COURIER JOURNAL, THURSDAY, MAY 8, 1947

Jather Gillis Says: "Them's My Sentiments" On Baseball Burley Journal

THERE THEY I JUST

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and an an other

in Commission Chant

Misterey in the cars of all who are in need in the comnumby is the watchword of our community chests. The Rochaster Community Client is now making its annual anpeak. The appeal is organized on a plan that solicits the help of werryne who is earning or who first in income. Volum-ter, mersers take the appeal to the individual subsoribet. We use a solicitation and collection is kept at a minimum, we that presideally all that is collected goes to those who are

The participating agencies submit a report showing their media, and receive from the Chest an amount that will man for them for tweive meaths. Rising food costs, inmake for them for twerve months. Main's food costs, in-measure in the price of clothing and supplies, greater amounta-in selecter and wages, have increased the annual deficits in most is perpared to answer every application with an ri-braned allowance. This means a larger total, and it means that a larger donation than is usual must come from the botal list of subscribers and from the individual subscriber.

The Community Cheet is the servant of the people. Of these who are in need, because it represents their cause and teres to it that their fellow cillsons make provision for those to meet. Of these who wish to help their less fortunate arechron, because it does this work so effectively and so intalligently making help available wherever it is needed

It is is a penerous spirit that the individual aubecriber prests the worker who comes to solidit his pledge. He greats. sim as a friend who offers him a welcome opportunity to co-spects in the salutary work of ministering to all who need the assistance of their neighbors. He signs his pledge as one who is sharing in the magnificent work of meeting all-monds on an organized basis. He feels in his own conscience hat God will reward him for his exercise of brotherly love, in aniward display of love for his brethren: "By this shall in men know that you are my disciples, that you have love the one another."

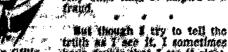
In Cod We Trust

Russia is looking for a loan from the United States. Perhaps we could give her a loan in money, and along with K a ben of a slogan that has meant much to us and can mean great things to the individual Russian. It is the sugpassion from the sermon of a country Pastor that the first ban be made in pennice, 180,000,000 of them. One penny for such Russian. Abraham Lincols on each penny as a true speaks of liberty for all, as a preacher of the rights of all the people, who fived and died that reverminent of the people, the people; for the people, might not perish from the airta.

But best of all is the massage of the perny to the Individeal Russian, the massage that his greated us as a free

The writer of this column generally sets credit for speaking his mind. Also ho gets blame for speaking his mind too freely. I lead

however (parden the audden lapse from the third person, which to me sounds stilled, to the first person which is more natural) that I don't deservo either the praise or the blame, Like an umpire I slouply call balls and strikes as I see them. Any other kind of umpiro is a



YE GHUF Bave double that I are it right In that case T walt for some corroboration of ny own vlow. It the corrobotation comes l teel that perhaps my own view to, after all, correct. If I am no longer in doubt. I speak.

New that's a licevy introduction to a light subject. The subject is baseball. To speak more perilcularly, rowdylam in baseball. For years I have felt that the great American game should be played with better aportamanship. There is no more reason for mucherism in baseball than in tenhis or golf. At an interna-Hone tennis match I have seen one of the players, who thought the referee had made a mistake in his lavor, deliberately knock the next ball mic the net. The match was for what might be called the world's championship. It was close, very close. To throw away a point could have meant the loss of the game, the set and the match. But the player, being a good sportsman, retused to accopt a point to which he felt he was not entitled.

That sort of thing is common in many sports. But did anyone ever see the like in baseball? On the contrary, not only the crowd but the players rarz the opposition, yell and shrick and rateall at the pitcher particularly. The pitcher himselt will "dust off" the batter, taking the risk of "beaning" him, even though "bean" him may be to crack his skull and cause contusion of the brain. Then of course here is the bailing of the umpire. Tens of thousands of spectators, looking from all ansies at the ball as it passes in a fraction of a second from the pitcher to the batter, will curie the umpire as "blind' because his julymerif docan't agree with theirn. Also they will turn upon a pitcher in a moment, crying "take him out," if after several innings of almost

miraculous accuracy, he suddenly "cannot find the plate,"

These shings are not only toterated in bassing but praised as characteristic of the American game. I never liked that sort of thing, but anyone who knows how the crowd favors the rough stuff will understand why I was slow to say no. No one likes to be called a kill joy or a grank.

But now, at about the same time as the suspension of the worst mucker in baseball, Loo Durocher, comes an article in The New York Sun, entitled "Why Permit Muckerism in Haseball?" The writer of the article, Wilbur Wood, Sports Editor, complains of "nauscous apactacias of umpire balting," He sives several etimples of now baseball factics would look if transferred to other sports. Amongst others he presents this imaginary scene.

"Jack Kramer, see of the United States Davis cup team, lost his temper when an 'out' was called on him during his match with John Bromwich of Australia. Kramer rushed menacingly at the official, screaming invective and making threatening gestures with his racket. Waiter Pare, non-playing captain of the United States squad, quickly joined Kramer in upbraiding the official in loud and uncouch tones."

Neither Graniland Rice (who, says Mr. Wood has seen everything in sports) nor anyons else ever saw such a thing on a tennis court, for the simple reason that it never happened. But, he continues, "the equivalents of such ourageous happenings have taken place on the baseball field every day since the beginning of that sport. And unless some one has the courage to do something about it such disgraceful scenes will continue to be daily occurrences next year, the year after that, and so long as baseball is Diayes."

"Our youth is taught," he says, "to believe that baseball is a good, clean, honest sport. But what is good, clean and honest in the profane and sometimes vicious mouthings of an adult and supposedly halfway intelligent man who thus attacks the honest and almost always correct decisions of an umplyer

These things have needed saying for a long time. I, for one, welcome Mr. Wood's opinion. I wish that a great movement could be started to make baseball a sportsman's and not a mucker's game. While Durocher is out, baseball can be more easily cleaned up. Meanwhile thanks to the Sports Editor of The New York Son.

The virtue of social justice is easy to talk about but difficult to define, and even more amenic to put the practice.

3

What is social funtice? Pope Plus XI refers to it as that virtue which demands "from each individual all that is necessary for the common good" & big order, to be sure, and one that even the best of Catholics. without any noticeable twinge of conscience, can rather habitually fall to carry OUL.

The Rey. William Ferree,

who has written by far the best Father Higgins and most original American study on the nature and practice of social justice, examines our Catholic conscience on this most important virtue. (The Act of Social Justier, Catholic University of America Press).

"New leaving out the men of ill will, including the indifferent and the lazy," he asks, to our embarrassment, "what' men of good will are rather habitual offenders against social justice despite their 'good infentions'?"

First of all, he replies, there are those who are so "impressed by the great mass of social disorder and difficulty of reform," that "they consider that responsibility can apply to personal life only." Far from being a virtue, he says, this attitude (which, often enough, is only a cover-up for cynicism) is "a sin against social justico because it abdicates leadership in the very institutions which it itself perpetuates by its participation."

Different illustrations of this all too common failing will naturally suggest themselves to different readers. The following are offered only as typical examples: Refusal to participate in union affairs because the union happens to be temporarily under the control of undesirable leadership and besides, the argument con tinues, if people would only be decent, we wouldn't need to have unions. Refusal to vote in political elections on the ground that political life is hopelessly corrupt. Opposition to the United Nations on the theory that, unless and until all men return to God and to the moral Law, there can be no hope of peace An atti tude of apathy and indifference about social and economic legislation based on the excuse

The Yardstick By Row. that you can't change the stutuedes of man by means of legislation. Secondly, Father Perros continues, there are

Rochester, N. T.

What is

Social Justice?

those who "add to the lack of solidarity social charity) of the former class (the abdicators), a lack of appreciation also for the very complexity of life which so impresses these former. While thus tragically simplifying the problem of responsibility to individual means only, they throw the whole crushing weight of social diaorder upon unsupported and isolated individual consciences and upon personal 'heroism' in resisting evil."

. . .

And finally there are those uso disdain the tedlous and thankless work of organization itself, not necessarily because they are lary. but because they look upon organization "as somehow below their dignity or wasteful of their time." Among the worst offenders in this regard, according to Father Ferree, are some who have been blessed with the advantages of better-than-average education and who, for that very reason, might reasonably be expected to make a better than average contribution to the cause of social justice. Too often, instead, they let George do it, the while they indulge in the comforting luxury of telling George by hindsight that he should have done it differently.

If Father Ferree be unimpressed by our "good intentions" in the face of our frequent failure to do "all that is necessary for the common good" (which means our failure to correct the bad economic and social institutions to which we belong, or to organize good institutions where needed), he is in the best of company. He is merely re-echoing the authoritative opinton of the saintly Pope Plus X who told us more than a generation ago.

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"Catholic Action will not please certain timid souls who, through good living, are so attached to their habitual quiet and so afraid of every innovation that they believe that it is quite sufficient to nray, because God knows best how to defend the Faith and humiliate His enemies and make the Church triumphant. But these good people . . . will wait in vain for society to re-Christianize itself simply by the prayers of the good . . . It is necessary to join prayers with action . . . There are others, on the other hand, who, in order to justify their inertia, give the world up for lost, since they see in it so many evils."

Was Plus X talking about us'

Washington Letter_____

Where Your Money Goes



The research public depute on that, regardless of how long a the handling of convicted sex man is kept in prison, he will criminals is going on full blast. Smarting under the sting of ublic criticism for letting off these men with light or suspended wintences, judges have winted to psychiatric opinion which rules that sex criminals require special institutional ircatment rather than confinement to a prison or peniten-IAFY. One enterprising legislator has promised to seek the en-

repeat the crime on his release. To which we roply that every minute such a man is kept out of circulation is a minute of danger averted for someone in the community. **Police investigations** in cases of this kind often are snarled

by the reluctance of parents or children to press the charge. Such investigations generally are quite difficult and there is nothing that so saps the morale of a police officer than to have complainant drop the



A fact that who conduct 700 welfare instis not well enough appreciated tutions throughout France, saw s that the Catholic Church, vil that he relief materials got in lifled and persecuted in many individuals and to those must gram of assistance to homeless. • in need of them ill-ciad and starving people that

-By J. J. Gilbert-

A representative of WRS was in The Netherlands three days after the Gorman surrender above the pack yipping at its They were carly with relief in heels, and carries through with Italy, Poland, Austria, Belgium, relief that is not surpassed for Luxembourg, Hungary, Fin ils far extension and its effitand. Czechoslovakia and Ger ciency and selflessness of ad many Aiding Polish rolugers ministration It was a pagan fleeing from Siberia was a world-wide job War Relief Services helped them at many, many different places, including Egypt, Palestine, India, Now Zealand and Mexico The Philippines Catholic Welfare Conference helped with the dissernination of the War Relief Services grads in those islands, while the Catholic Welfare Committee, with its thousands of helpers, provided channels down to the very needy in ("hina At one time in 1946 a ship sailed every 36 hours carsing to a devastated country huge stores of food taken from the 35 000,000 pound supply contraband in two canned goods collections taken up in the thousands of Catholic parisnes throughout the United States, When it reached its destination, this food was distributed by Catholic priests. Sisters and lay workers whose volunteer labors got the assistance to the most needful persons at the absolute nulnimum of cost A fact that is not very midely known is that this assistance sent out from the United States made it possible for priests to offer up Mass once more in many and many a place. Since the establishment of War Relief Services-N. C. W. C. It has handled more than 119,000,000 pounds of supplies valued at some \$90,000,000 and the fig ures are still mounting.

TRANGE BUT TRU

put right from the beginning: "IN GOD WE TRUST."

Some \$,000,000 pagen tyrants have selved on the govment of Russia, to lord it over hundreds of millions who are not pagen. They can aver have any real trust in these byrants, they can look in the years anead only for more pleary and poverty and funger and slavely. The Bussian people should read the measure of the penny. "IN GOD WE TRUNT," and apply it by prayer and attriving for delivery ross tyranny. Good men john with them in-prayers to Hary, Mother of God, to bring about their conversion to the true Church. We make the prayer with confidence: "IN GOD WE TRUST

God's Children, All

"The heavens are the Lord's and the fullness thereof : ant the merth He hath given to the children of men." All he treasures of earth are in man's keeping. All the physical and spiritual powers of man are to be used in seeking out these treasures and dedicating them to man's use. Where God has given this power over the pool things of the carth to all men, it is surely out of place for one man or one or nore groups of men, to assume full authority for themselves to the exclusion of all others.

All social legislation should be based on this ground mups. The great labor encyclicals can be reduced to his. No tyrany of workers or employers should ever be asrand and to destroy it. America has known manys years at anightened social legislation, based ultimately on the mewindge and appreciation of the dignity of all men. That transmiss in dire danger just now, when men who are shally to arase from our law books even the memory of

the mood things we have enjoyed. God's children, all God has been good to us, lat us be wood to one another. God has blowed man with dignity. at us respect that dignity in the worker as in the employer. the man of riches as in the man who is poor. The begin-ag and end of all just labor legislation must rest on our ownedge of the truth: "God's children, all!"

tek in My Name

It was no limited promise that Christ made to His bles. He did not say that the Father would liear some at their prevers and not near others: He did not say the the would grant them some of the favors they asked. and would refuse to grant others. He did not limit the

The provider refuses to grain others. He did, not limit the mannes to any time or any place. He merely specified that the import should be made "in My name." "Amon, aman, I say to you, if you ask the Father any-time in any some of the will give it to room." So dear to the wine may some Christ; so dear to Him were all that in the may some Christ; so dear to Him were all that in the may some Christ; so dear to Him were all that in the may some Christ; so dear to Him were all that is need and, taken of the Christ, that He would be prepared of the fact that the sould be prepared of the fact the fact of the Some for Christ be granting the fact of the Some for the Father for men-tice the fact of the Some for the Father for inerthe bean away from parables and was spont-beat, is was atinging them closer to the backing them to make all their petitions

The My name the for the conting Freest of the Ascension, back Conta-there said to have a batter the Jadhes. Christ as saving the synth Lingson the fulness of His revel/tion ar, and the Son, and the Holy Chost whe confidence that were bray in we are of Christ, will surely be answered. that your jey may be full."

- Andrews

comes this rather pertinent charge when all the ovidence is question posed by Father Mapney, diocesan superintendent of schools:

ictment of a state law to cover

Out of the welter of debate

the maiter.

That some special treatment is needed for these men is obvious. But, while we await the construction of institutions for such treatment, are we going to allow these men to stalk our streats and terrorize children and parents allke? Which should come first-the moral and physical integrity of our children-and even their lives -or the rehabilitation of these atx perveria

In other words the absence legislation or institutions which such legislation would bring into being certainly does not validate the suspended and light montences which judges in selieral have been showering upon men charged with sex erimes.

It is conceded by every student of this problem that the villmate solution lies in proper psychizirio treatment. But. In u of that, we are going to lot these criminals roam at random rather than put them anay?

It behaves every community to see that these nien are taken off the streets. A prison may not be the psychologically correct place of detention but it certainly is preferable to the public streets where such mon have every opportunity of giving vent to their twisted moral appetites.

No, we can't for the life of us, see where there is any answer to Father Hahoney's question than the imposition of maximum sentences in prison or penitontiary until such time #9 these men can be given the distinctional treatment which psychologists say is necessary to effect a permanent cure.

To render sentences which fall short of maximum is to Ramble with the safety of the children of the community. We hope that the judges, who, in the final analysis are the only saleguards between these crim-Inals and the community appreclate the situation and act accordingly.

Newspapers have cited cases where a man released after a light of suspanded sentence goes right out and commits the Very same crune or one in a like category. Do the judges or the psychiatrists think for one moment that the crime would have been committed hadthe man been kept behind bars for the duration of his sent-The answer might come back a few drops of rain?"

in and a conviction seems probabte There is too much pressure brought by triends and rela tives of the man under arrest to induce the complainant to drop such charges. Police records are cluttered with instances of such pressure, A recent case is to the point.

man was arrested on a charge of endangering the morals of a youngster. The man went to a friend and this friend went to a friend of his who happened to be a friend of the voungster's parents. After some talk, a mutual

agreement was reached between the friend of the man and the friend of the youngster's parents. As a result the parents refused to prosecute and the man went free. Do you think the individual who interceded for that man

really acted as a friend? Do you think the individual who persuaded the parents to drop the charge ac'ed as their triend-not to mention a friend of their child? We doubt it.

Great Thoughts From Psalms

Men are sated with the delight of Thy houses Then dust give them, O God, to drink of the torrent of bliss.

For with Thee is the font of life, And in Thy light, we shall see

light. I, if I am innocent, shall see Thy face: Awakening, I shall be filled with joy at the vision of Thee

Thou wilt show me the path to life, The wealth of joy in Thy pres-

ence. The sternally enduring delights which come from being near Thee.

(Passages taken from the Paalms of David: 35, 16, 15, Propared by the Cathelic Biblical Association of America.)

Little Stories One rainy Sunday when Pope Plus V (1506-73) was a boy, he asked whicher he should stay home from Mass. His father replied: "When God is calling, you have to go, or else He will not call you when the doors of Heaven are opened. Will you neglect the call of the Heartenly Father on account of

By Father Ginder to go leach all nations . . . to We're proud of the name, because it mean "universal" and observe 'all things that I have because people have never commanded you; and behold." hesit ated in describing our

Greek word

Fr. Ginder

came to use the 'eim, Ant m

had developed a sort of touch-

"Here is a church that

teaches anti-Semitism. Here is

one that forbids marriage.

How from this host of sects.

can I tell which is really

from Christian thinkers.

"It's simple," came the reply

church and church,

Christ's Church?"

T

Why 'Catholic' Church?

He had said. I am with you all days, even unto the consumchurch by that mation of the world" "Matt. name its basically a 28, 20)

"Christ's Church then must not especially be the one that teaches all na religious in its tions all things all days. That sense until is, it must be spread geogra-Bishop Ignaphically all over the world and tlus of Antioch, writing must take in all people rich in the year and poor, smart and stupid, 110, used it in bad even, and good. It must connection with our church teach the full Gospel of Christ. After a hundred years or so, (It follows then that there the word was in such general use that when anyone spoke must be pupils as well as of "the Catholic Church," teachers; where all are teachoveryone knew exactly what ers, there is no one to be was meant: the Church govtaught.) And it must go back erned by the Bishop of Rome. historically to the time of That the Church of Christ Christ. When you have found should be universal (catholic) no one doubled for an instant that Church you have found That's how Bishop Ignatius Christ."

their long struggle to preserve There are the celebrated Christianity from corruption "four marks" of the Church. by anti-Semilic, purlianical and other ianatic elements, hurch written into the Nicone Creed writers, by the fourth century. over 16 centuries ago and recited every Sunday since then stone by which the inquirer in Catholic churches: "I believe could distinguish between in one holy, catholic and Apostolic Church."

In sup or words it comes to this: To believe what all have always and everywhere believed about Christ and His teactiing is to belong to that Church which first received the commission to teach the whole Christian teaching to everyone everywhere. That is true uni-"ars "Christ told His Aposites versality -- or Catholicism.

Nero while Rome burned, the Christian Church does not remain detached from the suffering and want in this modern, worldwide conflagra tion This is brought into focus by

quarters is carrying on a pro-

is of incalculable value to the

The Church lowers wreney

Washington

world at large

the announced anticipation that the goal of \$5,000,000 sought in the 1947 Bishops' Relief Cam palgn for the Victims of War will be exceeded. This is not a large sum judged by the moneys which a government may make available for relief It is munificient, however, when contributed by people who all ready have helped to make available the money which this Government is dishursing

What is of perticular signifi cance is that these gifts to the relief funds of the American Bishops will find their way into almost all parts of the world, where they will be dispensed directly to needy individuals and families by thousands of salaryless Catholic missionaries and religious whose self-denial and devotion to their charges will stretch this money beyond any limit that we can imagine in this time of rising prices.

It seems safe to say, that these sacrifices of money and of labors have done much, not only to save the suffering individual but also to keen the condition of our sick world from being much worse than it is some statesmen have had time to bicker and obstruct -to fiddle, in other words - it may well be that they are playing on time that was available to them because hundreds and thousands of self-effacing men and women have helped to hold the world together Perhaps some day those who have killed and imprisoned bishops, priests and nuns will learn that they cwe them a debt they can never

For some five years now War Rellef Services -- National Cath Borromeo Parochial School. olic Welfare Conference has ranged Europe. Asia and Africa epresentatives were in Africa hard on the heels of the Allied and White Sisters, who work ward a paper to the mission. and live among the people of that Continent. There was no sending the paper regularly since

The first American welfare office. worker to reach Paris after the liberation of that Capital was saw "by chance an odd number of a representative of War Relief your so interesting Catholic Cou-Services. He at once contacted rier-Journal," will see a Courier the motherhouse of the Daugh- every time the mail arrives dow a ters of Charity of St. Vincent de Paul, and those 8,000 religious Africa.

That's where your money goes-to make a real contribution towards a better world



Father Jean Delmare, W.F., a French missionary in East Africa, will be reading the Rochester Courier Journal for a year thanks to the sixth graders at St. Charles

The youngsters made Father Delmare a present of a year's giving aid to the needy. Its subscription to the diocesan week ly after reading his letter to the editor some months ago in which soldiers. There they enlisted the priest, a White Father, rethe aid of the White Fathers quested that some subscriber for-The St. Charles pupils had been

question that the aid given by then, according to Sister M. Clem-American Catholics would ent, the teacher, but now they've reach those who needed it most. decided to have it sent from the

Now the foreign missioner who in Myaruonga, Tanganyika, East