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Thanksgiving

We owe a debt to God to thank Him for all His gifts. We owe a debt to Him for the peace and freedom which He has given us. We owe a debt to Him for the abundance of food which He has provided for us. We owe a debt to Him for the love and fellowship which He has given us. We owe a debt to Him for the hope and faith which He has given us. We owe a debt to Him for the life and light which He has given us. We owe a debt to Him for the joy and peace which He has given us. We owe a debt to Him for the love and fellowship which He has given us. We owe a debt to Him for the hope and faith which He has given us. We owe a debt to Him for the life and light which He has given us. We owe a debt to Him for the joy and peace which He has given us.

We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men. We should rejoice that the spirit of thanksgiving is in the hearts of all men.

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Message of Our Bishops

Truly, indeed, is the current message to the country from our Bishops gathered in Washington for their Annual Conference. It is a message of peace and freedom, of love and fellowship, of hope and faith, of life and light, of joy and peace. It is a message of peace and freedom, of love and fellowship, of hope and faith, of life and light, of joy and peace. It is a message of peace and freedom, of love and fellowship, of hope and faith, of life and light, of joy and peace. It is a message of peace and freedom, of love and fellowship, of hope and faith, of life and light, of joy and peace.

The founders of the United States got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start. They got off to a right start.

Today's Gospel is full of portents. They are not the vain portents of vain prophets, they are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit. They are the certain prophecies of the Holy Spirit.

Jerusalem Fallen—End of World

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Dr. Higgins Says:

Let us be frank. To God, the Father of all men, we dedicate this convention to your greater honor and glory. Mindful that we are responsible to the men and women whom we are privileged to represent, to the union which we are privileged to serve, and to the nation of which we are privileged to be citizens, we ask you to guide our deliberations and to inspire us with the spirit of justice and charity. We humbly acknowledge that of ourselves we are incapable of carrying out all of the heavy demands which will be made upon the conscience of each of us. Let us, then, be frank about it. A certain amount of factionalism is to be expected in any democratic organization and particularly in any democratic union. A certain amount of this is probably good for a union. But too much is too much. And certainly there has been far too much factionalism in the UAW since the day of its birth during the turbulent thirties.

IN RECENT YEARS, the union has publicly discredited itself by ratcheting its dirty linen in public from one end of the year to the other and from one end of the country to the other. No enemy of the labor movement has ever damaged the reputation of its leaders quite as effectively, or quite as viciously, as the leaders of the UAW have damaged the reputation of one another in their frequent public vendettas. Frankly, the public is sick and tired of this sort of exhibitionism and is no longer prepared to attribute it, tolerantly and good-naturedly, to the fact that "boys will be boys."

The members and officers of the UAW are no longer boys. Their union is no longer in its infancy. On the contrary, it is now eleven years old and has grown to be the largest union in the United States. The public expects it to act its age.

IT WILL BE said in rebuttal that many of the points of difference between the various factions within the UAW are more than personal in character—that they are deep-seated differences about trade union policy and trade union philosophy. This is partly true, but only partly true. There are, of course, many ideological conflicts within the UAW which cannot be ignored and which must be fought out vigorously and without quarter, even at the risk of temporarily widening the current split within the union. There has already been enough "appeasement" within the UAW and within some of the affiliates of the UAW.

It is suggested, however, that too much of the trouble within the UAW seems to have been personal and vindictive in character and seems to have stemmed from an unwillingness on the part of some of the principals to live up to the serious moral responsibilities which attach to union leadership.

MY TIME TIME this column appears in print, the UAW will have elected its officers for the coming year. Who these officers will be I do not know at the time of writing (the second day of the convention) and, for the purposes of this discussion, I do not care. But whoever they are, may they take to heart the advice of President Philip Murray of the CIO who pleaded with the convention to put a stop to power politics within the union.

"What it was possible," he said, "to take out of your union situation all of the power politics and all of the power squabbles that you have. I think that they are bad, that prior to this convention they have had the net effect of weakening the type of contribution that this mighty organization could make to the people of the United States and to the people of the labor movement."

The American public and the membership of the UAW (the people who pay the freight) will find it hard to forgive the officers of the union if they fail to take Mr. Murray's words to heart.

Calendar of Saints

SUNDAY, Nov. 25—St. Clement I of Rome. Pope-Martyr. A first century convert, he was third successor as Pope to St. Peter who had consecrated him as Bishop. He governed the Church as Pope for about 30 years and died as an exile and martyr.

MONDAY, Nov. 26—St. John of the Cross. Confessor-Doctor. He was born near Avila, Spain, in 1542 and was ordained a priest in the Carmelite Order in 1567. Influenced by St. Teresa of Avila, he founded the Discalced Carmelites.

TUESDAY, Nov. 27—St. Catherine of Alexandria. Virgin-Martyr. She was a wealthy and cultured young woman who defied the tyrant Maximianus Daza and after much persecution, was sent into exile. She was put to death in 305 by means of the spiked wheel.

WEDNESDAY, Nov. 28—St. Sylvester. Abbot. He founded the Silvestrine Congregation of Benedictines, sacrificing a brilliant ecclesiastical career to do so.

THURSDAY, Nov. 29—St. Virgin. Bishop-Catharine. He was an Irish Saint of noble birth who played a prominent part in the apostolate of St. Columba.

FRIDAY, Nov. 30—St. Boniface. Confessor. In the first century he was the ruler of the kingdom of Carthage and became a disciple of St. Paul. Some contend that he afterwards became a Bishop and went to a martyr's death.

SATURDAY, Nov. 31—St. Saturninus. Bishop-Martyr. He was a missionary sent from Rome by Pope St. Fabian in 231 to preach in southern Gaul. He became the first Bishop of Toulouse and converted a multitude of heathens.

On the Brink!



As We See It By Don Patrick

STUDENTS AT Louisiana State University this week were told that "it may be necessary to use the basic political right of revolution to restore democracy" in the United States if Fascism comes to this country.

This statement, eminently worthy of a Vi-shinsky, came from none other than Henry Agard Wallace, erstwhile vice-president of the United States, who is scheduled to speak in Rochester on December 10 through the courtesy of the Rochester Chapter, Progressive Citizens of America.

If we are to believe the PCA, Wallace is coming here on a peace crusade to preach on his peace-with-Russia theme. The PCA conveniently neglects to go into details on the extent Wallace is willing to go and the price he is willing to pay to achieve what he calls peace.

We don't pretend to have the text of the Wallace address. We don't pretend to know what he is going to say although we have a pretty good idea.

However, we venture to suggest a few things his audience won't hear. They won't hear an endorsement of the Marshall Plan which has been accepted by responsible leaders of the major political parties as an essential step to the preservation of democracy in Western Europe. They won't hear the story of Russia's imperialistic march behind the "iron curtain."

THE PROGRESSIVE Citizens of America are to all intents and purposes, the remnants of the discredited Political Action Committee which ran afoul of public resentment because of its tolerance of Communist elements.

Far be it from us to infer that members of the PAC are Communists. As a matter of fact, most of them are misguided "liberals" who have gone astray and now find themselves making common cause with the Communists on some issues.

We had a graphic example of this in Rochester during the past week in the course of a public debate over the shooting by police of a Negro. From a mass of non-contradictory evidence, it develops that the Negro refused to obey police orders to surrender and continued to conceal his right hand, declaring he had a gun which he intended to use on the police.

As one of the officers attempted to grab him from the rear, he swung around with what police describe as a threatening motion and the officer fired. Other officers on the scene followed suit and the Negro was killed. Later it was found that the Negro was not carrying a gun as he claimed in his threats to police.

THIS CASE was made to order for the Communist Party and the disciples of Stalin went into action. They mimeographed sheets which protested this "legal lynching" and were mighty careful to have white party members distribute these to colored residents of Rochester.

Let there be any question as to the source of these sheets, let it be said that they carried the name of the Communist Party. And if the name didn't prove the source, certainly the ancient Communist tactic of pitting class against class and raising the color line in a matter where it never existed, furnished ample evidence to that effect.

Dr. Gillis Says:

Not All Funny
 Last week in this space we considered briefly the funny side of Hollywood interference with the investigation into communist propaganda in the films. I have heard no protests so I take it for granted that readers of this column agree that there was a funny side to the episode.

A few Hollywood stars (not all of them of the first magnitude) staged a kind of Coxsy's march on Washington (by plane, mind you, and not on foot); got themselves photographed marching like soldiers six abreast up Pennsylvania Avenue; graciously accorded interviews to the press; dispensed "glamor"; grabbed on a little extra publicity (or, as the case may be, notoriety) and flew back to Hollywood all aglow with a feeling of noble accomplishment. It really was more comic than the laborious creation of the "Funnies."

But there was one participant who wasn't funny at all. Mr. Eric Johnston, president of the Motion Picture Association, had his day before the committee. In fact, even before he made his statement to the committee he had spoken for the news reels. In view of the position he occupies in Hollywood, and of the position he would like to occupy at Washington—nothing less than President of the United States—he cannot be lightly dismissed. I must confess, however, that it didn't seem to me that he made an enlightening contribution. He said: "There is bound to be a lot of show business in Hollywood. But underneath there's the solid foundation of patriotic, hard-working, decent citizens."

NOW WE ARE all ready to admit that there are more good citizens than traitors in Hollywood. The percentage of Communists and fellow travelers in Hollywood is doubtless small. But we know the Scripture. "Behold how small a fire kindleth a great wood." We remember what one Quisling did in Norway, one Tito in Yugoslavia. Even in Russia the Communists are only three million out of 180 million. If in Hollywood the Leftists are even so much as one sixtieth of the total, they are too many.

It would have been more to the point if Mr. Johnston (let us add also Mr. Paul McNutt) had told us just what he thinks the percentage of subversives to be among the writers, producers and actors in the film industry. Also, we should be edified if he could tell us how many had been "fired" for anti-American activities before the investigation got started. He might have gone on to say why the movie magnates didn't clean their own house before the neighbors reported its condition to the board of health.

BUT THE BULK of Mr. Johnston's argument centers around the matter of "free speech." He says that free speech is "vital" to the system under which we live. "Nobody," he says, "has a monopoly of free speech in this country." He continued in that strain at some length, saying, amongst other things, "our freedoms would become empty and meaningless without the keystone of the arch—freedom of speech—freedom to speak, to hear and to see."

Now it would be easy for anyone trained in philosophy and ethics to go into a long dissertation on that subject. But I refrain. I would point out just one important fact about freedom—a fact that Mr. Johnston, at least for the moment, ignored. Freedom is not absolute. There are limits. No one is free—morally free—to do what harms the community in which he lives, or the civilization that protects him. Yet here is precisely the kind of freedom—the false freedom—which Communists claim. They confess, in fact they boast, that they intend to destroy our civilization. That statement is written down in authoritative Communist documents. It has been repeated again and again by Lenin and Stalin.

Would Mr. Johnston say that here in America we must harbor and protect those who are sworn to destroy America? Or those who defend and support them? It would be like saying that in any city the police should not interfere with criminals. Even if one stops short of actual violence but indulges in seditious talk, it is good ethics, and by the same token good Americanism, that he be suppressed.

WHAT THE CONGRESSIONAL Committee on Un-American Activities is trying to find out is whether or not a soap box at a street corner to a hundred leaders, but on the screen before a hundred million people, a script-writer may play into the hands of those who advocate the destruction of our civilization.

If anyone says that our form of civilization has no right to defend itself when attacked in speech or in print or on the screen, he is just as irrational as one who should say that America has no right to defend itself when attacked by force of arms. That committee, as I see it, is trying to avoid that calamity. For that reason it merits the co-operation of all good citizens.

Do You Remember?

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

25 Years Ago—Nov. 24, 1922
 Bishop Thomas F. Hickey lauded the work of Prof. E. Eugene Bonn, organist and chorister of St. Patrick's Cathedral and presented a gold watch in behalf of the choir to Michael Kavanagh, who had sung in the choir 40 years, at the annual St. Cecilia musicale.

A house and lot in Sodus were purchased by the Rev. Charles F. Shay, pastor, for the establishment of the Church of the Epiphany in that village.

10 Years Ago—Nov. 18, 1937
 His Excellency Bishop Kearney presided for the first time at the throne in Sacred Heart Cathedral and was welcomed by Rt. Rev. Msgr. George V. Burns, pastor.

Two hundred and fifty Catholic college students picked the New York State Communist Party's mass meeting in Madison Square Garden, New York, commemorating the 20th anniversary of the establishment of the Soviet Union.

5 Years Ago—Nov. 19, 1942
 Diamond Jubilee of Holy Redeemer Church, Rochester, was observed at Solemn Pontifical Mass celebrated by Bishop Kearney who congratulated the Rev. F. William Stauder, pastor, and his parishioners.

Just Between Us

You're Free, But . . .

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By Father Ginder

"I'm free!" he exulted—"free to go and do and say whatever I please!"
 "Not quite," observed the little man by his side.
 "How not?"
 "Oh, in lots of ways. The law of gravity, for instance. You're still bound by that, and I'd advise you not to go stepping into any elevator shafts."

"You're being ridiculous!"
 "Still and all, that's one law you've got to observe, so you're not entirely free . . . And your car's not free to drive it without oil in the crankcase, are you?"

"Just what are you driving at, sir?"
 "Simply this: The little fellow went on, 'everything is governed by law—the law of its being, and we've got to respect that law. You've got to treat your car like an automobile, with its three hundred and eighty laws, and you've got to respect them, too.'"

Nun, 26, Heads Mission Unit

Sydney, Australia.—(NC)—A 26-year-old Parisian girl, Genevieve de Massignac, has passed through hell on her way to Papua, where she will be appointed superior of a community of 25 native-born Papuan sisters, some of them children of cannibals and grandchildren of devil-worshippers.

Her only comment in an interview here was: "I am not a brave girl. I hope people will say so."

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