

Courier Journal

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Month of Mary

With so many enemies of truth and virtue and freedom striving with might and main to bring injury to this earth...

Mary can teach us the things of God. No one ever heard of a Communist sitting at the feet of Mary for instruction.

Mary can guide us amid the dangers of our earthly journey. Following her lead, we shall never find ourselves on paths that lead to ruin.

The world today needs Mary! All the ordinary avenues for her activities are still open, and our generation offers new avenues which she must enter.

The Month of May is the Month of Mary. Let our hearts be with Our Blessed Mother in public and private devotion.

Useless Reading

Any paper that is harmful to the heart or mind of man should be classed under the heading of useless reading.

That there will be with us at all times publications whose interest is not truth, whose ideals are not of the American kind, is a matter of knowledge based on experience.

Useless reading! Useless, because it can carry with it no beneficial results. Useless, because it does not deal with facts, does not present a fair picture of the world today.

It is not fair to place before the pupils in our public schools such publications as the "Nation." No pupil can benefit from reading palpably false accusations against the Catholic Church.

The Promise of Christ

Christ's farewell promise to His Apostles and through them to all members of His Church, deserves our continual attention. It is an absolute promise: it is a universal promise: it is a generous promise.

Christ's promise is a universal one. He does not tell us that once in a while our prayers will be answered; He does not tell us that frequently they shall fail of a favorable answer.

Christ's promise is a generous one. It is the Father's promise to His little ones, the loving savior's promise to those whom He has saved, it is the great Benefactor's promise to those whom He would bless and glorify.

Christ spoke this promise just as He was preparing for the Ascension. He was about to return to the Father; He had come into the world to save man; His mission accomplished by His death and resurrection, He was now ready to return in joy and triumph to Heaven, to leave the world to the Father.

Our lives be filled with prayer, with confidence, with trust for all good things, for our souls and for our bodies. May our unflinching trust that God will hear and answer the absolute, the universal, the generous, the generous promise of our Risen Savior!

Fr. Higgins Says:

Good, As Far as It Goes

William Henry Chamberlin, well-known authority on Russian Communism, in the title of one of his books refers to himself as an "individualist."

Chamberlin is to be honored, of course, for his consistent and very intelligent opposition to totalitarianism in all of its forms and camouflage.

WHAT SHALL WE think, however, about the type of "individualism" which characterizes his article in the April 16 Wall Street Journal, "Christianity and Capitalism"?

Chamberlin contends—and who could deny?—that recent historical experience in Germany, Russia and Eastern Europe points "the moral" of adopting a distinctly cautious and discriminating attitude toward institutional reform.

Chamberlin's point is well taken, as far as it goes—but it doesn't go far enough. He almost seems to suggest that when religious leaders call for the Christian reconstruction of economic life (of economic institutions, that is), they are necessarily calling for collectivism.

HE ALSO SEEMS to suggest—and this is where his "individualism" betrays itself as a rather inadequate social philosophy—that Christianity ought to forget about institutional reform and concentrate exclusively on the spiritual life of the individual within the existing economic system.

The Catholic reader, in welcoming Chamberlin's indictment of collectivism and his indictment of those misguided ministers of religion who look to collectivism as to the millennium, will want to remember that the very title of one of the great social encyclicals is a refutation of his thesis on the function of Christianity in the temporal order.

The encyclical "On Reconstructing the Social Order" in every paragraph places major, though not exclusive, emphasis on the reform of economic and social institutions. It gives no support whatsoever to Chamberlin's well-intentioned but unfortunate suggestion that "it might be advisable to consider the possibility of living up to the strictest requirements of Christian idealism within the framework of the existing order."

THE POINT OF the encyclical is exactly the opposite, namely, that "the strictest requirements of Christian idealism" oblige the Christian to labor incessantly to reconstruct the "existing order." Hence, says the encyclical, "the institutions themselves of peoples and particularly those of all social life ought to be penetrated with this (social) justice, and it is most necessary that it be truly effective, that is, establish a juridical and social order which will, as it were, give form and shape to all economic life."

Chamberlin seems to leave Christianity with only two alternatives in the temporal order: either to work within the existing economic framework or, in working for institutional reform, to run the (inevitable) risk of drifting into collectivism. Pope Pius XI, who of course was also opposed to collectivism, suggested a third alternative, namely, a type of institutional reform which will avoid the evils of collectivism, as well as the evils of the present system. He tells us that "two things are especially necessary" and imposes upon all of us as Christians the obligation to work at both of them simultaneously: "reform of institutions and reconstruction of morals."

Chamberlin's "individualism" is as admirable in its own way as the collectivism of some of his ministerial acquaintances is disgraceful. But neither the one nor the other is a satisfactory social philosophy. Both of them go to extremes.

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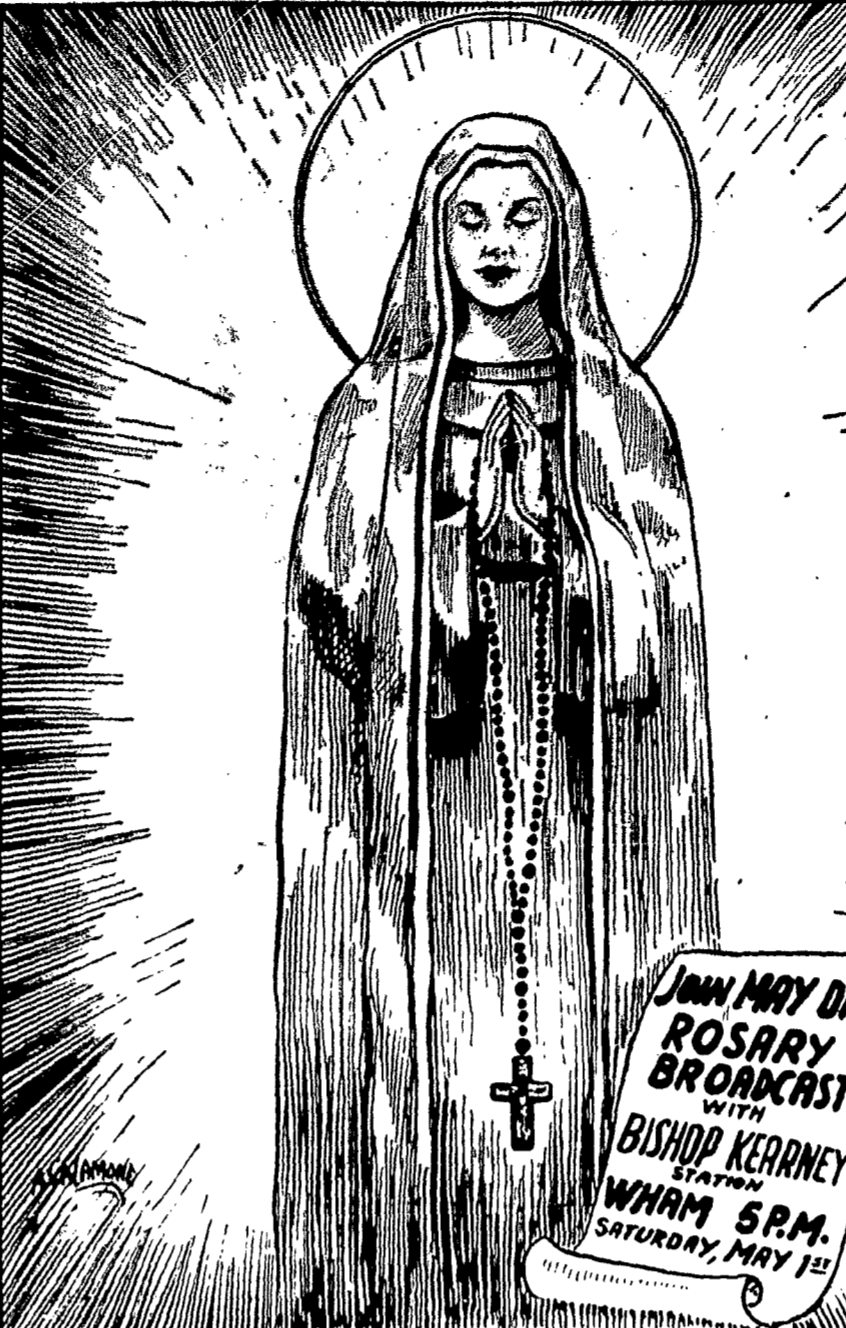
Quotable Quotes

"It is un-Christian to imitate Pilate in washing our hands of public acts for which, as members of the community, we have a share of responsibility."—His Eminence Bernard Cardinal Griffin.

"Whatever we do in giving aid to the suffering victims of war, especially to the innocent, hungry and sick children, we do unto the Lord Christ Himself." Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me." (Matt. 25:40)—Archbishop John T. McNicholas, O.F.M.

"Ninety per cent of us Catholics are trying to solve the wrong problem. The great question today is not 'How can I be a Christian in this Society?' but 'How can I make contemporary society Christian?' We are not supposed to fit into the world, but we are supposed to make the world fit to be in."—Peter Michaels.

Make May Day Mary's Day



Ad We See It By Dan Patrick

AMERICANS OF ITALIAN descent are entitled to a major share of the credit for the defeat of Communism in the recent elections in Italy.

In a brilliant analysis of the factors which made possible the historic value of the Christian Democrats, Anne O'Hare McCormick of the New York Times points to other important reasons—the militant campaign of the Catholic Church against the Communists, the personal influence of the Pope, the steady stream of American aid and the effective appeal of DeGasperri, not to mention the proposal of the western democracies to return Trieste to Italy.

But Mrs. McCormick observes: "The Trieste proposal changed many votes but not so many as the flood of letters from Italian-Americans to their relatives and friends in Italy. Probably no single factor weighed the scales as heavily as this."

"Whole villages read these letters. They were discussed in cafes. They were the witnesses that a confused and groping people believed. There is something very moving in the way these immigrants of yesterday rose to the opportunity of testifying for America and Americans' intentions."

MRS. MCCORMICK is not the only one to point out the decisive role which these letters played in the ultimate verdict at the poll.

Don Sturzo, founder of the Christian Democratic Party, reported the tremendous impressions which these missives were creating, especially in the farming sections of southern Italy. And, judging by the results in the Red strongholds of industrialized northern Italy, these letters must have proved equally effective in that area.

We talked to some Americans of Italian descent who wrote these letters. They told us how they painted a glowing picture of free America for the benefit of their relatives and friends who were overshadowed by the cloud of red slavery.

Children and grandchildren of immigrants who arrived in this country penniless not so many years ago recounted the blessings of a democracy where all men are supposedly equal.

We can't help wondering what would happen if one of the recipients of those letters should

nant protests to the whole world.

IN SPITE OF that—or, perhaps because of that—during the recent war we had the strange spectacle of the heads

of two totalitarian states accusing the Pope. One accused him of being pro-Ally, the other, of being pro-Fascist, when in fact he was neither. The Holy Father is pro-man.

We are sincerely honored by the fact that the heads of totalitarian governments recognize the Holy Father as the head of total Christianity, that attacks on religion are so often focused on the Catholic Church. We can only conclude that evil knows its enemy, and evil knows where to find that enemy.

THERE ARE PEOPLE, you know, who take this line of argument. "We think Catholics are all right. We think they're grand people, but we don't like the Pope and the Vatican. Catholics should get rid of all that organization."

Such people are wise in the foolishness of their logic—wise in this: they know that if the shepherd can be taken away, the sheep will soon be scattered. Foolish in this: that you can't separate a Catholic from his Church; you can't talk about "Catholics" and "The Catholic Church" as though they were two different things. They're not. They're identical.

The Bishop's Appointments

MAY

- 1 Saturday—St. Bernard's Seminary, Ordinations—6:30 A. M. Rochester Radio City, May Day Broadcast—5:00 P. M.
2 Sunday—St. Joseph's, Annual Mass for Rochester Fire Department Holy Name Society—7:30 A. M.
3 Monday—St. Mary's Elmira—Diamond Jubilee Celebration—Consecration of Main Altar—8:00 A. M.
4 Tuesday—St. Ambrose—Confirmation—4:00 P. M.
5 Wednesday—St. Mary's, Horseheads—Confirmation—7:45 P. M.
6 Ascension Thursday—St. Andrew's—Priesthood Ordinations—10:00 A. M.
7 St. Patrick's—St. Monica Sodality, Low Mass—9:00 A. M.
8 Saturday—St. Joseph's—Solemn High Mass 'Coram Episcopo', New York State Convention of Catholic War Veterans—10:00 A. M.
9 Sunday—St. Joseph's—Annual Mass for Rochester Police Department Holy Name Society—6:30 A. M.
10 Monday—Sacred Heart Pro-Cathedral—Confirmation—7:45 P. M.
11 Tuesday—St. Joseph's Hospital, Elmira—Nurses' Graduation—7:45 P. M.
12 Wednesday—St. Joseph's Hospital, Elmira—Low Mass for Nurses—7:00 A. M.
13 Thursday—Holy Angels Home—Confirmation—9:30 A. M.
14 Friday—St. Anthony's, Elmira—Confirmation at St. Patrick's Church—7:45 P. M.
15 Saturday—Nazareth College, May Day Banquet—8:30 P. M.
16 Pentecost Sunday—Sacred Heart Pro-Cathedral—Solemn Pontifical Mass—11:00 A. M.
17 Monday—St. Thomas, Summerville—Confirmation—7:45 P. M.
18 Tuesday—Newman Oratory, Ithaca—Confirmation—4:00 P. M.
19 Wednesday—Nazareth College, May Day Mass—9:00 A. M.
20 Thursday—Old St. Mary's—Confirmation—7:45 P. M.
21 Friday—Mercy High School—Alumnae Play—8:15 P. M.
22 Saturday—Our Lady of Lourdes, Elmira—Low Mass and Pontifical Ceremony of the Ladies of Charity—8:45 A. M.
23 Sunday—Hotel Seneca—Annual Banquet of the Good Shepherd Guild—6:30 P. M.
24 Monday—Good Counsel College, White Plains, N. Y.—Commencement Address.
25 Tuesday—Village Marie Academy, New York City—Commencement Address.
26 Wednesday—Nazareth Academy, May Day—Solemn Pontifical Mass—10:00 A. M.
27 Thursday—Hotel Seneca—Banquet of Rochester Council of Catholic Nurses—8:30 P. M.
28 Friday—St. Joseph's—Solemn Pontifical Mass, New York State Convention, Knights of Columbus—9:30 A. M.
29 Saturday—Hotel Seneca—Knights of Columbus Banquet—7:00 P. M.
30 Sunday—Mercy High School—May Day Exercises—8:30 P. M.
31 Monday—St. Michael's, Livonia Center—Confirmation—8:00 P. M.

Do You Remember?

25 Years Ago—May 4, 1923
Rev. Dean John Joseph Hickey, pastor of Holy Family Church in Auburn since 1895, died in New York City.

10 Years Ago—April 28, 1938
Backed by authorities, prominent citizens and various organizations and led by the Rev. E. A. Rawlinson, pastor of St. Patrick's Church, a campaign against the sale of salacious literature was launched in Corning.

5 Years Ago—April 29, 1943
Rev. Frederick A. Wise, pastor of St. Mary's Church, Rexville and St. Joachim's Church, Canisteo, died suddenly at his home in Auburn.

Are All Men Equal?

IT SEEMS THAT even after three generations, there are some so-called Americans who refuse to accept an equal footing fellow Americans whose ancestry happens to have a Mediterranean background.

Of course, such things aren't discussed in drawing rooms—but they do exist. Some people have found that by simply changing the spelling of their names they can remove barriers of social and economic distinction which seemed well nigh insurmountable.

In some strata of our alleged society, these Americans are referred to as "foreigners." Fortunately for the future of this country, that distinction was not made on draft boards during World War II.

As a result, boys with those "foreign" names comprised a large section of the American armed forces. Inevitably they also made up most of the casualties reported from the battlefronts of the world.

THESE SAME BOYS came from the wars only to find that the same distinction remained and some of them began to wonder out loud just what they had been fighting for.

Americans of Italian descent have suffered their share of discriminatory injustices. Yet, in a crucial hour in world history, they once again came to the fore and wrote letters back to Italy to swing the vote to the side of the democracies.

There are some things that they might have included in those letters which would have made the "all men are equal" ring sound pretty hollow. But, fortunately, for us and the western world, they put forward only the very best of what this nation offers.

Those who persist in discriminations might well ponder the fact that but for the very people they are excluding from exercising their full rights and privileges as American citizens, Communism might stand today astride the nation which gave Christianity to the western world.

Just Between Us

Older Than Royal Houses

While we Catholics take a certain pride in calling him our Holy Father, we can't forget—not can he—that he is the father of all humanity.

The whole world is his parish, and when one of his children is afflicted, be he Jew or Gentile, Catholic or Protestant, then he is afflicted and feels it his duty to do everything in his power for the relief of that soul.

WHEN HE SENDS out his contribution for the relief of the starving, it isn't earmarked just for Catholics; it's for everyone in need. He loathes and detests persecution, whether of Jew or Gentile, and he has protested against it time and again with all the prestige attached to his sacred office.

He proclaims the rights and dignity of men. Let any government—monarchy, dictatorship, or republic—violate those human rights, and the Holy Father broadcasts his "indig-



Fr. Ginder



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