

# The Catholic Journal

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## The Bishop's Appointments

- DECEMBER**
1. Monday—St. Andrew's Rectory, Low Mass—7:00 A. M.  
St. Joseph's, Confirmation—7:15 P. M.
2. Tuesday—St. Leo's, Mass; Confirmation—7:15 P. M.
3. Wednesday—Holy Trinity, Webster, Holy Communion—8:00 A. M.  
Corpus Christi, Confirmation—7:15 P. M.
4. Thursday—St. Michael's, Mass; Confirmation—7:15 P. M.
5. Friday—St. Patrick's, Low Mass for the St. Michael's, Mass—8:00 A. M.  
St. Michael's, Mass; Confirmation—7:15 P. M.
6. Saturday—St. Michael's, Mass; Confirmation—7:15 P. M.
7. Sunday—St. Michael's, Mass; Confirmation—7:15 P. M.
8. Monday—St. Michael's, Mass; Confirmation—7:15 P. M.
9. Tuesday—St. Michael's, Mass; Confirmation—7:15 P. M.
10. Wednesday—St. Michael's, Mass; Confirmation—7:15 P. M.
11. Thursday—St. Michael's, Mass; Confirmation—7:15 P. M.
12. Friday—St. Michael's, Mass; Confirmation—7:15 P. M.
13. Saturday—St. Michael's, Mass; Confirmation—7:15 P. M.
14. Sunday—St. Michael's, Mass; Confirmation—7:15 P. M.
15. Monday—St. Michael's, Mass; Confirmation—7:15 P. M.
16. Tuesday—St. Michael's, Mass; Confirmation—7:15 P. M.
17. Wednesday—St. Michael's, Mass; Confirmation—7:15 P. M.
18. Thursday—St. Michael's, Mass; Confirmation—7:15 P. M.
19. Friday—St. Michael's, Mass; Confirmation—7:15 P. M.
20. Saturday—St. Michael's, Mass; Confirmation—7:15 P. M.
21. Sunday—St. Michael's, Mass; Confirmation—7:15 P. M.
22. Monday—St. Michael's, Mass; Confirmation—7:15 P. M.
23. Tuesday—St. Michael's, Mass; Confirmation—7:15 P. M.
24. Wednesday—St. Michael's, Mass; Confirmation—7:15 P. M.
25. Thursday—St. Michael's, Mass; Confirmation—7:15 P. M.
26. Friday—St. Michael's, Mass; Confirmation—7:15 P. M.
27. Saturday—St. Michael's, Mass; Confirmation—7:15 P. M.
28. Sunday—St. Michael's, Mass; Confirmation—7:15 P. M.
29. Monday—St. Michael's, Mass; Confirmation—7:15 P. M.
30. Tuesday—St. Michael's, Mass; Confirmation—7:15 P. M.
31. Wednesday—St. Michael's, Mass; Confirmation—7:15 P. M.

## Dr. Higgins Says:

Encouraging Labor to Organize

On Labor Day of the year the Social Action Department of the National Catholic Welfare Conference again encouraged the American labor movement to organize the unorganized as rapidly as possible. It was to be expected, of course, that certain people would be unhappy about such a recommendation and that a few of them would even criticize it rather severely. For as everyone knows, there are some Americans, and their names are legion, who don't particularly favor the extension of trade unionism.

It was hardly to be expected, however, that anyone would be taken by surprise by the Social Action Department's recommendation, for certainly the Church has made no secret of the fact that she believes in the principle of trade unionism and that she looks forward to the day—a better day by far than ours—when every worker shall belong to and actively participate in a free trade union of his own choosing. It was hardly to be expected, in other words, that David Lawrence, to cite but one example, would rush into print and suggest, explicitly and altogether inaccurately, that the Social Action Department, in encouraging labor to organize, was "taking sides" as it were, and was thereby abandoning or violating the traditional neutrality of the Church.

BY THIS TIME Mr. Lawrence has probably discovered that the Church has been encouraging labor to organize for generations. But has he yet discovered the reasons for the Church's espousal of trade unionism? That's the more important question.

Fortunately these reasons are again called to the attention of all of us in the Statement of Secularism which was issued in the name of the Archbishops and Bishops of the United States on November 6. A careful reading of this important statement may help to persuade Mr. Lawrence that the Church is and must of necessity be in favor of trade unionism because the Church is and must of necessity be opposed to economic individualism.

MAN IS BY nature a social being with social responsibilities, which responsibilities, to speak only of economic life for the moment, cannot be effectively carried out by unorganized individuals acting as competing units in society. Every individual—worker, employer, farmer, or professional man—is obliged by the virtue of social justice to join his associates to carry out all of those responsibilities which of himself alone he is incapable of fulfilling. In addition, every economic association—of workers, farmers, employers, or professional people—is obliged by the virtue of social justice to cooperate among themselves and with the government to accomplish these social objectives which are common to all of them and which none of them, acting on its own in isolation from the others, can possibly accomplish.

The American hierarchy in its most recent pastoral has great stress on the social nature of man and the social nature of work, and from their central theme of life it draws the conclusion, among others, that the organization of men according to their function in economic life is both desirable and necessary.

GOD CREATED MAN and made him a brother to his fellow man, the Bishop's Statement says. "He gave him the earth and all its resources to be used and developed for the good of all. Thus work of whatever sort is a social function, and economic profit is not the sole purpose of economic activity. Justice to the worker and the employer is the basis of the social view of economic life. It supports the demand for organization of management, labor, agriculture, and professions under government encouragement but not control in joint effort to avoid social conflict and to promote cooperation for the common good."

If this be unvarnished interference in political matters will have to make the most of it. It is the duty of the Church to teach the moral law—even in our own day one might almost say "especially"—that part of the moral law which has to do with economic life.

## Lend A Hand, Joe!



## As We See It By Dan Patrick

You don't have to probe your memory too hard to recall those hectic post-war days when the nation was caught in the economic whirlpool of reconversion.

It was just about the time President Truman lifted the lid on wages with the hopeful declaration that wages can be raised without increasing the eventual cost of the finished product. How much in error he eventually proved to be is a matter of record.

Whether morally correct or not, industry passed on the wage increases to the consumer and the vicious spiral of inflation started its mad whirl. So strong was the storm that it blew off the last remnant of price control and the OPA was killed.

THAT PUBLIC OPINION at that time was behind the end of price controls is generally acknowledged.

The public believed that prices would seek their own level in a free market and the law of supply and demand eventually would assert itself.

Several important factors emerged, however, to upset all calculations. The key was food and the unexpected demand on this government to feed Europe and the Far East plus continued federal subsidies to farmers to encourage full production sent the food prices soaring beyond all expectations. And other commodities followed in their wake.

By the President's own figures, food costs have increased 40 per cent since June 1946, and the overall increase in the cost of living since that time has been set at 23 per cent. Obviously, something had to be done on a government level not only to halt inflation here at home but to stabilize the vast demands of the Marshall Plan.

ALL THIS BROUGHT a call for special session of Congress last week. On October 23, President Truman is reported to have told Republican leaders that he was opposed to price controls and rationing. A week before he had told a press conference that such controls were police state methods.

But Mr. Truman has reversed himself before and he did it again in his message to Congress in which he requested authority to ration scarce goods "which basically affect the cost of living" and impose price ceilings on critical consumer and industrial goods and wage ceilings where needed to maintain the price ceiling.

The President is too experienced a politician to expect an opposition Congress to grant that authority. His proposals had exactly the effect

## Just Between Us

Why Not Light a Candle?

There's something special about candles. On the dinner table they are a mark of gracious living. Their presence in fact adds a solemn or a festive note whatever they remain, as it is, anything but a mere birthday cake.

We Catholics have known and used that fact for centuries. Our soul is initiated into the spiritual life at baptism by candlelight—when we receive the burning wax as a symbol of Christ's love, glowing now in our hearts. The Supreme Sacrifice of our religion—the Mass—is offered by candlelight, and our Church, as the climax of her 1900 years, is beginning the Easter Season, attests a new fire and exclaims the great paschal candle.

Our Sacred Sacrament is solemnly exposed at Benedic-

he should have expected—if not desired. Congress in general, Republicans and Democrats alike, reacted negatively and Senator Taft, without offering an alternate course, hurled the "police state" brand back into the presidential teeth.

UNFORTUNATELY that is the immediate political consequence of the Truman proposal. In the fury of charges and counter-charges, not enough emphasis has been placed on the fact that partial wage and price controls are unworkable.

Some of the nation's top economists and that group includes Bernard M. Baruch, feel that piecemeal rationing and price control cannot be limited once it has been attempted—even if carried to consumer goods at retail.

They argue that if steel, for example, is priced and rationed—and, if anything, is steel must be—then the system must spread to everything that goes into the production of steel. This, they maintain, will spread controls endlessly.

A host of other questions can be raised. Suppose, as one Washington correspondent points out, work shirts could not be legally sold for more than \$3. Would the manufacturer eventually turn his looms over to sport shirts or some other textile product outside the price-control area? Of course, he would. He did it under a partially decontrolled OPA program and he will do it again.

Partial control over wages is an even more difficult proposition than price regulation.

Just assume that wages are frozen in steel mills and coal mines yet allowed to rise in automobile industries and railroading. How would you keep mill hands and miners on the job under such circumstances?

THE TRUMAN PROPOSALS for partial price and wage controls are not the answer to the challenge of inflation.

It is too bad that this ill-timed proposal has been injected among issues so fraught with national and international urgency.

But riddling the Truman control program with objections is not going to halt the upward spiral of living costs. There must be some sound alternate course.

The Republican Congress has a heavy responsibility to the people of the United States to strike such a course. We need positive answers and not negative attacks. The clock of history is ticking away crucial hours in the life of western civilization.

## By Father Ginder

PLACED IN racks before our shrines and altars, their purpose is to do honor to Our Lord or to some particular saint. The devout Catholic first offers a prayer to God before the altar or shrine of his choice, then he very often lights a candle.

In doing this, he is helping to brighten and ornament that sacred place. His little candle is shedding its light and calling attention to that particular shrine. Burning long after he has left the Church, it continues his visit in a symbolic way and, so to speak, represents his desire to linger in prayer.

And the free-will offering of a few pennies betokens the sacrifice the believer is ready to make for the honor of God and His saints—while, at the same time, it affords the Church revenue in the form of alms with which to carry on her great work.

Why not light a candle, then? It's the most natural thing in the world.

## Dr. Gillis Says:

Protestant Peace Crusade?

Having felt obliged to criticize adversely the seven Protestant ministers who made a flying visit to Yugoslavia, and reported to the American people that there is no persecution of religion in Tito's land, it is a relief to be able now to praise—with perhaps a few qualms and doubts—a different group of sixteen Protestant leaders who have made an appeal for friendly relations between Russians and Americans.

With much of what they say, all Catholics can be in hearty accord. For example, "The shocking amount of suspicion, hatred and hysteria which has arisen between the United States and the Soviet Union has disturbed and stunned the thinking people of our denominations."

To that statement I beg leave to make an addendum and an observation. Catholics, as well as Protestants, have been "shocked," "disturbed," "stunned," and let us add, frightened by the rising tide of Russian hatred. We recognize as well as the Protestant leaders that if criminalization and recrimination continue, the outcome will be war. Another world war might turn out to be the ultimate catastrophe of the human race. So war must be averted at all costs. All costs but one.

THE ONE PRICE we are not willing to pay is surrender of the world to the Soviets, or even acquiescence in their further conquests. They have now invaded and in varying degrees subjugated some eleven nations. They control a sixth of the surface of the earth. In consequence many Americans are not only "disturbed," "stunned" and "shocked" but puzzled. The question is shall we let the Russian invade and enslave even more countries? For that matter, shall we permit them to hold what they have already overrun?

To be specific: We went into the war largely if not exclusively because England needed us. England had gone to war—so she said—because of Poland. At least the Nazi invasion of Poland was the last straw that broke the back of British non-belligerence. Therefore the question intrudes itself upon our consciences: have we and Britain a duty to rescue Poland, now or ever? To Poland add the Baltic provinces and the Balkans. If we cry out against the cruelties inflicted upon Poland and those other countries (cruelties which by the way continue), would our outcry in the mind of the sixteen ministers come under the head of "hysteria?"

The sixteen Protestant leaders go on to say: "War is not inevitable. Despite wide differences of opinion, attitudes, habits and philosophies between the cultures of the U. S. A. and the U. S. S. R., peaceful co-operation between the two countries is possible."

THE WORDING in that declaration is accurate: "Peaceful co-operation between the two countries (that is to say the two peoples) is possible." The Russian people and the American people would like nothing better than to live together on this globe in peace and harmony. But would the sixteen ministers explain how that message may be conveyed from one people to the other?

We are eager to deal with the people of Russia. Stalin and the Politburo block our way. No message of ours to the Russians can get through the barrier erected by that little group of willful men. How shall we penetrate the barrier? If we complain of the very existence of the barrier between two friendly peoples, is that complaint also to be designated "hysteria?"

Other sentences in the manifesto of the Protestant leaders call for approbation, but together with the approbation is a plea for elucidation. For example: "We must lift a united voice against the madness of splitting the world into two armed camps. We caution everyone against the maneuvers of those who would divide the peoples of the world against each other, creating chaos, sowing fear and distrust among those who are war-weary and peace-loving."

GOOD! IN FACT excellent. But are we to understand that Americans and Russians are about equally to blame in the matter of splitting the world into two camps? Is there any American on the same plane with Molotov and Vishinsky, who has spoken with Molotov-Vishinsky disregard for truth and moderation? If so, who are those Americans? If no Americans whose word carries weight have spoken so recklessly and so "hysterically" as Molotov and Vishinsky, would it not be well for the Protestant committee to ask those two Russian leaders to be as considerate as, for example, President Truman and General Marshall? Perhaps the committee has communicated with the top Russians. If so, what did the top Russians say?

In a word the message of the Protestants is excellent in principle but it might have gone a bit further and demonstrated just how we are to transfer principle into action. Especially the reverend gentlemen might explain how we are to get our message—any message—through to the Russian people.

By a curious coincidence, in the same paper in which I read the Protestants' message, and in the same issue, there was a list of sixteen attacks upon America and Americans in the Soviet press on one day. Among the Americans maligned by the Russian press were such gentlemen as ex-President Hoover, Senator Vandenberg and John Foster Dulles. It would be interesting to know how the sixteen ministers would set about informing the Russian press that those mild-mannered men are not warmongers. Perhaps we shall have that information in the next communication of the Protestant clergymen to the American people.

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—Dec. 1, 1922  
Second annual convention of National Council of Catholic Women, held in Washington, voted to make the National Catholic Service School for Women an institution which "is to set standards in every field of social activity."

10 Years Ago—Nov. 25, 1937  
A diocesan-wide novena in honor of St. Thomas More was sponsored by Rochester Diocesan Holy Name Union.

5 Years Ago—Nov. 26, 1942  
A new organ at St. Ann's Home for the Aged in memory of Rev. John Hogan, former chaplain, was blessed by His Excellency Bishop Kearney.