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Look at Labor

By A. C. Tuohy

JOHN L. LEWIS has proved once more that he is a majority of one in the labor movement. He has refused to sign the anti-Communist affidavit required by the Taft-Hartley Act before any union can use the machinery of the National Labor Relations Board. By his refusal he has denied legal protection for the collective bargaining rights of 15,000,000 American workmen.

ROBERT DENHAM, the General Counsel of the National Labor Relations Board, has ruled that not only the officers of local and international unions must sign these affidavits, but that the Executive Boards of both A. F. of L. and the C. I. O. must also sign these affidavits. There are fifteen men on the executive board of the A. F. of L. and eleven men on the executive committee of the C. I. O. If any single member of these executive boards refuses to sign the anti-Communist declaration the whole federation is barred from using the NLRB. John L. Lewis, an A. F. of L. vice-president, has refused to sign so that he, and he alone, prevents the A. F. of L. from complying with Denham's ruling, even though the other fourteen members of the board wanted to sign. Since the A. F. of L. will not be able to use the board, the C. I. O. has no desire to use it. Had the A. F. of L. agreed, the C. I. O. would have been forced to sign the affidavits, or stand by and watch the A. F. of L. raid the unprotected C. I. O. unions.

THE REASON given by Lewis for his refusal was "matter of principle." Lewis protested that the demand of an affidavit from an anti-Communist like himself was an insult. So "on principle" he refused to be insulted. Such a statement seems peculiar coming from Mr. Lewis. Principles have never bothered him before. Although he despises Communism, it was he who brought the Communists into the C. I. O. during his reign as president of that organization. No principle prevented him from asking the aid of the Communists in 1937. No principle can be advanced to explain his position now in 1947.

IT IS A KNOWN FACT that John Lewis would like to be president of the A. F. of L. before he dies. Lewis missed out a quarter of a century ago and now in his late sixties he has only a few years remaining to him to realize this ambition. One is inclined to wonder, therefore, whether Mr. Lewis is setting up an issue for the annual A. F. of L. Convention which is being held next month.

THE A. F. OF L. CONVENTION is the only body which can prevent Mr. Lewis from having his way. Next month, if his opponents are powerful enough, the convention can take the vice-presidency of the A. F. of L. away from Lewis and give it to another official who would be willing to sign the anti-Communist affidavit with the other fourteen members of the executive board. If an attempt is made to oust Lewis, then one can expect a fierce battle between the Lewis and anti-Lewis forces. It may be just this type of a fight that John Lewis wants. He has now given the convention an issue—the issue is himself and his policies. If Lewis could swing the delegates over to his point of view, if he could get the convention to resolve to bypass the NLRB and to ignore the Taft-Hartley Act, it is likely that Lewis might be strong enough to be elected to the presidency of the A. F. of L.

REGARDLESS OF WHAT happens to Lewis, the decision of both A. F. of L. and C. I. O. to boycott the board is liable to have harmful repercussions for American labor. The immediate effect of this policy is to permit the employers and independent unions alone to use the processes of the board. This means that employers will be able to bring the A. F. of L. and C. I. O. unions up on charges of unfair labor practices, which the federated labor unions will be prevented from bringing similar charges against employers.

THIS LABOR POLICY might also occasion a fight between the board itself and its general counsel. It is felt that the members of the board consider Denham's ruling too strict. The argument is that to deny unions the use of board machinery simply because of the recalcitrance of one man is foolish. If the board tries to overrule Denham by demanding the affidavits only of the officers of local and international unions, the courts may first have to decide whether the board can overrule its general counsel. Under the Wagner Act, the board had this power. But under the Taft-Hartley Act, the general counsel is independent of the board.

In Person

A traveller was lying ill and in danger of death at a hotel in Dublin, and he sent for a priest. It was a stormy night, but through the rain and wind and muddy streets, the priest came on foot and administered the Sacraments to the sick man. The landlord, who was a Protestant, pleasantly asked the priest to come into his own room and have some refreshments before going back into the night and the storm. Then, by way of conversation, he began to talk about the higher Catholic clergy and the comfortable life they led. "Now, for instance," he said, "while you were walking through the rain, I am sure His Eminence, the Cardinal, was enjoying a fire and drinking his punch in his palace. 'Do you think so?' said the priest. 'Indeed, I do,' said the man. 'I am afraid you have a wrong opinion of the Cardinal,' said the priest. 'Why?' asked the man. 'Because, my friend, I am Cardinal Cullen.' At once the landlord rose to his feet, full of humble apologies. He would call a coach for his house, etc. 'No,' said the Cardinal. 'I shall return as I came. I am used to it.' Irish Catholic Voice.

FOR THE WICKED

If I were making a list of bad-language words no Christian should use, I wouldn't bother much about a lot of little "swears" that are more stupid than wicked. I should blacklist some poisonous words that really do blaspheme the Gospel. And high up on the list would be "hopeless." For when we use that word about any situation or person, with a flat finality that shuts the door, we deny the God of hope. When we say, "It's quite hopeless," we believe the Christian Gospel. Current Religious Thought.

The paganism of today can hardly be called modern. It lacks the healthy vigor and holds in its staid meshes the germs of decay. It is a remnant of the ancient past whose corruption killed nations having the framework of steel. Rev. Michael J. Miller, O.S.M.

All the youth movements in the world won't produce a generation of character without the spiritual discipline of the Ten Commandments. Tom C. Clark.

Buffalo Hosts the Host!



As We See It By Dan Patrick

THIS IS United Nations Week and that organization, forged in the fire of war to secure world peace, faces perhaps its last chance to fulfill the high destiny envisioned by its charter writers less than two years ago.

As a disillusioned people watched its Security Council paralyzed and again by the crippling vetoes of the Soviet Union, the prestige of the United Nations slipped badly. The bright hopes of 1945 were blasted in the dramatic tug-of-war between Russia and the Western Powers. The Atlantic Charter, with its noble espousal of the four basic freedoms, was caught in the undertow.

Now the General Assembly of 53 nations, as distinct from the Security Council, meets in an attempt to break the ideological deadlock which has snarled every decisive step toward world peace. The Assembly is unencumbered by the veto. Its decisions are made by a two-thirds vote but, unfortunately, it has no power to compel any nation to accept its recommendations. The sole hope is that the force of world opinion will give the Assembly's recommendations a moral power which might well be more effective than legal authority.

GREAT AND compelling issues face the General Assembly. Most of them are not new and have had rough sledding in the Security Council where Russia snapped the veto whip no less than eighteen times.

Just Between Us

He's No 'Sucker'

Fit for girls and old men, for people too young to know the meaning of life, people so old they can no longer knock any fun out of living — religion. Pipe dreams, nourished on molasses and soothing syrup; heaven—a reward dreamed up for themselves by those who failed to meet life successfully; hell—a nightmare concocted of impotent curses and threats directed by the weak against the strong.

Looks bad, doesn't it? We don't believe that nonsense, of course, but lots of people do. That just about sums up their notion of religion.

But religion is far from that, as we've been trying and shall go on trying to show you in these articles. Religion is a system of interlocking truths, an exact science, which can be reduced to facts known to all of us by immediate personal experience. For example, let's take a skyscraper. Now a skyscraper, poking its way into the clouds, is a very complicated thing; but it all came from the mind of a master-architect, using elementary principles which he learned in high school and college. In the last analysis, it's a matter of physics, calculus, and geometry—mathematics. It's a matter of plotting forces, stress and tension; and it's all worked out on paper before the first steam shovel ever starts biting out the foundations.

And mathematics, when you get right down to it, rests on certain facts about which there can be no argument—such as that two and two make four, that a straight line is the shortest distance between two points, that the sides of a square are equal, etc. If a man tries to tell us those things aren't so, we begin to think he's out of his wits, because they're self-evident truths.

Fr. Gillis Says:

Two Magnificent Utterances

A WELL-KNOWN radio announcer introduces a "commercial" by reciting a little discourse upon the infrequency with which the word "great" may properly be employed. Perhaps the word "magnificent" must be even more sparingly used. Fully aware of that fact, I insist that "magnificent" is no exaggeration when used to describe the recent letter of President Truman to His Holiness the Pope, and the Pope's reply to the President.



There have been many occasions when Presidents of the United States, all the way back to George Washington, and if I remember rightly, with no exceptions between Washington and Truman, have spoken freely of God, Religion and Jesus Christ. They have also acknowledged the fact that ours is by law a Christian nation. But never has any President written or spoken more eloquently than Mr. Truman of the essentially religious character of our national government. And never in turn, has any representative of the Church indicated more clearly the essential identity of true religion and genuine democracy.

The reader has already, no doubt, carefully scrutinized the letters which passed between the President and the Pope. But I beg a reconsideration of those passages for these epoch-making documents which stress the fact that all good men of whatever creed should now combine to save civilization.

FIRST LET US have President Truman's words

"I desire to do everything in my power to support and to contribute to a concert of all the forces striving for a moral world."

"These moral aspirations are in the hearts of good men the world over. They are in all churches and in schools. The war demonstrated that all persons, regardless of divergent religious allegiances, can unite their efforts for the preservation and support of the principles of freedom and morality and justice. They must unite their efforts in the cause of enduring peace if they are not, one by one, to be weakened and rendered impotent at the turn of their great need."

"The hopes and ideals of mankind have often been jeopardized by force. They will be jeopardized today by any division of the moral forces of the world."

"I seek to cooperate with the efforts of Your Holiness and the efforts of every leader of the world's moral forces."

"As a Christian nation our earnest desire is to work with men of good will everywhere to banish war and the causes of war from the world whose Creator desired that men of every race and in every clime should live together in peace."

AND NOW THE Holy Father's cordial acceptance of the President's invitation to cooperate together with all men of good will.

"Your Excellency seeks to enlist and cement the cooperation of every force and power which can help to accomplish this task. No one more than we will hope for its success and for the happy achievement of the great and noble goals and earnestly beg God's assistance..."

"Is Your Excellency ever sanguine in hoping to find men throughout the world ready to cooperate for such a worthy enterprise? We think not. Truth has lost none of its power to rally to its cause the most enlightened minds and noblest spirits..."

"It is for all sincere lovers of the great human family to unite in wresting those weapons (social injustices, racial injustices and religious animosities) from hostile hands."

IT WOULD BE a mistake to conclude these quotations concerning cooperation without giving a final paragraph to the Holy Father's cordial expression of a fundamental principle of government to which all religious persons may say "Amen."

Calendar of Saints

SUNDAY, Sept. 21—St. Matthew, apostle-evangelist. He was also known as Levi, a publican, who served as a tax collector among the people of Capernaum for their Roman masters when he became a follower of Christ.

MONDAY, Sept. 22—St. Thomas of Villanova, bishop-confessor. He was an Augustinian Friar who lived in the 18th century. He became Archbishop of Valencia, Spain, was distinguished for his learning and piety.

TUESDAY, Sept. 23—St. Linus, Pope-martyr. He was the immediate successor of St. Peter as Pope and governed the Church for 12 years before he suffered martyrdom. It is said that he was St. Linus who insisted that women should never enter a Church with uncovered heads.

WEDNESDAY, Sept. 24—Our Lady of Ransom. This feast commemorates the foundation of the Order of Our Lady of Mercy at Barcelona in 1223 established for the release of captives from the infidel.

THURSDAY, Sept. 25—St. Cleophas, martyr. He was one of the two disciples to whom Christ appeared on the way to Emmaus on the first Easter Sunday, as related in the Gospel of St. Luke. He is said to have been murdered because of his faith in the same house where he entertained the risen Christ.

FRIDAY, Sept. 26—North American martyrs. This feast commemorates the martyrdom of six priests and two lay brothers of the Society of Jesus who were slain by savage Indians. The priests were Isaac Jogues, John de Ezebeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier and Noel Chabanel, and the brothers were Rene Goupil and John de la Lande.

SATURDAY, Sept. 27—St. Cosmas and Damian, martyrs. They were two brothers, natives of Arabia, who became physicians and refuse to accept fees for their services. They were arrested as Christians in Cilicia, Asia Minor, during the Diocletian persecution.