

# Journal

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## Father Gillis Says:



Every day you may read in the papers that some organization or other, a federal by-law, a city or a state government, a board of directors, a labor union, or a group of labor unions, a newspaper publisher, a firm of movie producers, you may read, I say, that they are starting to clean house of Communists, fellow travelers and leftists in general. What is the purpose of this? In his usual picturesque way, the Most Reverend Father Gillis, who has just been elected Archbishop of New York, has publicly announced that they have been spraying the woodwork.

I don't seem to remember that the President and the Secretary of State put it in those exact words, but Mr. Fugler wants to make sure that none of his readers misses the point. At that I wouldn't say that the Fuglerian philosophy is incorrect. Turnouts are as destructive as lice, if not as offensive to the eye and the nose.

However, I am not now concerned with the purely academic problem as to whether persons who are themselves not lice should be dealt with lice. Nor would I merely draw attention to the fact that at long last the public seems to be awake to the folly of tolerating persons within. What I have in mind at the moment is the question, how did they get in? If they didn't worm themselves in like termites through the woodwork, but came in like invited guests through the open door, who was it that opened the door? If the doorman was acting under orders from above, who gave the orders?

In a word, what interests me is what the newspapers never seem to mention. Who was it that filled up the State Department with persons now recognized as undesirable? Also, the Treasury Department and any other department where the leftists have found refuge and a strategic position? If General Marshall doesn't want them, who did want them? Mr. Byrnes? Mr. Hull? I can hardly believe it of either one of those gentlemen. If it was an undersecretary or an under-secretary to an under-secretary, could we have the fellow's name? If the name of the gully was legion, who were in that legion?

When an alien, especially an alien afterwards found to be undesirable, enters the country through the port of New York or San Francisco, and is later discovered and deported, what happens to the official (at the top or at the bottom) guilty of letting him in? If somebody in New York or San Francisco loses his job and his reputation because of carelessness, or worse, because of malice, why shouldn't someone in Washington lose his job and his reputation for the same reason?

## AS WE SEE IT What Now, Children? By DAN PATRICK

There is a dangerous undertone in the controversy now raging over the withdrawal of public funds for the continued operation of day nurseries or so-called child care centers.

These centers were opened during the war largely to allow the wives of servicemen to work and earn money to close the always-existing gap between allotments and living expenses. The program worked out admirably during the war—so well, in fact, that working mothers and other mothers whom we still discuss later—insisted that it be continued. And so it was.

Now, nearly two years after the end of hostilities—New York State has served notice that effective October 1, state funds for the project will be withdrawn. Pressure is now being brought on municipalities to finance these centers entirely.

A few municipalities have decided to carry them along for a while. Others have followed the state's lead and withdrawn further financial support. And therein centers the debate. At the outset it must be conceded that in every group such as this there are certain hard-ships where a mother must work and have a proper place for her child to stay. But honest-to-goodness cases of this kind are the exception and, as we understand it, the municipalities have promised to provide sufficient funds through social welfare channels to handle them.

Certainly the great majority of mothers who insist on putting their children in these centers are motivated by reasons other than lack of funds to properly support them. In Rochester, for instance, these child care centers handled about 300 odd children and had a waiting list of some 700 additional.

We know of several cases where the mothers simply wanted to get their children out of their homes to get out of them during the day. Another mother remarked that, she could hardly wait until her youngest was two years old so she could pack him off to a nursery school. Then there is another young mother with two children. She simply must send one of them to nursery school. She simply can't do it herself. She has so many children at one time. A pediatrician attended a protest meeting the other night and sort of let the cat out of the bag when he announced that nursery schools were just the thing for the youngsters of today because the average family is so small. Numerically, the children don't have the opportunity for companionship with brothers and sisters. That

## Let Us Know Names Please!

As in the case of the Federal Government, so of boards of education. And boards of directors. And movie magnates. And all the rest of them. Now that they are cleaning houses, would they mind letting us know who it was that tracked in all the filth?

Of course I have my own ideas in this matter. I don't publish the idea because it would be a guess. But it would be fine if the authorities who have the exact information would put an end to our guessing game by releasing the names of the individuals who were stupid enough or treacherous enough to take in the Communists who are now (so we are told) being thrown out.

One more question: Just when what is discovered that a Communist or a fellow-traveler of Communism was a menace? Are boards of directors and all the others we have mentioned just "tumbling to" that fact now? Pretty late, isn't it? Too bad those people don't read the Catholic papers. We have been telling them for years what they seem only now to realize. Haven't they been rather slow on the pick-up? Too slow to be public servants? Why not put them out along with the subversives? But first, let's know who they are. Names, please!

## Worth Quoting

The only time some people get to church is when they are hatched, matched and dispatched, two-thirds of the time they are carried.—Our Lady's Missionary.

"In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."—George Washington.

I do not believe in a fate that falls on men however they act; but I do believe in a fate that falls on them unless they act.—G. K. Chesterton.

I have always envied the Catholics that sweet, sacred Virgin Mother, who stands between them and the Devil; intercepting something of His awful splendor, but permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of a woman's tenderness.—Nathaniel Hawthorne.

When the people of the world shall accept the principle that it is the will of God that there be peace—there will be peace.—President Truman.

Whether it be in questions of school buses or emergency school subsidies or any other democratic aids to education, no phony plea of conflict between church and state, or like smoke screen for secularism or bigotry, must be permitted to obscure the sovereign right of the parent to choose the teachers of his children.—Archbishop Cushing.

## STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

**SYSTEM OF LENSES USED IN LIGHTHOUSES ORIGINATED WITH A PRINCE**

**Augustine Fresnel (1788-1827)**

**Francis Schubert**  
lifes 1000  
COMPOSITIONS  
but only \$10  
in cash when  
he died in 1828

**TO KICK THE BUCKET**

**GOING**

AS A DESCRIPTION OF ARCHITECTURE WAS FIRST USED AS A TERM OF DERISION TO GOINS AND GOALS WHO INTRODUCED THIS LITIGIOUS MANNER OF BUILDING.

sharp description of death, has a perfectly legitimate Catholic origin. DERIVED FROM THE ACCENTUATION OF THE FIRST OF THE TEN COMMANDMENTS, WHICH MANDATES THAT THE BODY

## The American Husband

The average American husband will be interested in knowing that the Russian people are getting an unflattering picture of him. They have just been told by Komsovol Pravda, an organ published by the Young Communists' League, that he is nothing but another Comrade Mukovov of Rostov. Mr. Mukovov, it seems, is a mean and domineering character who flies into a rage and smashes household china whenever his good wife goes to political meetings. Of course, he is a rare bird in the Soviet Union, where the family is built on love and mutual respect, but his type is the rule, not the exception, in our western world.

Komsovol Pravda does not mention us Americans by name, but it leaves little room for doubt that we are the ones it has in mind. "In a bourgeois state," it says, "where the wife and mother have scarcely any rights at all, the husband is permitted to be a despot in his own family circle and also free to lead a dissolute life." In other words, the United States is full of terrible-tempered men like Mr. Mukovov, but they are even worse because they are not satisfied simply with smothering their wives against the walls. In addition, to top everything off they must go out and paint the town red.

## The Yardstick



When the Harvard School of Business Administration sponsors a book which says that "the most pressing need (if we want to bring about business security) is for a strengthening of certain moral qualities rather than greater economic and political insight," it's time to strike up the band.

The book in question is "The Guarantee of Work and Wages." Its author, Joseph L. Snider, is professor of business economics at Harvard's graduate school of business administration.

Dr. Snider's compact little treatise on the so-called guaranteed annual wage and variations thereof is one of the most encouraging books on economics which the present writer has had the pleasure to read in recent months. It's encouraging not so much because it argues that the guarantee of work and wages is somewhat more feasible than we had been led to believe, but rather because it takes its stand squarely and unashamedly on ethical principles.

As far as that goes, the author's economics analysis as such has already been improved upon in a monumental research study, issued within the past two or three weeks by the Advisory Board of the Office of War Mobilization and Reconstruction. The latter volume, "Guaranteed Wages," published by the United States Government Printing Office, is the last word on the subject and will probably be the standard reference work for years to come.

But the beauty of Snider's much less pretentious study is that it openly breaks with the common tradition of the economics profession and conscientiously attempts to combine economic analysis with ethical principles. This somewhat unexpected departure from tradition is all the more gratifying in that it comes from the leading American training school for business executives.

Dr. Snider starts from the fundamental ethical principle that "a business should be regarded as an economic and social institution consisting of several principal parts or interests, rather than the exclusive property of the suppliers of capital." Applying this principle to American economic life, he comes to the central conclusion of his treatise, namely, that "wage earners should have at least as much security of income as the suppliers of capital and credit"—at least as much, if not more, because of their almost complete dependence on wages for even the bare necessities of life.

The author is under no illusions. He refuses to believe that the principal obstacles to our effecting this equality of status as between workers and bond holders are economic and political. On the contrary, he says, the principal

## Scholarly Restatement

obstacle is a moral or ethical one. "Under this new concept of a business organization," he says, "the managers of business should take a different role from the one they have traditionally played. Instead of representing primarily the interests of the stockholder-owners, they should represent impartially the interests of all groups making up the business." He calls for a more widespread capacity to act for one's own long-range good rather than for immediate advantage, and especially a more widespread capacity to act for the general good rather than for the individual good, in short, a reduction of greed.

Other examples of Dr. Snider's ethical approach to the problem of guaranteed wages are found in his insistence on the necessity of governmental action and his further insistence on the responsibility of consumers. Openly breaking again with the classical tradition (and with the current thinking of the N.A.A.A. for example), he flatly asserts that to the extent that individual employers are unable to provide an adequate guarantee of work and wages, the government must step in to assist them and, if necessary, to compel them to carry out the demands of justice.

"Honest businessmen would be opposed to wage reserves; others would be apathetic toward such a system; and still others would believe that individual businesses which undertook to set up such reserves would be at a serious competitive disadvantage unless all competitors acted alike. Therefore, it would be necessary to compel by law the setting up of the desired reserves."

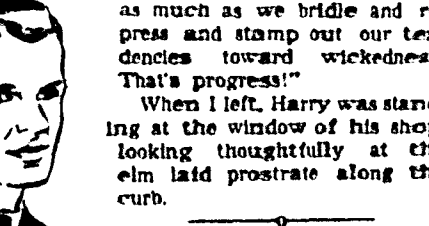
Turning next to the responsibility of consumers, he throws his popularity to the winds by setting down the "general rule that unless the buyers of a product want it badly enough to pay its total cost, including the cost of the continuous support of the normal workforce, the product should not be made."

As a matter of fact, he even goes so far as to suggest that "there are probably a small number of concerns which ultimately should disappear because they offer rates of pay, conditions of work, and a degree of irregularity of employment which taken together provide work opportunities below a satisfactory minimum standard." All of which reads encouragingly enough, like a paraphrase of Quadragesimo Anno, which states in Paragraph 73 that, after every reasonable effort has been made to enable a business concern to carry out its social obligations, "if . . . matters come to an extreme crisis, it must finally be considered whether the business can continue or the workers are to be cared for in some other way."

"A paraphrase of Quadragesimo Anno . . . Perhaps that's a good description of the entire book: a restatement of some of the essential principles of the encyclical, combined with a scholarly analysis of the economics of the guaranteed wage. The book is highly recommended."

## Just Between Us "What Is Progress, Harry?" By Father Ginder

They cut down the last of the trees on Main Street yesterday. It was a grand old elm that must have been standing there 50 years or so, cooling the sidewalk and arching its shade well past the center of the street.



I had a grandstand seat—in the front chair at her shop.

"Well, Harry said, as he fluttered his scissors some where above my ears, "that's the last of 'em. Certainly will improve things in town here." "How do you mean?" "Oh, trees are a nuisance. They're in the way. You don't see 'em on Times Square in New York, do you? Or in downtown Philly? This town's really getting up-to-date. We've got neon signs, enameled store fronts, and now we're going to get asphalt pavements running from one end of Main Street to the other. Yes, sir," he said, pleased with himself "we're progressive in this town."

"What is progress, Harry?" I asked, venturing to cross my knees under the long calico apron.

"Why it's keeping up-to-date. That's what it is!" "Aren't you kind of getting it mixed up with technical advancement?" I think you have the idea that things progress sort of automatically. That 1940 was bound to be better than 1930 just because it came ten years later, and 1930 better than 1920, and so on. I'll bet you think that with the mere passage of time, things are bound to improve."

"Well, aren't they?" "I don't know. Time hurts some things—like a man with cancer. Just let enough time go by and he's going to die—at most automatically."

"And then there are things that aren't at all affected by time. Good music for instance, lasts forever."

"Like that tree there? That's beautiful and they should have let it stand."

Harry was shaving his neck in silence. He was thinking. "And human nature," I went on, "it used to lie on straw mattresses under patchwork quilts; now it lies on spring-mattresses under electric blankets. But it's the same old human nature. Harry, good mixed with bad—with maybe more bad than good."

"To my mind, neon signs and asphalt sidewalks have

## Calendar of Feast Days

- Sunday, June 15 SS. Vitus, Crescentia and Modestus, martyrs. St. Vitus was a child of noble parents who was instructed in the faith by his Christian nurse, Crescentia, and her husband, Modestus. To escape the persecution, Vitus and his companions fled into Italy, where they received the crown of martyrdom under Diocletian.
- Monday, June 16—St. John Francis Regis was a member of the Society of Jesus. During the twelve years in which he preached the gospel, he brought many thousands to the faith.
- Tuesday, June 17—St. Avitus, a native of Orleans, retired into Auvergne and took the monastic habit in the Abbey of Menat. Later he became Abbot of Micy.
- Wednesday, June 18—St. Ephrem, Doctor of the Church, was known as the light and glory of the Syrian Church. He entered the religious life but his humility led him to refuse the dignity of priesthood.
- Thursday, June 19—St. Juliana Falconieri received the habit of the Servants of Mary from the hands of St. Philip Benizi. Her sanctity attracted many novices.
- Friday, June 20—St. Silverius, Pope and martyr, was chosen Pope on the death of St. Agapetus. Silverius was driven from Rome through the enmity of the Empress Theodora.
- Saturday, June 21—St. Aloysius Gonzaga, son of Ferdinand Gonzaga, Marquis of Castiglione, at the age of nine made a vow of perpetual virginity. He entered the Society of Jesus and during his last year of theology, when a fever broke out in Rome, offered himself for service to the sick. He contracted the disease and died after an illness of three months.

## COMPLAINTS When people complain of life, it is almost always because they have asked impossible things from it.