COURIER JOURNAL, THURSDAY, AUGUST 14, 1947

They Won Their Peace

Rochester, N. T.

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Gr. Gillis Says:

Flesh of One, Fish of Another? It would bardly be fair to present the follow ing quotation from a recent book without warning the reader that an innocent little trick is being played upon him. Those who have read the book will detect the trick after a sentence or two. But let them hold their horses until the explana-

tion appears. "Bermons without sanctions is one thing. Sermons with sanctions can be something oute different. In the latter direction lies the only real hope for the western democracies to

develop a worthy and construc-Fr. Gillin tive policy toward Russia. Such a policy would entail: an end to the fatuous banalities about not "interfering" in Russian affairs; a cate gorical statement that overwhelming evidence convinces all democratic peoples that the Stalin regime is not a decent neighbor in the society of nations; and support of that statement into action.

"Such action would entail . . . an ultimatum to Moscow from the western democracies that their diplomatic relations will be severed by a specified date unless Stalin and the Soviet Government are supplanted by at least an interim regime promising to consult and respect the will of the Russian people."

Thus far the quotation from Emme John Hughes' "Report from Spain."

The trick (If a logical amundment may be valled a trick) is that where Mr. Hughes said "Spain." I supplied the word 'Russia;" where he said "the Franco Regime," I changed it to "the Stalin Regime;" and where he used the word "Falange," I substituted "the Soviet Government," 'and that I changed "Spanish people" to "Russian people."

The logic of the amendments is in these facts Stalin is a dictator far more dangerous than Franco, the Falange threatens not more, but less evil to the world than Russian Communism; and the Franco Regime is-to say the least no less representative of the Spanish people than the Stalin Regime of the Russian people.

What I cannot understand is why writers who work themselves up to a high pitch of indignation about Franco don't grow equally angry with Stalin, and why those who see- or think they see a menace to the peace of the world in Spanish Fascism, do not see with equal clearness the menace to the peace of the world in Russian Communism

The matter boils down to this. Are we to take action against tyranny wherever it is found, or only against tyranny when we think we discover it in a nation which we can bully? Does it accord with our national dignity to duck an encounter with a big guy, and pick a quarrel with a little guy? Most important question of all, are we to belabor a dead dog while we play with a live tiger?

I expect the reader to see that I hold no brief for Franco. The only point I would make is that we must not attempt to "quarantine" Spain if we do not first quarantine Russia. When it comes to dealing with dictators, we must play no favorites.

To cry out against Franco and pipe down on Stalin, is to demonstrate a tragic unawareness to the greatest present danger to Democracy. To speak of imposing sanctions on little Spain but not upon Russia, is like saying that the Board of Health should upray the marshes to kill the mosquito larvae but not go so far as to vaccinate against small pox.

utler Journal In. Higgins Says: Still Time to Chorn

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Thoughts on the Assault pilon

The Assumption of Mary into Heaven differs from the ing into Heaven of all other salats. They have gone there by God's mancy in an imperfact state, minus the body in which the youl lived its life on earth. Body and soul make a partiest man; the condition of the ordinary saint in press much remain important until the Last Day when the regimention of the body will some about the reunion The new weil that will reconstitute such just man in the more new which God first created him. The just and the max will enjoy throughout sternity all the joys of the body and soul. Only a special provision made by up to that day will enable the soul to exist outside its between by this special provision the ability to live and enjoy the company of other saints and the argels. to be able to communicate with others. The body was its ment on earth to know others, to confer with them, samps ideas by means of the voice with its organs of . After death God supplies in a special way for the et the sould would naturally need from the body. The of the general resurrection restores the body, now in a state, to its usual office as the natural consett of

et of the Assumption gives us a forelaste of the Herr of the day of the general resurraction. Mary, the mass pure Mether of God, never went down into the corrup-ion of the grave. But her body shortly after her death was the up by God's angels and reunited with her soul, so that fort in soul and body, glorified and immortal she took se before her Divine Son with the Father and the r Ghest. The complete power of the Redemption was manifested in her in the glory of the Assumption. We while with Mary in her great glory. We see in it an antici-while of the glory that shall be ours. We note that Mary's semplets life in Maaven will keep us mindful that our life must be with her and her Divine Son in their place of happithey and skoty.

The Fonst of the Asymption comes to us nice a year to mented as that we are not creatures of sarth, but destined companiess with the saints in Heaven. May it keep our thoughts on high when Mary is body and soul looks for-ward to the glad day when all her children shall share her

Childian Barial

The Church follows the body of each of her children with. The Charach follows the body of each of her children with remarked ears. Ensuring that that body is destined for res-undestion, for the giving that God will give to the risen body, for a place is elevaly near to God after the final res-mention, the Church takes the body is a holy place, the period dourch, that it may be present at the Funeral Mass offered up for He soul, that it may receive its own final beening, the absolution, its preparation for the final resur-restion. Only for a short hour does the body remain in the holy place that is the church: them it is borne in all re-streads and honor to the holy place where it shall remain in the sould place that for all the verse til time and hear in



bargain collectively with em-Taker Meries conditions, and to defend the special interests of the workers in office sproriale ways.

5. The purpose of labor unions is in large pressure, if not presoningnily, political - to present the ground for the establishment of

a fabor government through which and through which along it is argued, the interests of labor can be adequately provided for. 3. The purpose of ishor unions is partly do-fensive, but principally cooperative—to cooper-ate in an organized isshin with management and with the government for the partleular common good of such industry, and for the presence which the wither of the output general sconomic welfare of the whole community.

countries an reason to believe that unless the nition and prepared to catch up with the times and to accept the third, they may be forced by the pressure of events to settle, however reluciantly, for the second. There is reason to believe, in other words, that the price of depriving labor of the full measure of comomic domorney to which it is entitled, is likely to be the mabilanment, sooner or later, of a milliant Jabor government logether with a heavy, and pertiaps excessive, dose of socialization of in-

This is not an idle prophecy or what is referred to in the current vernacular of the United Einites an a "guesalimate." On the contrary, it is a simple statement of the facts of contemporary economic and political life in asveral of the industrial countries of the world.

It is appropriate to recall, in this connec-tion, that the archbishops and bishops of the United States had the farsightedness to call this important issue to our attention as far back as 1930, in their neglected pastoral letter of that year. Their foresight in pausing to discuss the long-tange purpose of trade unionism. at that particular sine, is all the more romarkable when it is remembered that 1920 was the opening year of an inglorious decade of "normaley"- a year in which trade unionism had to fight so desperately for its very existence that it had precious little energy or time for definitions of its purpose or its long-range philosophy. The bishops' pastoral took account of the dis-abililies under which the labor movement was operating at that time, and stressed again the teaching of the church on the right of labor to organize, and on the accessity of labor's organ-izing for its own protection. But the pastoral also pered into the future and envisioned the time when labor unions would be permitted to relax, their vigilance and to concentrate not so such on the last-ditch defence of their own particular interests as on the interests which

Trade unloss, the bishops said, "are especially handed at the present time." But, they con-tinued, "while the labor union or trade union has been, and still is, necessary in the struggle of the workers for fair wages and fair condilions of employment, we have to recognize that its history, methods and objects have made estimilally a milliant organization. The line seems now to have arrived when it should he, not aupplanted, but supplemented by assodations or conferences, composed jointly of imployers and employees, which will place emphasis upon the common interests rather than lie divergent aims of the two parties, upon cooperation rather than conflict . . . In a word, industry would be carried on as a coopstative enterprise for the common good, and not as a contest between two parties for a rehiricted product." . . .

are common to labor and management allke.

It happened just two years ago today - one of those milestones we can't forget.

We See

All through the heat of the day the air was charged with the anticipation of a childhood Christmas eve. It seemed bound to happen before the day was out, spelling a finale to the world-wide agony of blood, toil, sweat and tears.

And then it came in the humid dusk of early evening. Japan had surrendored unconditionally. Victory had crowned our arms. At long last the war which broke over our heads in the flaming pyre of Pearl Harbor on that quiet Sunday afternoon in December nearly four years before was at an end.

In joyous relief, war-curbed ernotions burst asunder. There was dancing in the streets. Every sound conceived by man spiraled like a clap of thunder against the summer skies.

There were tears-but mostly tears of joy And there were prayers of thanksgiving. Flames of a thousand vigil lights blazed forth in tokens of gratitude to the God who tipped the scales of victory in our favor.

The lash of the totalitarian state has not been destroyed as we all believed. It has simply changed hands.

By Dan

Potrick

In the first flush of victory few realized the terrible implications in the weapon that helped hasten the end of war the atomic bomb.

As it mushroomed death over Hiroshima and Nagasaki, we were prone to accept it as just another weapon in the arsenal of ours. But, on sober thought, we now realize that we have unloosed among the nations of the earth a force which, uncontrolled, could well propel us into oblivion. We have been warned that there is no defense

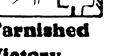
against the atomic bomb. We also have been warned that it is only a matter of time before our potential rivals will unlock its awful secrets.

Small wonder, then, that the world today r

Tarnished Victory

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whed ground for all the years till time shall be no

The Caurch requires that this honor of Christian Burial shall be given to all who die in Christ, all who as Catholics are loved and served God in life, and who now in death means to be with their brothren of the faith. The greatest Suminforment that can be visited upon a deceased Uatholic is the recised of Christian Burial. Holy Sepulchre Comstery was not actic some of its most beautiful plots for the benefit buried part and marriages, where non-Catholica benefit in mixed matriages, where non-Catholics may be next to their Catholic consorts. There is never anythere new Catholic friends to pairnit burlal within the com-mery grounds in the special plots set saids for such burlals.

Christian Burial is the Church's preparation for the resmonstan at the last day. Those who have been united as purchase of the Church in life, who have shared with their The provest of the faithful on sorth the common religious home. If their particle church, look forward to the kindly provision the Church has made for them in death that they may lie to prove in the great City of the Dead with their brethren. Wealther the visit of the Angel of the Resurrection.

no This and Thou Shalt Live

The heyrer had just asked Christ what he must do to the device had just asked Christ what he must do to the device had just asked him what was prescribed to be a second for a second heard him give the correct of the device have of God and of neighbor as the means the device states of God and of neighbor as the means where the mean in "Do this and thou shalt live!" "Address answer is for each of us that strives to love the analysis of the measure of God somes to us from end response to the measure of God somes to us from end response to the measure of God somes to us from end response to the measure of God somes to us from end response to the measure of God somes to us from end response to the first the second of the measure of the end of the first test of the first of the first of the end of the first test of the first second and response on the test of the first test of the her response of the end for find is hard to fore God above all things. The first first when a God?" He knew the answer, the first first when a God?" He knew the answer, the first first when a God?" He knew the answer, the first first when he present on his love of his neigh-the wished to justify minuse? The make some or the the many infiguitions there and shows the ones he first we de camp times when he did not love his neigh-the deside of the other true the love of his neigh-the deside of the other true her love the ones he first we and annual others true that love. And who

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Christ would have the second of the second of the contract of the second of the contract of the second of the contract of the second of the A set of the set of th

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The bishops, in effect, were anticipating that havinge in Quadragesimo Anno (1931) in which Pope Plus XI, again after defending the right of labor to organize and after encouraging labor to exercise this right, goes on to say: ". . . may these free organizations (of workers and en-ployers), now flourishing and rejotcing in their Mutary fruits, set before themselves the task f preparing the way, in conformity with the mind of Christian social teaching, for those larger and more important guilds, industries and professions, which we mentioned before, and make every possible effort to bring them to realization."

The present Holy Father, Pope Plus XII. again stressed the importance of the industries and professions system (Industry Councils, in American terminology, for lack of a better Word) in his letter of July 28 to the annual meeting of the Semmine Sociale in France. He warmed against the dangers inherent in labor's liking complete control of the governmentdangers which are just as great as those involved in political control by organized capital. The industries and professions system, he said. un do much to narrow the ever-widening gap between labor and management, and to forestall the tendency toward political domination by either the one or the other.

The moral for the United States is obvious. Unless we are prepared to widen the scope of collective bargaining and to grant to labor an equal parmership with management in planning within the private enterprise system for our economic welfare we are running the risk of transferring economic decisions into the pollial arena. In other words, if we end up with a militant and appressive labor government, we will have only ourselves to blame.

Do You Remember!

25 Yours Ago - Aug. 11, 1992-Plans for a new Knights of Columbus club house to be elected at Chestnut and Lawn Streets were approved and bids were asked.

10 Years Ago - Aug. 12, 1937 Proposed asle of St. Patrick's Cathedral and other church property was availing approval of the Holy Sec. From A Steven Sta

5 Years Aro - Aug. 13, 1947 The Rev. Francis FL Vogt. son of Mr. and Mrs. George C. Vogt, was commissioned a first lieulenant in the Army Chaptain Coups and the Rev. Edward C. Pappert, C.S.B. son of Mr. and Mrs. Fred J. Pappert was ordained to the print-

War's end has changed many lives since that. The most direct impact came upon the millions of men under arms. The vast majority was demobilized rapidly and soon returned to their homes, their schools, their jobs.

America, the "arsenal of democracy" shifted the gears of her mighty war machine and headed down the road of reconversion on a journey which has been plagued by material shortages, labor unrest and a general disquiet.

Freed from government controls, prices have skyrocketed on the home front to inflationary heights. The housing shortage cries for solu-Post-war confusion has hit with a tion. véngeance.

But conditions at home are nothing as com pared with the clouds which have darkened the international scene.

The grim specter of famine hangs over most of the world. With empty stomachs have come disillusionment and discontent. The shining promises of the four freedoms have vanished in the sultry realism of an era which knows no peace.

On VJ Day, just two years ago, fervent orators invoked Lincoln's promise that "these dead shall not have died in vain." In the bright new sunlight of that day, there was tangible meaning in those words and world peace seemed at long last in our grasp.

How different are things today! Pursuing the same tactics of our enemies of yesteryear. Russia, one of our wartime alles, has dropped an iron curtain over eastern Europe, given only lip service to the cause of peace and obstructed every important move toward an international policy reasonably designed to insure such peace.

Just Between Us

He Was the Prince of Music

choral tradition.

only hear and marvel.

Palestrina wasn't really his name. His real name was Sante-Glovanni Plerluigi Sante.

But he came from the little town of Palestrina, n e a r Rome; and he was that ham-let's most celebrated citizen. So, people

r e mémbéred Fr. dinder the man.

There are a few "greats" in music-men whose sheer genjus leaves one breathless. Mualcologists asked to name three. would undoubtedly settle for Mozari, Bach and Palestrina. Not that the others weren't superiality - Brahms, Tschal-kowsky, Wagner, Beethoven-but these three kept up a tor-routal output that was consis-tous inspired

in batfied disillusionment.

The peace which seemed in our grasp two years ago this very day has become a mirage. While their peoples hunger and starve, nations are expending billions on military budgets for what?

There are a few quiet voices crying out for reason. There are a few men of good will still proclaiming that right conquers might. But their voices have been drowned out in the clatter of armaments and bitter international debate. It was once said that this generation has a rendezvous with destiny. How we keep that rendezvous remains a matter for history to decide.

Although the sands of time are fast running out, it is not too late. Certainly there must be enough true Christian spirit and common sense left to haul this unhappy world from the brink of disaster and despair, back into the light of victory and the promise of a true and lasting peace which came to us just two years ago.

Worth Quoting

Hide your alms in the heart of the poor

A genial man is both an apostle and an evanrelist, an anostie because he brings men to Christ, an evangelist because he portrays Christ to men--Faber.

A father would disinherit his son, a friend would put away from him the friend of his bosom, if his love were returned as we return the love of our heavenly Father.-Faber.

Who is more able to appease the wrath of the Judge than thou who didst merit to become the Mother of this same Redeemer and Judge?--St. Anselm.

One more word, to use the phrase "fatuous banality" in regard to interference in the affairs of other nations is itself fatuous. "Such interference spells war. We learned in the last that we had better not start anything unless we mean to finish it.

Did we indeed learn that lesson? Did we learn anything in the last war? Or in the last two wars? If we did, it is to beware of ultimatums and sanctions unless we would welcome war.

Calendar of Saints

SUNDAY, AUG. 17-St. Hynclath, confessor. He was a member of an illustrious Polish family who became a Canon of Cracow, but joined the Dominicans after meeting St. Dominic following a journey to Rome in the early 1200 s. He made three great apostolic journeys, which took him from the Scandinavian peninsula to Tibet.

MONDAY, AUG. 18 - St. Agapitus, martyr. Patron saint of Palestrina, he was of noble birth and lived in the third century. At the age of 15, he was arrested as a Christian and thrown to wild beasts in the Amphitheatre, but the animals declined to harm him. His prosecutors at length beheaded him on order of Emperor Aurelian.

TUESDAY, AUG. 19-St. John Eudes, confessor. A Frenchman of the 17th century, he was the founder of the Eudist Fathers and the nuns of Our Lady of Charity. He was a zealous missionary, who continued his labors beyond his 75th year.

WEDNESDAY, AUG. 20-St. Bernard, abbot, confessor, doctor. He was born in the castle of Fontaine in Burgundy. Giving up brilliant prospects in the world, he joined the monks of Citeaux. He was commissioned by Pope Eugenius III to preach a Crusade.

THURSDAY, AUG. 21-St. Jane Frances de Chantal, widow. She was married to the Baron de Chantal and her home was a model of domestic happiness. After the death of her husband she founded the Visitation Order, in which work she was assisted by St. Francis de Sales.

FRIDAY, AUG. 32-Feast of the Immaculate Heart of Mary. Honoring the Immaculate Heart of Mary as a symbol of love, this feast was instituted by Pope Plus VII, increased with a proper Office and Mass by Pope Pius XI and extended to the Universal Church with a permanent date by Pope Phus XII.

SATURDAY, AUG. 23-St. Phillip Benizi, confeesor, was born in Florence on the Feast of the Assumption, 1233. He entered the Servite Order, which was founded on the day of his birth.

A PROBLEM IN IDENTITY

Charles Lamb, master of the familiar essay and a brilliant conversationalist, was especially skilled in making clever retorts. During one of his lectures, Lamb was interrupted by the hissing of a member of the audience. After a few moments of silence. Lamb calmly remarked, 'In all the world men have found only three things that hiss-a snake an angry goose and a fool. Please come up to the platform and establish your identity."



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tern, gleaming with gold, sliver rential output that was consis. and soft colors, obeying the tently inspired. Fidden law of the design but presenting an infinite yet ga-geous whole. The eye endest-teo little in out line. It takes ore to distinguish the course of a first rate cheft, singing under origination, only to be deficited.

a well-trained choirmaster, to by another. It receives no experform his compositions. We act impression, but the vague still have such combinations in perception it conveys to the Rome-where Palestrina was brain is of an agrecable, harfor years master of the Holy monious whole, rising to sen-Father's own choir-and in the sations of acute pleasure." European cathedrals. But in If Palestrina had written America, we haven't yet found only one of his Masses, we time to build up the necessary.

By Father

Ginder

would have honored him until the end of our civilization. But In composition, Palestrina the man wrote 93! Nor is that closed an epoch just as finally all. He wrote, besides, 256 moas Bach and Beethoven did in tets, four books of madrigals. their day. He spoke the last hymns and offertories for the word in vocal counterpoint. whole liturgical year, three His era is gone. His art is as books of magnificats, three of completely lost as that of Stradlitanies and three set: of lamen-Ivarius and Cremona. We can tations. The list closes with two books of "Spiritual Madri-One writer, describing a Palgais," doubtless written for his

dear St. Phillip. estrina Mass, exclaims: "The art-the wonderful art of it! Palestrina died in 1514, at It is like some marvelous piece the close of the Ages of Faith. of needlework of web-like pat-Musicae Princeps -- Prince of Music was the simple inscrip-tion on his cofiln. Like the art of stalining glass; his was the fragile fruit of Faith-almost completely lost in succeeding ages of moneygrouping indus traitsm.