia, Russia by continuance of such [illegible] with bitter quarrel of their followers over peoples and [illegible] rule on the agonies of Russia and her satellites. Yugo- [illegible] by changing the Catholic Church with all manner [illegible] of course, Iberia would have us be quiet on all this, would [illegible] and close their eyes to heaven lists as a matter of not [illegible] trouble with Russia, to the battle thought that threatened [illegible] was time to avoided. Withdrawers believe on such silences, [illegible] and his priesthood as souls that speak more eloquently [illegible] and pray for its redemption.

The times are evil and men are evil. But the Holy Father declares that in such conditions, grace shall prevail the more. Only God's blessing can overcome the evil that is in the world today. Only God's grace can keep the world from a new war. The world stands today in the need of prayer! The sooner we turn to God with fervent supplications for better things for this world, the better for all.

For the Souls of Men

Two significant gatherings of priests and diocesan school teachers during the past week took place in Rochester. From every parish in the diocese came pastors and assistants at the call of Rev. George Vogt to consider problems connected with catechetical work. The teaching of catechism in our parochial schools, the conducting of classes of children from our public schools for religion, the use of released time, the cooperation of parents in registering their children for such classes, were among the subjects considered in a day given over to Catechetics. Bishop Kearney was principal speaker on a very instructive program. Bishop Kearney congratulated his priests on the magnificent work their zeal is accomplishing.

The diocesan school system in all its branches was represented in the two day Teachers' Conference held at Aquinas Institute. Guest speakers from near and far joined with local professors and teachers, to consider subjects closely connected with the work of teaching. The Conference gave opportunity to the teachers to hear from experts in their various lines, to join [illegible] to discuss improved methods of meeting the needs of the pupil, to find new answers to old problems.

Great credit is due to Father Vogt and to Father Mahoney for all that has been accomplished by these conferences. The full results cannot be appraised at once; they will continue to show themselves in the course of the school terms. But every Sister and Professor will surely have reason to bless these happy and busy days that will make their work more effective, their education more fruitful, their vocations more meaningful.

They Remained Silent

Christ did not hesitate to associate with the Pharisees, even though He knew their pride and wickedness. He accepted their invitation to dine with them, He tried to win them. He warned them of their failings. Here we find Him confronted with a man who suffered from dropsy and sought a cure. Christ knew the minds of [illegible] He knew their determination that His cure should take place on the Sabbath. They were silent when He put the question directly to them—"Is it lawful to heal on the Sabbath?" Christ healed the man of his malady, then pointed out to His hosts how they would readily render aid to one of their dumb beasts on the Sabbath. Again they were silent.

There was a certain simplicity about the manner in which Christ gave to these men a lesson in humility. [illegible] dare to teach them? Were not they [illegible] Did not they know all the rules? Yet Christ [illegible] to the work of upbraiding them for their [illegible] He came in took the highest place [illegible] Christ said them this was wrong, they [illegible] there, and leave it to the master [illegible] him up higher if he felt so in- [illegible]

[illegible] the simple lesson Christ taught [illegible] to get away from silly pride in them- [illegible] standing before men. They needed [illegible] was in set for a fall. As they [illegible] summed up His teaching [illegible] every one who exalts himself [illegible] he who humbles himself shall be [illegible]

Father Gillis Says:

Freedom Not Safe Without Censorship

Whenever a campaign is started (like the one we have twice mentioned in this column) against obscene literature or drama, or indecency in the motion pictures, the cry goes up from the liberals, "No censorship!"

The implication is that censorship is hateful, tyrannical, a menace to one or more of our freedoms and in consequence un-American. Ordinarily the "liberals" are not too exemplary as Americans. They can and they do in a thousand matters repudiate what the rest of us call the good old American tradition.

* * *

Tradition — any tradition — is not necessary to liberals. Rather it is taboo. But if a newspaper, a church, an Anti-Vice Society or a Legion of Decency protests against indecency or immorality on the stage or screen, in fiction or in periodical literature, there goes up from the liberals a great howl for freedom and specifically for what they call "Our American heritage of liberty."

* * *

In all this there is, as any thinking person can see, a great deal of nonsense. Censorship is no less evident than freedom in the American tradition. There has always been censorship. There must be. Freedom is not safe without censorship. Remove all censorship, take the lid off, let the sky be the limit; tell the citizen "Do as you please, think as you like, say what you think and act accordingly," and you shall presently have chaos. The state would fall to pieces. Civilization would burst at the seams and fall apart.

* * *

Human society is possible only because of the repressions placed upon freedom. Of course if you don't care for civilization you will cry for unlimited freedom. Savages have few prohibitions and almost no inhibitions. That's why they remain savages. The rest of us started to move up out of savagery when we put restrictions upon ourselves and accepted the restrictions placed upon us by the old man of the tribe or whoever it was that first thought of lifting his people out of the depths.

* * *

As we made progress from the clan to the state and to "civilized society," the restrictions became more numerous. It's the price we pay for the advantages we enjoy. One needs not be a Puritan or a Pharisee to see that fact. It is the underlying theme of, for example, Jean Jacques Rousseau's "Social Contract." If a savage comes out of the jungle and tries to do in our streets what he does in the jungle, he is arrested. The police magistrate tells him, "You must not!" If he asks why, he is told "You are not now in the jungle." If he says—if he could say — "I had more freedom in the jungle," he is told, "O.K., back to the jungle you go."

* * *

The trouble with those who object to limitations upon the freedom of the stage, the press, the screen, is that they think we are still in the jungle or should be. As far as some recent books of fiction and some stage plays are concerned, they are right. There seems to be a determined effort on the part of a small percentage of the population to reproduce in music the rhythms of the jungle; on the dance floor the antics of the snake dance or the war dance; and on the stage such goings on as would make the jungle folk blush. In fact I apologize to the savages for comparing them to these "advanced" and sophisticated moderns who resent any interference with their freedom to be vile.

* * *

Savages would not tolerate in public what the "liberals" demand that actors be permitted to do and to say upon the stage before audiences seeking a stimulus to jaded sexual passion. To savagery there must be added degeneracy before we get what the censors are trying to stop. "Emperor Jones" was about savagery, and it was clean. "Tobacco Road" was about degeneracy and it was foul. Those who kept it going year after year were morbid. What should have nauseated them gave them a kind of vicious vicarious delight. Perhaps they envied the unnatural passion of the savages of the American backwoods whose progress toward civilization was not only stopped but thrown into reverse by isolation and ignorance of the rudiments of civilized life.

* * *

Now the aim of the censors is to prevent the recrudescence of savagery in the midst of civilization, and the misalliance between savagery and sophistication.

* * *

Of course the censor is unpopular. So was Cato in the later days of republican Rome. But if the Romans had followed Cato rather than Nero or Caligula or Domitian, they would not have been swept away by the comparatively decent barbarians. Moses the lawgiver was unpopular because he mingled several "thou shalt nots" with his "thou shalts." Even in those days people didn't like to be told "thou shalt not." If the Jews had paid more attention to Moses and centuries later to Christ, they would be better off now. The censor after all has a place in civilized life. We had better not boot him out. Or, should I say, boot him out?

The Yardstick

By Rev. Geo. Higgins

Industry-wide Bargaining

"Collective bargaining is all right, but it ought to be confined to the plant level."

Several weeks ago the Yardstick called attention to the current propaganda in favor of the above point of view. It was suggested that it's a point of view which, at best, is unrealistic and, at worst, is open to the suspicion of outright anti-unionism.

Father Higgins

* * *

Our reason for returning to the subject is to direct attention to two recent statements which substantially bear out the contention of the earlier column. The one comes at the problem from the point of view of scientific labor economics, the other primarily from the point of view of the principles of Catholic social teaching. The conclusions of both are identical.

* * *

The first is a research report made public just a few weeks ago by Dr. J. Douglas Brown, director of the Industrial Relations Section of Princeton University. Dr. Brown, a man of recognized professional competence, conducted a survey of seven manufacturing industries in which industry-wide collective bargaining has been in effect for a number of years. Such bargaining, he concludes, has been practiced in these industries with generally favorable economic results, and its extension to other industries is regarded as desirable.

* * *

The interested student of this controversial question will find ample documentation in the Princeton report for Dr. Brown's "tentative" conclusions. The report is highly recommended — particularly to top management in the automobile industry, the industry in which the controversy is being carried on most bitterly.

The second statement is an address delivered in Chicago before the annual meeting of the Jesuit Institute of Social Order by Paul Weber, able president of the Detroit Chapter of the Association of Catholic Trade Unionists. Mr. Weber's remarks are summarized in the September 6 issue of the ACTU's remarkably well-edited newspaper, The Wage Earner.

* * *

Mr. Weber, (whose weekly column on Industrial Democracy (i.e. the Industries and Professions system of the social encyclicals) is so uniformly instructive, arrives at the same general conclusions that are formulated in the Princeton report. But, whereas Dr. Brown's emphasis is primarily on the economic efficiency of industry-wide collective bargaining, Mr. Weber's is primarily on the necessity of industry-wide collective bargaining as an essential step towards the establishment of industrial democracy in the United States.

* * *

His conclusions are modest and carefully qualified: "Industry-wide bargaining by itself would not amount to economic democracy. The process of bargaining is still a process of conflict, not of governing. But this is true only because the issues which are resolved at the bargaining table are only those issues on which the interest of labor and management are most sharply opposed. If industry-wide bargaining were broadened to take in other factors on which the interests of the parties are closely allied, the tendency to conflict would be much reduced. Bargaining would gradually change into governing."

* * *

Mr. Weber, in effect, is seconding the motion of the most controversial figure in the American labor movement, Mr. Walter Reuther. He is supporting Mr. Reuther in the latter's contention that the only alternative to economic chaos (to economic dictatorship by the leaders of industry) is the establishment of a system of industry councils in which organized labor will be given a full-fledged partnership with organized management in making all of the principal economic decisions in American industry. Mr. Weber is working with intelligence and courage to apply the principles of Catholic social teaching to contemporary American economic life.

* * *

The social encyclicals, in the nature of things, can provide only a general set of moral directives. It remains for individuals, working through their economic organizations, to apply these principles in the light of conditions and facts in their own economic environment. Both the Princeton report and Mr. Weber's illuminating analysis of current economic conditions in the United States suggest that industry-wide collective bargaining is a necessary prerequisite to the eventual establishment in America of the Industries and Professions system advocated in Quadragesimo Anno and in other Papal documents.

* * *

Will we have the necessary intelligence and good will to accept this conclusion and to act accordingly? Maybe not. But the alternative is chaos.

—AS WE SEE IT—

My Father's Business

By DAN PATRICK

One of our Sunday Catholics seemed quite disturbed by the action of Bishop O'Hara of Buffalo in taking to task former Secretary of Commerce Henry A. Wallace for his proposal to allow Russia a "sphere of influence" in Eastern Europe.

"Why," he protested "can't the clergy stay out of politics. Religion and politics never have mixed very well in this country."

We suggested to the Sunday Catholic that he read Bishop O'Hara's remarks very carefully. If he followed our advice — and we doubt it very much — he would have found that Bishop O'Hara took specific exception to a proposal that would doom some 80,000,000 Catholics to a restrictive religious life "behind the iron curtain."

Now if the right of a Catholic prelate to protest such a proposal can be questioned, then we have lost all semblance of free speech in this country. That, certainly, is not "playing politics" in the accepted sense of the word.

If the issue of Russian Communism and its antipathy toward religion as injected into the political campaign, Catholics have every right — nay a solemn duty — to speak out and declare their attitude for the benefit of various candidates who are up for election and who — as potential representatives — will decide the national course of action on such questions as our attitude toward Russia and its expansionist policy in Eastern Europe.

Whether we like it or not, it is a fact that the Communists and their fellow travelers have plunged into the current political campaign right up to their necks. Where the future of Catholicism is concerned, we cannot afford to let the issue go by default.

We have a rather excellent precedent to follow in speaking our mind about Communism and influencing the voters against such a policy.

It comes from none other than our present Pontiff, Pius XII, in the current issue of Life, Paul Hutchinson, managing editor of the Christian Century, leading Protestant nonsectarian publication, writes as follows on the Pope:

"There are few more astute observers of European politics. Before he mounted the papal throne, Pius XII had spent decades in the diplomatic service of the Vatican. As a papal nuncio, he dealt at first hand with Hitler's totalitarianism. He has roamed the world, including the U. S., he is at home in nine languages. And in the Vatican's diplomatic agents today, he has the most extensive information service in Europe. Finally on the eve of the recent Italian and French elections, he appealed directly to the faithful in a sensational address urging them to go to the polls and choose between 'the champions or the wreckers of Christian civilization.'

"The issue in Europe, the Pope declared, 'is whether the institutions of that continent will continue to rest on the firm rock of Christianity, on the acknowledgement of a personal God, on belief in the spiritual dignity and the eternal destiny of man; or whether, instead, the people of Europe will choose to entrust their lot for the future to the unfeeling omnipotence of a materialistic state without any ideals that stretch out beyond this world, without religion and without God.'

"That appeal apparently carried weight, for the next day the Catholic party in France won the top position in the Constituent Assembly and both Communists and Socialists lost ground, while the Catholic party in Italy piled up more than 8,000,000 votes —almost double those of either Communists or Socialists."

Fortunately we in these United States have not as yet been called upon to face that blunt decision — Christianity or Communism. But there are straws in the wind which sweep up periodically from those Madison Square, Garden rallies.

Thus when we have a government official holding a cabinet position advocating an appeasement policy toward Russia which, in the words of Bishop O'Hara, would "freeze 80,000,000 Catholic people under the rule of atheistic materialists," it is time to speak out.

When we have a political party — the American Labor Party — espousing the Wallace doctrine, it is time to speak out.

That is our answer to the Sunday Catholic who doesn't want the church to mix in politics at any price.

In reply to him, the Holy Father and his clergy might well repeat the answer which Christ Himself once gave:

"Did you not know that I must be about My Father's business?"

U. S. Catholics Thanked for Aid

New York — (NC) — Messages expressing the deep gratitude of beneficiaries in Hungary and Germany for receipt of relief supplies from U. S. Catholics through War Relief Services - National Catholic Welfare Conference, have been received at headquarters of the relief organization here.

The messages from Hungary came from His Eminence Joseph Cardinal Mindszenty, Archbishop of Esztergom and Primate of Hungary, and from Msgr. Sigmund Mihalovics, director of Catholic Action in Hungary.

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LETTERS TO EDITOR

Editor:—

We were rather amazed to find such splendid and such generous news coverage of our dedication ceremonies. We feel particularly indebted for this kindness and we do want to thank you for this.

Very sincerely yours,
Rev. Patrick W. Russell, O.Carm.
Whitefriars Monastery,
Auburn, New York

Editor:—

We hear much about Communism nowadays but little seems to be known about it by the ordinary citizen.

Apparently its fundamental principles are that Communism hates God and all forms of religion, Protestant, Catholic or Jewish, and is opposed to any individual owning private property.

Communism believes that a central government with a world dictatorship at Moscow, must have complete control and power over the people.

It does not allow freedom of speech, freedom of press or trial by jury.

It has mercilessly persecuted millions of Christians.

Communism is atheistic, anti-Christian, and undoubtedly un-American.

Everyone who is loyal to the American form of government will do well to ask his Congressman to preserve and guard our American form of government from Communism which undoubtedly seeks to destroy it.

Yours sincerely,
John S. Williams.
New York, N. Y.

Editor:—

If it is not too much trouble, I wonder if I could have two or three extra copies of last week's COURIER-JOURNAL which had the Patton story by Connaughton on the front page. I am saving everything I can get on the Patton incident, as I happen to have had a great deal of first hand information on it. I was in South Germany when the incident occurred and saw General Patton the afternoon of his unfortunate second press interview. If you have a spare copy I want to send it to Mrs. Patton and keep a copy for my own files.

F. E. Mason,
New York City.

Editor:—

Last week's Catholic News, New York, had an item to the effect that you recently reprinted John Hersey's article on the bombing of Hiroshima as it appeared in the New Yorker.

If you have available any extra copies of this issue, please forward 2 for which is enclosed 25c.

Regina C. Junger,
New York City.

—CAPITAL LETTER—

Church in Politics

BY J. J. GILBERT

Washington — It might be helpful at this time to reverse an old catch phrase of the rabble-rousing politician and look at the extent to which politics is meddling in religion.

This is particularly true on the international level, where some rather crude politics has consistently masqueraded as diplomacy. Soviet Russia, for example, an avowed enemy of religion and therefore not to be trusted on the subject, has consistently raised the deceptive cry of the church in politics in order to camouflage, or excuse, its throttling of religion in territories under her power.

* * *

Ernest O. Hauser, writing in the current issue of The Saturday Evening Post on the "Embattled Pope," says:

"Politics, it is true, do not interest the Vatican as politics; they interest the Vatican only when they touch the Altar. But, in the words of Pius the altar today is threatened by 'the spirit of state absolutism which claims for itself all the controls of the political, social and economic machine, of which men, living beings, made to God's likeness . . . would be only soulless wheels.'"

* * *

Thus it is that one seems to hear the voice of the Church speaking out today on a wider variety of subjects than ever before, penetrating into new and more numerous fields. What is, however, actually happening is that the Church has been forced to move into these wider fields in order to defend and uphold the immutable rights of the human person against the ever-increasing menace of what the Holy Father terms "the spirit of state absolutism."

* * *

The state has injected itself, and is continuing to do so, into a large number of new fields — including some that clearly belong to the province of the Church — where it is setting up activities and trends which endanger not only the physical well-being of the individual but also his immortal soul. Phases of life which in themselves were innocuous, and even some that were positively good, have been so manipulated in the hands of the practitioners of political expediency that it has become the inescapable duty of the Church to warn the unwary against these moral pitfalls.

The state has shrouded its aggression in its diverting propaganda against the Church.

It is likely, then, that we shall hear more of this unconscionable propaganda. It is one of the things to be feared from the ominous prediction made by Secretary of Commerce Henry A. Wallace in his recent address to a Madison Square Garden rally sponsored by the National Citizens Political Action Committee and the Independent Citizens Committee of the Arts, Sciences and Professions.

"We may not like what Russia does in Eastern Europe," the Secretary said. "Her type of land reform, industrial expropriation, and suppression of basic liberties offends the great majority of the people of the United States.

"But whether we like it or not, the Russians will try to socialize their sphere of influence just as we try to democratize our sphere of influence."

* * *

Secretary Wallace predicted that "Russian ideas of social-economic justice are going to govern nearly a third of the world." Some of the purely social-economic ideas of Soviet Russia are not justifiable on moral and ethical grounds, but what is worse is the fact that they go hand-in-hand with, and are propagated by, that atheistic conviction of the godless communists that "religion is the opium of the people." It will not be surprising then, if the Secretary's estimate is correct, to witness not only a continuance but even an acceleration of poisonous propaganda against religion in general, and the Catholic Church in particular, and to hear this "line" echoed in many countries, including the United States.

Calendar of Feast Days

Sunday, Sept. 29 — St. Michael the Archangel, captain of the armies of God. He led the heavenly hosts in the conflict which resulted in the overthrow of Lucifer. Ever since the coming of Christ he has been venerated by the Church as a special patron and protector.

Monday, Sept. 30 — St. Jerome, Doctor of the Church, was born in Dalmatia in 329 and was sent to school at Rome. After distinguishing himself in his studies he fled from Rome to the Syrian desert, where for four years he learned the lesson of Divine wisdom in solitude, penance and prayer. He was recalled to Rome by the Pope and given the task of revising the Latin Bible, which was to constitute his noblest work.

Tuesday, Oct. 1 — St. Remigius, Archbishop of Rheims, sometimes known as Remi, was the son of noble and pious parents. To him is accorded the distinction of having converted and baptized Clovis, King of the Franks, who was baptized on Christmas Day, 496, and his people followed their ruler in acceptance of the Faith.

Wednesday, Oct. 2 — The Holy Guardian Angels. God has charged His angels with the ministry of watching over and safeguarding every one of His creatures that behold not His face.