

Courier Journal

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MEMBER NEWS... THE COURIER JOURNAL... OFFICE: 115 N. STATE ST., ROCHESTER, N. Y.

Fr. Higgins Says:

Catholics Laugh Loudly! Slavery is the essence of the Soviet system.



Both of these books are required reading for all Americans and particularly for those bewildered and/or dishonest liberals who are still talking about present-day Russia as if it were the quintessence of political and economic democracy.

NEVERTHELESS, much as it hurts to say so, Mr. Nickerson is to be read with considerable caution. For, in addition to his central thesis about Soviet slavery, he has another thesis which he borrows admittedly from Bellco-

"WE HAVE BEEN," he says, "that the Soviet slave-masters are only the advance guard of a servile tendency present in most of the industrial districts of the modern world. An advance guard, however formidable, is not the main body of an army. If it be heavily defeated, even destroyed, the main body will remain."

HIS SECOND THESIS, to say the least, is open to rebuttal. According to Nickerson our almost universal drift towards serfdom started in Germany with Bismarck, who took "the wrong turning" when he came out for social insurance. Believe it or not, the first fatalist stop towards our common enslavement was the enactment by the Iron Chancellor of a workmen's compensation act.

NICKERSON IS entitled to his own opinion—even to the rather unprecedented and somewhat amusing opinion that it was Theodore Roosevelt, of all people, who started us on the road to serfdom in the United States.

SUFFICE IT to say that every one of the specific enactments in the field of "welfare legislation" which Nickerson specifies as a further advance towards serfdom (every one of these plus a variety of others) was advocated enthusiastically by the Bishops of the United States as far back as 1919.

LET IT BE admitted in passing that in certain respects Nickerson is anything but reactionary as regards his attitude towards economic reconstruction. He believes, with Bellco and the English Distributists, that the only safeguard against slavery is the widespread distribution of property. He laughs at the inadequacies and the absurdities of laissez-faire liberalism. He is not to be found in the corner of the NAM—except, of course, in his unceremonious indictment of welfare legislation.

MORE IN THE FUTURE, then, that Nickerson and the Distributists in general play so neatly into the hands of those who don't believe in the widespread distribution of property. Nickerson, like so many of his fellow Distributists, is postponing the triumph of Christian social teaching by oversimplifying a frightfully complicated problem and, specifically, by advocating a philosophy of government which, to tell the honest truth, made a lot more sense in the days of Adam Smith, whose theories are properly rejected by Nickerson, than it does in 1947.

NICKERSON'S BOOK is offered as an example of how not to combat the acknowledged slavery of Russian Communism. For if Nickerson were to go to Europe today and hold up his own brand of Distributism as the only alternative to Communist slavery—if he were to tell the beleaguered Christians on the Continent that their only hope is to withdraw their support of unemployment insurance and similar welfare measures—he would be laughed out of court. One suspects and hopes that the best-instructed Catholics would laugh the loudest.

Do You Remember?

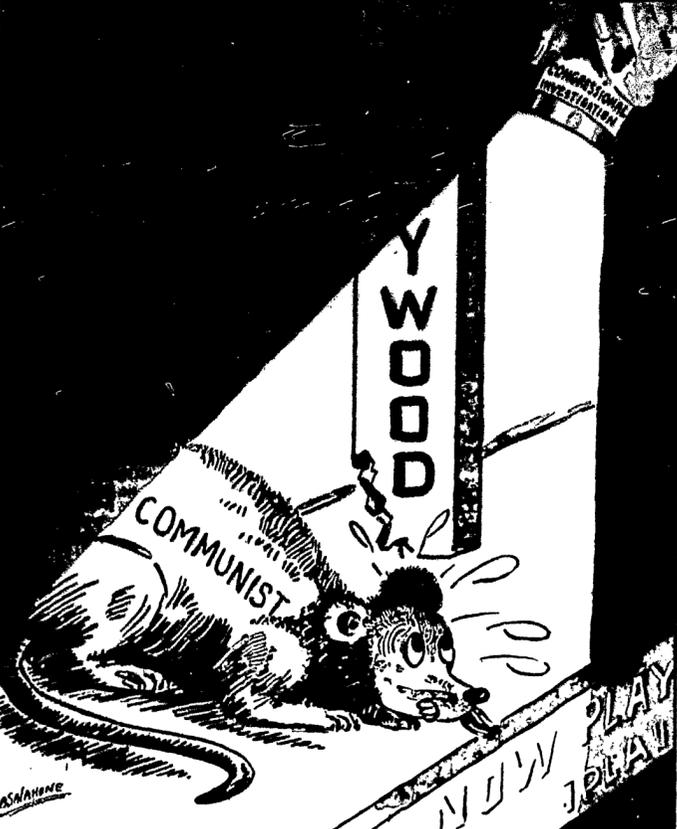
25 Years Ago—Oct. 30, 1922 Excessive cost of raw materials was attributed as the cause for the suspension of many Catholic newspapers in Austria.

10 Years Ago—Oct. 21, 1937 Institution of the St. Alphonsus Society for daily adoration of the Blessed Sacrament in Rochester diocese was announced by Chairman James E. Cull of a committee named by Rochester Nocturnal Adoration Society to sponsor the daily visit practice.

4 Years Ago—Oct. 22, 1943 Speaking as president of the National Association of Prison Chaplains at the National Prison Congress in Asheville, N. C., the Rev. Francis J. Lane, Catholic chaplain of Elmira Reformatory declared: "You will never find a man with a keen sense of right and wrong in prison."

In Rochester to address the Knights of Columbus at a Communion Breakfast, Supreme Knight Francis P. Matthews of Quebec, Quebec, National President Frank H. DeRochester, supreme head of the Knights of St. John.

The Star Performer



As We See It By Dan Patrick Church-State Separation

THERE IS A DANGEROUS undercurrent of intolerance if not of bigotry in the formation of a national organization of Protestants to "insure separation of church and state."

It surely must be a source of acute embarrassment to the many Protestants of good will to have men like Bishop G. Bromley Oxnam of the Methodist Church head a movement so obviously aimed at the Catholic Church.

The best estimate as to the ultimate goal of the project can be obtained by checking the background of the leadership announced thus far. We can pass over Bishop Oxnam. His record is anti-Catholicism is clear.

Among the sixty Protestant leaders meeting in Washington to form this organization was Elmer E. Rogers, representing the Supreme Council of Scottish Rite Masons. The opposition of this group to Catholic parochial schools is well known. For instance the September issue of "The New Age," official organ of the Supreme Council of Scottish Rite Freemasonry, has this to say:

"For years the Scottish Rite has been fighting the good fight for continued separation of Church and State." The article continues that "we have now received a serious setback" in the Supreme Court decision upholding the right of States to provide free bus transportation to non-public school children. "The seriousness of the situation should startle every Scottish Rite Mason."

ANOTHER ATTENDANT at the meeting was Dr. Charles Clayton Morrison of Chicago, editor of "The Christian Century." The "New Age" recently printed an article lauding Dr. Morrison as long years as editor of "The Christian Century," declaring the publication "takes a position, that is ecumenical but anti-Roman Catholic."

Dr. Louis D. Newton of Atlanta, president of the Southern Baptist Convention, who recently paid a visit to Russia and Stalin, also was present.

Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches, was still another at the meeting. In 1944, speaking to the biennial meeting of the Federal Council of Churches in Pittsburgh, Dr. Cavert took as his topic "Major Trends and Problems on the Federal Council's Horizon." He said he felt the necessity "to speak frankly," and added: "We must make a clear distinction between the faith and piety of Roman Catholics and the political power which the Roman Catholic Hier-

archy seeks to exert for its own institutional ends." "Toward the latter," he added at once, "we must manifest a resolute opposition."

Another reported attendee was Willard E. Givens, executive secretary of the National Education Association. Mr. Givens told reporters that he did not attend the entire session and offered a "no comment" to a question as to whether his presence involved the N.E.A. in any way or if it had anything to do with schools. The N.E.A. has consistently opposed federal aid to non-public schools.

HOW, YOU MAY ASK, does this group intend to implement its purpose of insuring separation of church and state? You don't have to look very far for the answers. As a matter of fact, they are supplied gratis by Dr. Joseph M. Dawson, executive secretary of the Baptist Joint Conference Committee on Public Relations who acted as secretary of the meeting.

Dr. Dawson declared that part of the organization's program would be to demand "immediate discontinuance of Myron Taylor as the President's personal representative to the Pope."

It was also stated that the organization would oppose "efforts to get public money for sectarian purposes such as free textbooks for parochial schools."

You can be pretty sure that closely allied with the aims expressed above is a determination to oppose bus and health services for children attending non-public schools. This attitude has been reflected time and again in the thirly-velled chagrin of these people following the decision of the United States Supreme Court in the New Jersey bus case.

HOW THESE measures will insure separation of church and state is hard to determine. Does the failure of a school bus to stop on a country road and pick up a child attending a non-public school insure such a separation?

Does the failure of health authorities to extend their basic services to a non-public school child insure such a separation or does it jeopardize the health of an entire community?

Will the recall of Myron Taylor from his listening post at the Vatican bring about such a separation?

We doubt it. Fact of the matter is that this ancient cry of church-state separation has been raised merely to mask the real purposes of those who would spread the seeds of intolerance far and wide over this land of ours.

Fr. Gillis Says:

Have We a Foreign Policy? The most important—perhaps one may say the most fateful—incident that has taken place in recent days is the Yulishnik speech at the U. N. against the United States.

I shall not repeat his argument. I could not. There was no argument. In place of argument there was epithet flinging, unsubstantiated accusation, vituperation.

The diplomatic tradition of good manners went by the board. That is not surprising. More important things than good manners have long since been abandoned in the dealings of Russia and Russia's subject nations with the rest of the world. Honor, decency, loyalty to principle and to promise, truthfulness, all the elementary components of civilized intercourse have gone overboard.

If Russia is determined to go all the way through with her present policy, how far are we prepared to go? Senator Taft, on his recent speech-making tour around the country said that the foreign policy of the Truman administration will be an issue in next year's elections. I am not concerned with those elections; I am not concerned here and now with Senator Taft's prediction.

I have neither criticism nor commendation for the Truman administration. I am not concerned with purely political matters; but I do think that the people of the United States should ask—now, immediately, not later (for later may be too late)—what are we to do next if the Russian bear doesn't stop growling and showing his teeth.

ANOTHER EXPERT in public affairs besides Mr. Taft, Felix Morley, writes in the weekly newsletter "Human Events" of what he calls "Our Bankrupt European Policy." It is really bankrupt? In other words do we know what shall be our reaction to further Russian aggression? That's the most important question confronting the American people at this minute. We must have the answer, and when we get the answer we must approve or disapprove.

Everybody says that we were caught napping at Pearl Harbor. We must not be caught napping again. I don't mean merely that we must be prepared in the military sense. Our country must have a plan and our people must know the plan.

We must not say, "We will cross that bridge when we come to it." What we must know is whether we shall cross the bridge when we come to it. We are coming to it very fast. To put the matter more accurately, the Russians are coming nearer and nearer to their end of the bridge every day.

When they reach the bridge and start to cross it, shall we stop them? To stop them means war. When the next war occurs it will be a world war like the other two before it.

SO TO MAKE THE matter crystal clear, do the American people want war? Would we accept war if we are challenged to war? Let's be specific. If the Yugoslav troops now threatening at Trieste cross the line that separates their section from our section, or from the neutral section of the province of Venezia Giulia, shall we drive them back by force of arms? Yes? No? Who will tell us?

Recently three Americans, an officer and two soldiers set foot for a moment on Yugoslav territory; they were arrested and detained for days. We sent a note, two notes, three notes. After Tito had played with us and teased us as long as he thought advisable, the men were released.

Suppose next time they are not released, what are we to do? Remember, it is such little episodes as these that precipitate war. A shot by a trigger-happy soldier or civilian might be the spark. If dynamite blows up what shall we do then? Do we know? Does our government know?

IT IS IN THAT sense I ask what is our policy. I do not say with Robert Taft that our foreign policy will be an issue in the 1948 elections. I do not say with Felix Morley that our foreign policy is bankrupt. I say we have a foreign policy? Do the people know what it is? Does someone tell me it would not be polite to let the people know? What then? Have we ceased to be a government of the people? If the people do not know in advance it will be too late for them to do anything when the moment comes. And remember, what is to be done is not to vote or not vote. What is to be done is to go to war.

Even in everyday affairs we say it is well to have our mind made up as to what we shall do if such and such things happen. In world affairs it is far more important to make up our mind as to what we shall do next. To make up our mind is to have a foreign policy. Have we a foreign policy? If we have one why don't the citizens know it?

Calendar of Saints

SUNDAY, OCT. 26—The Feast of Christ the King, instituted by Pius XI, is celebrated on the last Sunday in October to give public homage to Christ the Ruler of the World. The consecration of the world to the Sacred Heart is renewed each year on this day.

MONDAY, OCT. 27—St. Frumencius, while a child, traveled with his uncle to Ethiopia, and was captured by barbarians. Of the group, only he and his brother escaped death.

TUESDAY, OCT. 28—St. Simon and Jude. These two Apostles ended their careers together in martyrdom in Persia. Simon's missionary field was Egypt, North Africa, Mesopotamia and Persia; Jude's was Mesopotamia and Persia.

WEDNESDAY, OCT. 29—St. Narcissus was consecrated Bishop of Jerusalem about the year 180. One of the miracles attributed to him consisted in changing wild water into oil for the lamps used in the Paschal feast.

THURSDAY, OCT. 30—St. Marcellus, martyr. This centurion, a captain in the legions of the Roman emperor, was imprisoned and beheaded because he refused to take part in the pagan rites celebrating the emperor's birthday.

FRIDAY, OCT. 31—St. Quentin, martyr. A Roman citizen and senator who suffered torture and death for his faith under Emperor Maximilian. Through the revelation of an angel, his body was found incorrupt 55 years after he was buried.

SATURDAY, NOV. 1—All Saints. In addition to the persons whom the Church honors by special designation, or has inscribed on the Calendar of Saints, there are many whose names are not recorded. Pope Gregory IV, in the ninth century, decreed that this feast should be kept by the Church in honor of all the Saints—named and unnamed, known and unknown.

Just Between Us

How Do You Know? + + +

"Who made the world?" It was the Sunday-school teacher addressing the class of teenagers, and the question was ridiculous and easy. "God," came the answer in chorus. "How do you know?" Silence. They had never thought about that one before.

"Doesn't the Bible say so?" someone countered in an uncertain voice. "Very good. The Bible does say so."

But that's not our only source of knowledge about the origin of the world. We would know that God had made the world even though we had never seen a Bible. We would know it from the very simple, very fundamental principle of cause and effect; that is, that every effect calls for a proportionate cause. It's as simple as all that.

By Father Ginder

and by prescribing the proper remedies, the doctor can cure his patient—that is, he can cause the sickness to vanish. Everything we see about us, then, is an effect. It's had a cause, in other words.

BUT THIS world is a thing. If the world were just a speck of dust, or if it were nothing more than a ball of mud six times as big as we know it, if it were billions of years old, it would still have to have had a Maker. To deny that there is a God, then, is to deny the principle of cause and effect, from which (as from a cause) flow two effects: first, we blow a fuse in our method of reasoning, for if we start proceed from effect to cause and vice versa in our thought, then logic and intelligent action become impossible; secondly, and as a consequence of the first, we knock the bottom out of all scientific research, for science, especially in these last few centuries, has made its greatest advances by reasoning from effects to causes—induction, as it is called.

Manila Plans Golden Jubilee

Manila (NC)—Amidst the bullet-riddled ruins of Manila, the greatest post-war religious celebration in the Far East will be held here from November 27 to December 1 to mark the golden sacerdotal jubilee of Archbishop Michael O'Doherty of Manila, the tenth anniversary of the 35th International Eucharistic Congress and the first national Philippine Congress of the Legion of Mary.

THE BEAUTY OF IT IS, TOO