

A Williams

The Light That Failed

DISPLACED

Rachester, N. Y.

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MATERIN

The Courier-Journal thanks its host of friends who in all he parishes of the dioxess made their offering last Sunday ward the fund to pay for the press and building that now ne permanent equipment for the paper.

Contactul to Bishop Keerney for the message that promptall these offerings, the Courier-Journal and its staff will fool an added urge to do averything possible to make the or worthy of the splendid corres of friends who have the it this signal support. Thank you!

Congroom Allourne

Broughing must have an and and the eightisth Congress name to as and this week. Weavy Senators and tired Repre-contations giadly and sleepily rang down the curtain on the foot Congress in many years to be under Republican

Addression may well take pride in their representative eventsent as assemplified in Congress. There may be bit-in differences of opinion on proposed bills, there may be they varied views on the wisdom or unwisdom of suggest-differences, but representative men from every state the interiment of the matter in handl that should enable all to the intelligentity. There are some defects, some imperfect in the operation of the two houses, some things that and for correction: but the general work of the Congress is a rul tribute to the fast that the United States is a country where the will of the people is put into law.

the President's Mother

All hearts are with our President as he mourns the loss this betwee mother. A long life and a useful one were transed up in her long career on earth. The President's proton to her, his love for her, have been an edification to mere American. Monday she was laid to rest with only her mediate family mitending the service. But the people of the United States were present in spirit to honor the ment-err of one who gave her son a be the great leader of a great

our program and our sympathy be with President in the loss of a revered

- Marriage Problems

-In coder when respect for matriage has fallen to so low an the dis well that Onthelies review the teachings of Christ in the addite that they may not be contaminated by the the view of these who have your away from the Christ-in compart of Discover Divorce accurs is one out of three the compart of Discover Divorce accurs is one out of three the addition in America. Marriage polices often list the num-are of passe the wife has been divorced, and the number of the number of the husband. for the hus MANA.

The Yordstick By Row. Que. Higgens

The Law of the Land The Lordon Talest is conservative as Cathalle publications go-much more conservative, for manple, than the Jeruis weekly. America, or its lay contemporary. The

Commonwell The Tehlat is acutely con-science of the cangers of colsectivism and is frequently at pelce to underline the disad-vantages of the so-called "social weitane" state. One has the impression that it isn't by any means the favorite weekly of

All the more reason, then, to sit up and take notice when Biggins the Tablet says in its June 21 the that "the Hartley Talt Labour Bill In the much colour to Communist arguments about the oppression of the workers in capitalist countries, which are listened to much more readily than accounts of what happens to work. ers who decide to strike in the Soviet Union,"

There is samething to what the 'Tablet says. Not that the Tait Hartley Act is a "slave labor" act, as some of the more emotional releases of the unions have made it out to be. It isn't as the unions have made it out to be, at the same token it isn't bad as all that. But by the same token it isn't the sort of legislation needed at the present time to sountenet effectively the successful prepagands of the Communists.

Incidentally, the Tablet's somewhat unexpected warning was echoed repeatedly by European delegates to the recent international J.O.C. LYoung Catholic Worker) conference in Mont-real. The writer was told by several European delegates all of them thoroughly Catholic, of course, and as thoroughly anil Communist-that the sadment of the Taft-Hariley Bill wouldalmost certainly prove to be a boon to Communiata in Larope.

A ft would be slip, of course, to exagerate this point of view or to give it too much weight in appraising the merits of the act. In the Anal analysis the only important issue is whether or not the act is good legislation-regardless of what Communists may think about it, and regardless of the use which they may see fit to make of it in their European propaganda. Nevertheless the Tablet's editorial comment cought to give pause to those Americans who have been arguing tee this column of two weeks ago) that the Tait-Hartley Act is a timely check on the growth of collectivism. As the Tablet points out, there is reason to fear that, in Europe at least, it may have precisely the opposite effect.

Turning our attention for the moment from Europe to the United States, we may be gratefull for the fact that some American employers are ready to admit that all that giltzers in the

Tant Hartley Act lin't necessarily gold. * A recent issue of an influential "dope sheet." specializing in advising employers on problems of industrial relations, warns its subscribers. to "werk out a pregram based on an affirmative personnel relations pollor, aimed at winning imployee understanding of company problems and loyally to company goals. In the confuaton that has followed on the heels of new legis-lation, particularly as intricate as the Taff-Hariley Law, it will be hard to stabilize your abor relations. But you have to make a choice now between the law court and the bargaining table as the site of your labor relations. You are belier off if you can slay at the bargaining

The history of the legislative course of the Stratton Bill is such as to shake our faith in

Failure of the Eightieth Congress to take long since have been forgotten and today action on an emergency measure to permit the await anxiously in the caged confines of their admission of 400,000 displaced persons to the camps for America to throw open its doors of United States over the next four years has left freedom. a serious chink in the armor of moral leader-

They come from the same stock which has made America a great country and they give The measure-known as the Stratton Bill every promise of becoming real, substantial for DPs-had the overwhelming support of the citizens who have much to offer to the future great majority of citizens and organizations of this land of ours. who volced an opinion on the matter. Yet, by dilatory tactics somewhat foreign to our

We certainly hope that they don't judge the forces of democracy by congressional inaction. Would that we could tell cach and every one of thom that we want them over here and are confident that some day, present congressional attitude to the contrary, they will be able to gaze at the Statue of Liberty through eyes misted with tears of happiness.

Discarding, for a moment, the emotional side of the argument, it is to our advantage to release these people from their bondage and transform them into active, productive citizens who can support themselves. As long as they remain in the DP camps of Europe, Uncle Sar is footing their bills.

Catholics should feel especially keen about

These Displaced Persons are among many

this matter inasmuch as from 70 to 80 per

cent of the 400,000 involved are of our faith.

pawns in the ideological struggle between Cam

munism and Democracy. The very fact that

they are in their present predicament indicates

the same lik who preach crop reduction, popu-

lation reduction and so on- in short, our proph

ets of searcity. Let us hope that there is

enough common sense left in Congress to make

their temporary victory over this humanitarian

Greater Love Hath No Man . . .

In an address on the Hour of Faith radio pro-

gram this week the Bev. Francis L. Sampson

recalled that in a house in Normandy used

as a hospital early in the invasion, he anointed

a German soldier whose stomach had been

ripped open by a shell. When he returned to

the room a little later, the German was dead.

dier who had a serious wound." he continued.

"He kept praving over and over again as he

stared into space, 'Oh God, be good to him.

Then he told me how the folded blanket under

his head had slipped off the litter, and because

of the painful position of his head he lay there

groaning. The medics were so busy caring

for other emergency cases that they didn't

hear him. The German soldier about twelve

feet away had crawled off his litter and along

the floor on his back to the side of the Amer

ican fixed the folded blanket under his head

arain, erawled back to his own litter and died.

Greater love hath no man than this' . . ."

"Be good to whom, son?" I asked.

"I knelt beside the litter of an American sol-

Those who oppose entry of these DPs are of

where their alleglance lies.

move of very short duration

Oh God, be good to him."

Ar. Gillis Says: Church and State: Again would probably to too optimizate to hope that the sectarians who are new alleging the

177 July 19 19

danger of a too of se con cetton between the Catholic church and the Amerlean Government should consufer certain fasts presented by Arnold Toyabee in his monua central work "A Study of His-



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Such people do not care to dig into the six massive volunces of an closely reasoned and richly documented a philosophy of history. But they might at least pick up the recently published one volume

ton y.'

Fr. Gillie abridgment of Toynbee by D. C. Somerwell. And may I suggest-to make their task easter-that they turn to page 437 and read this passage:

"If we take a synoptic view of the several surviving forms of Western Christianity in their present state, and compare them in respect of their relative vitality, we shall find that this varies inversely with the degree to which each of these sects has succumbed to accular control."

Interrupting the quotation for a moment. I suppose our separated brethren in America would guess that Toynbee is about to say that the Catholic church has always so closely allied herself with the state, wherever she could do so, that she has suffered in consequence; and that applying Toynbec's criterion, they might expect that the Catholic Church would bo the least vital of all the "surviving forms of Western Christianity"

But quite to the contrary Toynbee says. "up-questionably Catholicism is the form of Western Christianity that is showing the most vigorous signs of life today; and the Catholic church-in spite of the lengths to which modern Catholic princes have gone, in certain countries and at certain times, towards asserting their own secular control over the life of the church within their frontiers has never lost the inestimable advantage of being united in a single communion under the presidency of a single supreme ecclesiastical authority

"Next to the Catholic church we shall place those 'free churches' of the Protestant persuasion which have extricated themselves from the control of secular governments. And we shall certainly place at the bottom of the list the Protestant 'established' churches which still remain tled to the body politic of this or that narochial state."

That passage is richly suggestive. Out of it could be developed a dozen themes in regard to the advantages and disadvantages, the beneffits and the drawbacks of a union of church and state. Here and now it must suffice to comment very briefly upon Professor Toynbee's parenthetical remark about the secular princes who tried to control the Catholic church for their own purposes.

The historical fact is that kings and other heads of states were more anxious to be united with the church than the church was to be united with them They asked the help of the church because they needed it. Their argu ment was that the church must lend her aid toward making the state an instrument of civilization. Naturally the church did so. In fact churchmen developed the theory that the ideal condition is one in which church and state work in harmony to make civilization Christian. But be it noted that, as Toynbee indicates, it

was not the church which did harm to the state, but the state which tried to use the church for purposes other than religious. I must be confessed that prelates were sometimes tricked by princes into doing things that did not prosper religion. But the church, as such, presently detected the sisinter purposes of those princes, and reasserted her God given independence of all political forms and systems. She learned, sometimes by sad experience, that, as Father Faber puts it, "the church is more at home in the catacombs than in the concor dats. So well did she keep her autonomy that his torians of the competence of Toynbee assort truly that of all the forms of Western Chrisflanity, the Catholic church has been the least subservient to the state and that for that rea son (may we add among other reasons) the Cathrolic church is today the most vital of all.



GIVE MEYOUR TIRED.

YOUR WOOLED MASSES

YEADING TO BEAME FREE.

THE WALKHED REFUSE OF

YOUR TEEMING SHORE,

SENO THESE THE MONE

LESS TEMPEST-TOST

LIFT HY LAMP SE-

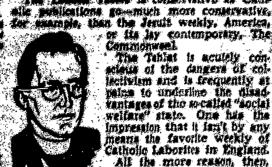
SIDE THE GOLDEN DOOR"

(mones on Stand of LIB(ATY)

TO ME.

VACATION

YOUR POOR.



Christ has spoken. Christ's Church has stood by His wedner. What God has joined together, let no man put under!" The Church has never deviated from Christ's shing that Christian marriage is indissoluble except by whith Outholics enter into marriage with this fact in view: non-Casholics who marry Catholics likewise indicate that

The second second property Catholics likely is indicate that the second property for marriage in a serious way. Sindict of the second character of the contract they make. I the graviness of the Secrement they receive, of the obli-fations and duties they assume along with the graces they indice to help them meet those oblightions in an honest

The Church forbide mixed marriages. Thoughtful Cath-elles will shide by the law. Rejuctantly the Church does granten-dimension from the law on mixed marriage in the stars a sufficient reasons is given for it, and 1. 20 the best profer to have ber children marry one of their the second and

The new is provide for marriage to a Catholic is in the marries of the most stri will make it has purpose not to the marries begins with one not of her faith. The smart is the serve a like purpose is guide him. A service will be here, see he present the application marked marries will be here, see he present the application marked marries will be here, see he present the application marked marries to his Blahop. The Catholic who would mark the presence of the marriage here will be have all the children of the marriage her-ter and the set of the children of the marriage her-ter and the set be here the components here the fourth the set of the farme on here the promises means great and the set of all concerned that mixed mar-ter and the set of all concerned that mixed mar-

on purpose led the two men of today's Gospe the life frames a common understanding of the need and sectors being the mind and will of each of them. Both men God, both and faith in Him, Both men knew imple as the boths of God, and silered reversitly which same with the desire to obtain grace from 1.34

and only one obtained that grade, only one went back A second second

the set for the publican. He placed his magnet God to have merey on his in the Phartees. He placed his including the poor publican He not like other man. If the Toundation of all true to the cost that by His mercy set and

The bulletin continues: "Apart from the dimcultics of legal procedure, many employers will want to heep their labor relations free from government interference as a matter of prinuple. Some have come to the conclusion that. wherever workers are organized, the only practical program new is direct collective bargaining in a framework of good personnel policy."

This is good news-very good nows indeed. If sufficient number of employers adopt this attilude, the Tait-Hariley Act will not result too much permanent harm to industrial relations.

And if the unions, for their part, while work-ing to have the act amended, discipline themserves and avoid strikes of protest and politically-inspired slow-downs, the future of indus-trial relations in the United States may be reasonably bright in split of the clumsiness of the punibue fill which, for west or wee, is now the law of the land.

Calendar of Saints

BUNDAY, AUG. I-Finding of St. Stephen's Relies. This feast commemorates the finding of the body of the first Christian martyr under the runs of an old tomb near Jerusalem.

MONDAY, AUG. 1-St. Dominic, founder of the Dominican Order, at the age of 23 was Superior of the Canons Regular of Osma. He Went to France with his bishop and there was much distressed by the Albigensian heresy. To delend the faith he founded his three-fold order.

TUESDAY, AUG. 5-The Dedication of St. Mary of the Snows. This is one of three natclarchial churches in Rome. It received is name from the tradition that the site was selected by the Blened Virgin, who manifested of summer.

WEDNERDAY, AUG. . - Transfiguration of Our Lord. This teast commemorates the oc-casion when Jesus took St. Peter and the two sons of Zebcdes, SS. Vames and John, and led them to blount Thabor.

THURBDAY, AUG. 1-Ms. Caleban was born at Civenze in 1980 of pictus and noble parents, who dedicated him to Our Lady. He was the first to introduce the Forty Hours' Adorption of the Blessed Sacrament.

TRIDAY, AUG. 2-54. Cyriseus and his companions martyr. Cyriacus was a deacon at Rome. In the persecution under Diocletian, he received the crown of martyrdom."

KATURDAT, AUG, B-GL solan Marie Baselies Venuery, contention, was partially priest at Ars. a remote French namlet, where his exercise of the sacres ministry mode him known through-out the Christian world. He led a life of extreme mortification and performed numerous miracles. He is the patron of all parish pricats.

In't it sad for a wife to have thne saving decices in the kitchen and a time wasting husband in the living com? The second s

Dectors say people sum over three times before they fall into a deep sleep. Sounds like an auto wirch.

all a series of the series of

duced into the House on April 1 with the solid support of the Citizens Committee for Displaced Persons.

As We See It By Dan Patrick

thin which this nation has assumed.

that Congress adjourned.

only knows.

system of government, the Stratton Bill re-

mained bottled up in a subcommittee of the

House Judiciary Committee to the very hour

cabinet officers, high-ranking military men and

the President himself apparently fell on deaf

cars: A'small group of congressmen simply

would not be moved for what reason the Lord

The pleas of leaders of all religious faiths,

Earl G. Harrison, Dean of the University of Pennsylvania's Law School and chairman of the committee, told House leaders that he had witnesses ready to testify immediately at day and night sessions.

What actually happened? Start of the hearings was delayed nearly two months to June 4 and then hearings were scheduled on a basis of only three two-hour sessions each week Despite the time curbs, witnesses in overwhelming force told the subcommittee members of the necessity of such legislation now.

Yet the committee failed to act and the whole measure goes over to the next session of Congress in January.

While the opposition to the Stratton Bill was not strong numerically, it certainly whipped up an undercurrent sufficient to thwart the will of the majority on this important measure. The bill itself is not revolutionary as some of its opponents would have us believe. It would not have opened the flood-gates of unrestricted immigration. On the contrary, it would have limited such immigration to not more than 100,000 displaced persons a year for the next' four, years. When one realizes that immigration was stopped completely during the war years, the totals provided for in the Stratton Bill are comparatively small.

And who are these displaced persons? They are not beggars in rags, asking for aims and a perpetual place on America's relief rolls. They are proud men of every vocation who with their families have the moral courage to renounce all their worldly possessions rather than return to their homes and live under the lash of Red dictatorship. They, too, love the Four Freedoms which

Just Between Us

Necessity Spurred Brother Guy + + By Father + Ginder

Brother Guy had a problem on his hands. In charge of music, he wanted desperately

> cut for teaching chanttunes to the Ŷ 1.5

Er. Glader

derness.

tine community. But for all their good intentions, their voices were still to find a short raucous, their ears unaccus-

mission to the little Benedic-

tomed to the subdued melodies of church chant, their minds restless under the discipline of congregational singing. Guy was shrewd. Indeed. history has since shown that

he was one of the greatest musical theorists of all time But for him it was a case of necessity rather than virtue. He had a group of "rookies" to whip into shipe and submit

Abbot. In testing through the mas-sive parchments of the song

higher, a step at a time, until it reached a climax in the last verse and then subsided. But the climbing was done step wise, each verse starting on the next higher tone. If he could get his novices

words and music, he'd have something to work on: UT queant laxis **EEsomere** fibris Mire gestortun FAmall tuorum, Solve pollut

Sancie Ionnes.

ginning of Solfeggio, an epochal stride in the direction of notation. (Indeed, the French use DO as UP to this day.) The notes of our scale-Guidos scale-yere first named by Brother Guido d'Arezzo, after the initial syllables of each verse in the Hymn of St.

Youth and Drink

One of the causes for so many unhappy and broken homes is the abuse of intoxicating drinks on the part of some member of the family-often a young man or woman. Thousands of couples throughout the United States have separated and have become in many instances divorced because either husband or wife is an out-and-out inebriate.

The keeping of the pledge until the age of Il so often carried youth over the dangerous period of their laves. Personally, we have not the same confidence in any graduate who knowingly and intentionally breaks his or her promise in this respect.

Were it not for the breaking of one's pledge taken at the time of Confirmation, moral trag edies would not have repeatedly happened in the lives of so many of our young people.

So frequently the expression is heard, relative to young drinking-"They are all doing it." This is nothing else than an indication and proof of the weakness of character of those who so casily break their pledge simply because ... "they are all doing it." A hundred wrongs do not make a right. And it should be a cause of pride to any Catholic youth or maiden to be able to say-"Do not include me in that general assertion They are all doing it.' I am not a moral coward, and I glory in being laughed at because I refuse to break my pledge."-Blessed Sacrament Church Bulletin.

Do You Remember?

Here are some items from the files of the Courier-Journal of twonly-five, ten and five years ago. How many do you recall?

25 Years Ago-July 21, 1922 Bishop John Grimes of the Syracuse Diocese died in his See City after a critical Miner. He was a native of County Limerick, Ireland.

10 Years Ago-July 29, 1937 A former choir boy from Rochester's St. Patrick's Cathedral, lyric tenor Charles John Sullivan returned home and started a series of radio engagements on Station WHAM.

5 Years Ago-July 30, 1942 Rev. John H. O'Loane, C.S.B. Aquinas Institute principal, announced the opening of a novitiate of the Congregation of St. Basil, second on the North American continent, at Aquiras' Community Home, The date was set in September.

novices coming into his e om m unity. The times were rough --the elevanth each little

monastery

for examination to the search ing ove and keen car of Father

service. Guy paused idly over the hymn for the First Verpera of St. John the Baptist sung

every year on June 23 the eve of his feast. Guy supped through the fune mentally. It started low and clumbed way to the menastery gate in

to learn the hymn inside out,

LANG realized.

And there you have the be-

John.

stood out like a beacon, shedding the light of wisdom and love on the surrounding wil-And it was a wilderness-a

wilderness that sprouted rutflans and barbarians, the more talented of whom made theirs

due course, and ropped for ad-