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Month of Mary

With so many enemies of truth and virtue and freedom striving with it ight and main to bring injury to this earth and to man, it is fortunate for us that we have a powerful friend of truth and virtue and freedom in Mary, the Mother of God. Mary was given to us by Jesus to be our Mother. From all sternity She was destined by Almighty God to be a constant blessing to the children of men as a model for their imitation, as a heavenly advocate to secure for them untless benefits, as a close spiritual companion to guide their way through the dangers of the world.

Mary can teach us the things of God. No one ever heard of a Communiat sitting at the fest of Mary for instruction. No one ever heard of any leftist looking to her for direction. No one ever heard of a totalitarian of any type looking to her for guidance of example, Mary can teach all, Mary does teach all, provided humility and doclity make us worthy pupils of so sifted an instructor. Where truth dwells, there Mary is present. Where error rules, there Mary is absent. And the truth that Mary gives us is the everlasting truth revealed to us by Jesus Christ, the Son of God.

Mary can guide he amid the dangers of our earthly journey. Following her lead, we shall never find ourselves on paths that lead to ruin. We shall follow day after day the road that leads us safely and directly through this world to our heavenly home. She constantly reminds us of our supernal destiny, keeps us conscious of our dignity as anidren of God. She is ready to direct us on our way to

The world today needs Mary! All the ordinary avenues for her activities are still open, and our generation offers as avenues which She must enter. The conversion of Russia is a seemingly impossible task judged by worldly standards. Nothing is impossible with God; and Mary is ready sew to welcome our prayers and our good works to help Her do the impossible, to help her win to Christ the millions n souls now under religious suppression in pagan Russia. Let our prayers be now with Our Lady of Fatima that the great work set for her today, may be accomplished: that is peoples of Russia may secure that freedom under God that will bring them back to the Faith of Christ.

The Month of May is the Month of Mary. Let our weeks be with Our Blessed Mother in public and private devotion, all through its thirty-one days, Let our May De-yotions set the stage for our activities with Mary during all the remaining days of the year.

Upeless Reading

Any paper that is harmful to the heart or mind of man should be classed under the heading of useless reading. Truth and goodness will be the subject matter of any good paper, will make it useful reading. Untruths and subversive propaganda will be found in papers that are not good. They will make them 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. Minds warped with lettist tendencies will seek the mental provender afforded by leftist sheets. But why should such sheets he forced on the attention of those who are not leftists, who are normal Americans, who seek the truth and not Communicate propaganda? How can such publications have any rightful place on the library shelves of our

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. One must admire the seal of those who force such papers on the attention of our pupils. Would that a like zeal would move the friends of constructive magazines and papers!

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, in a magazine which refuses to print the other side of the case. Why invite young readers to waste their time on such uscless reading, when they can so easily be led to such useful reading as is found in the publications that favor truth and promote American ideals?

The Promise of Christ

Christ's farewall 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 tells us if we ask the Father anything in His name, He will grant it to us. Just let our petition be real, be reasonable, be of a nature to bring us real good, and it will have an affirmative response from the Father. Every prayer shall have its answer, every prayer is bound to bring us good things

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 favorshie answer, and that less often they shall have a bountiful response. He tells us that God will always answer our

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 talls us the Father will grant our prayers be-

cause He loves us in return for the love we have shown His divine Son. The love of the Father never fails: so also hall His promise to men never fail.

Christ spoke this promise just as He was preparing for the Ascension. He was about to return to the Father: He had some into the world to save many His mission acashed by His death and resurrection, He was now by to return in joy and triumph to Heaven, to have

the go so the Rather.

So your lifest be filled with prayer, with confident alking for all good things for our souls and for the course out and for the course out and for the course out that God will hear related And our unfalling trust that God wilk hear the God wilk hear the Universal, the generous, the particular out of the Constant of the Constant out of the Consta

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

"Individualisi"-by which he means to indentify himself as being flercely opposed to any ystem of government that suppresses the freedom of its. individualist" in still another sense-in the sense of being an "Independent." So very "independent" is Mr. Chamberlin, speaking pol-

lically and economically, that he contributes a weekly column to two such dissimilar periodicals as the super-capital Wall Street, Journal and the Social Democratic New Leader. This fact (or feat) is probably as much a tribute to the tolerance of his respective editors as it is to his own rather remarkable freedom from any consciousness of class or

Chamberlin is to be honored, of course, for his consistent and very intelligent opposition to totalitarianism in all of its forms and camoutlages. This type of "individualism," as far as it goes, is indeed a very necessary and a very admirable quality. Therefore, he is also to be congratulated—although to a lesser degree perhaps and in a different order-on his independence."

WHAT SHALL WE think, however, about the type of "individualism" which characterizes his article in the April 16 Wall Street Journal, "Christianity and Capitalism"? His purpose in writing the article is admirable-to warn. against "the . . . perverse and downright freakish . . . attitude of that minority of religious leaders who profess to find in the perfect barbarism of totalitarianism a higher application of Christian principles than in the imperfect civilization which is associated with free political and economic institutions."

Chamberlin contends—sid 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." He also contends-and, again, who could deny?-that "under any economic system there are temptations of greed and avarice and excessive materialism" and that, consequently, there is no reason to believe that a shift in economic institutions from an individualist to a collectivist basis would eliminate the element of moral temptation."

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 lorget about institutional reform and concentrate exclusively on the spiritual life of the individual within the existing economic system. This system, he notes, in spite of its many imperfections and its grevious injustices, leaves the individual "free to follow the promptings of his own reason, conscience, or taste" and free to critcize his government.

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 millenium, 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 wellintentioned but unfortunate suggestion that "it might be advisable to consider the possibility of living uup 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 correction of morals."

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

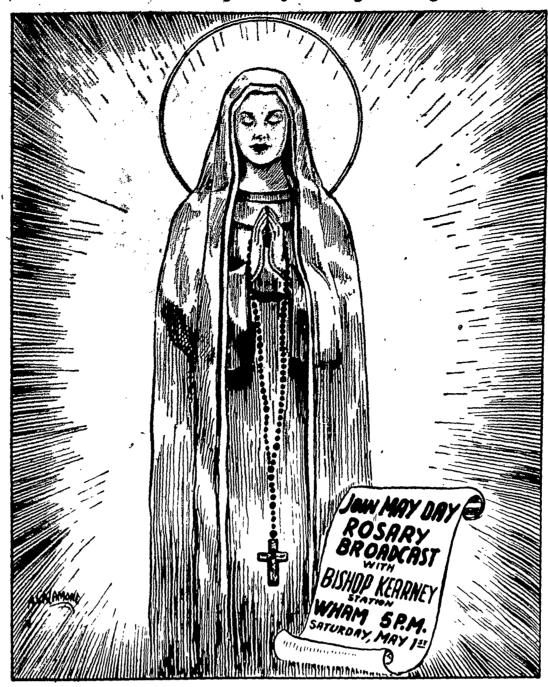
Quotable Quotes

"It is un-Christian to imitate Pllate in washing our hands of public acts for which, as members of the community, we have a share 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. 25:30.)—Archbishop John T. McNicholas, O.P.

"Ninety per cent of us Catholics are trying to solve the errorg 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 lit lato the world, but we are supposed to make the world lit to be in."-Peter Michaels.

Make May Day Mary's Day



As We See It By Dan

AMERICANS OF ITALIAN descent are en-

Men Equal? suddenly arrive in our midst. Of course, the

Are All

titled to a major share of the credit for the defeat of Communism in the recent elections In a brilliant analysis of the factors which made possible the historic value of the Chris-

tlan Democrats. Anne O'Hare McCurmick 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 DeGasperi, not to mention the proposal of the western democracles 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 ir. Italy. Probably no single factor weighed the scales as heavily as this.

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

MRS. MC CORMICK 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 Demo

cratic Party, reported the tremendous impres sions which these missives were creating, espe cially in the farming sections of southern Italy And, judging by the results in the Red strong holds of industrialized northern Italy these letters must have proved equally effective in

We talked to some Americans of Italian de scent 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

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 first impression might well be most favorable but as our immigrant became better acquainted with our way of life, we can't help thinking that he would discover carefully-concealed discriminations at some pretty vital turns. IT SEEMS THAT even after three genera-

tions, there are some so-called Americans who refuse to accept on 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 hem 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 come to the fore and write 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 peopie 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

-Just Between Us-

Older Than Royal Houses

While we Catholics take a certain pride in calling him world



tty.
The whole world is his parish, and when one of his children is afflicted, be he Jew or Gentile, Cath-

Fr. Ginder olic or Protes. tant, then he is afflicted and feels it his duty to do every. thing 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

He proclaims the rights and dignity of mer. Let any government - monarchy, dictatorship, or republic-molest those human rights, and the Holy Father broadcasts his 'indig-

nant protests to the whole IN SPITE OF that-or, perhaps because of that-during in fact he was neither. The the recent war we had the Holy Father is pro-man strange spectacle of the heads

Wanted: 400 Cross-Bearers

London - (NC) - An appeal for 400 Catholic men to to carry 14 heavy wooden crosses through the cities and lanes of Britain has been issued

Thus they will bear the brunt of a great national 14-day pilgrimage of penance and prayer which will set out from 14 different cities on July 2 to walk the whole way to Walsingham, England's resurrected medieval shrine in Norfolk on the east

coast. The 400 must all be over 18, and are to be chosen from all walks of life - from factories, schools, offices, farms. The men will be split in 14 groups of about 30, who will take turns carrying one of the crosses. One object of the pilgrimage is the conversion of Russia.

of two totalitarian states accusing the Pope. One accused him of being pro-Ally, the other, of being pro-Facist, when

By Father

Ginder

We are sincerely honored by the fact that the heads of totalitarian governments recognize the Holy Father as the head of total Christlamiy, 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 ene-

THERE ARE PEOPLE, you know, who take this line of ar-"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 shewherd 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**

P. M.



MAY

1 Saturday-St. Bernard's Seminary, Ordinations-6:30 A. M. Rochestser Radio City, May Day Broadcast-5:00 P. M.

2 Sunday—St. Joseph's, Annual Mass for Bochester Fire Department Holy Name Society-7:30 A. M. SS. Peter and Paul's, Elmira-Blessing of Babies Ceremony-2:30 P. M. Our Lady of Lourdes, Elmira-Confirmation-4:30 P. M. St. Mary's, Elmira-Confirmation-7:45

3 Monday-St. Mary's Elmira-Diamond Jubiles Celebration-Consecration of Main Altar-8:00 A. M. St. Mary's, Elmira-Diamond Jubilee

Banquet-6:30 P. M. 4 Tuesday-St. Ambrose-Confirmation-8:00

5 Wednesday-St. Mary's, Horseheads-Con-

firmation-7:45 P. M. 6 Ascension Thursday-St. Andrew's-Priesthood Ordinations-10:00 A. M. Our Mother of Sorrows, Blessing of New

School and Confirmation-7:45 P. M. 7 St. Patrick's-St. Monica Sodslity, Low Mass -9:00 A. M. St. Bernard's Seminary, Students' Con-

ference-5:30 P. M. 8 Saturday-St. Joseph's-Solemn High Mass 'Coram Episcopo', New York State Convention of Catholic War Veterans-10:00 A. M. St. Joseph's-international Federation

of Catholic Alumnae, Annual Mass in honor of Mary, Mother of Mankind-12:00 Noon. Powers Hotel, Catholic War Veterans Banquet-7:00 P. M.

9 Sunday-St. Joseph's-Annual Mass for Rochester Police Department Holy Name Society-6:80 A. M. St. Monica's-Solemn High Mass 'Coram Episcopo', Rochester Community Chest 11:00 A. M.

St. Joseph's-Knights of St. John, Exemplification of Noble Degree-8 P. M. Our Lady of Lourdes, Brighton-Laying of Cornerstone of New School-4:14 P. M. Hotel Seneca-Knights of St. John,

Noble Degree Banquet-6:00 P. 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. Sheraton Hotel-St .Andrew's Lay Fra-

ternity Banquet-6:30 P. M. 13 Thursday-Holy Angels Home-Confirms tion-9:30 A. M. Mercy High School-Sodality Recep tion-2:30 P. M.

Aquinas Institute-Oratorical Contest-8:00 P. M. 16 Pentecost Sunday-Sacred Heart Pro-Cathedral-Solemn Pontifical Mass-11:00

A. M. Sacred Heart Pro-Cathedral-Adult Con firmations-4:30 P. M. Corpus Christi-Adult Confirmations-7:43 P. M.

17 Monday-St. Thomas, Summerville-Confirmation-7:45 P. M. 18 Tuesday-Newman Oratory, Rhaca-Con-

firmation-4:00 P. M. St. Anthony's, Elmira-Confirmation at St. Patrick's Church-7:45 P. M. 19 Wednesday-Nazareth College, May Day Mass-9:00 A. M.

Nazareth College, May Day Pageant-3:00 P. M. Holy Apostles-Confirmation-7:45 P. M. 20 Thursday-Old St. Mary's-Confirmation-

7:45 P. M. 21 Friday-Mercy Bigh School-Alumnae Play 8:13 P. M.

23 Sunday-Our Lady of Lourdes, Elmira-Low Mass and Affiliation Ceremony of the Ladies of Charity-8:45 A. M. Columbus Civic Center-Diocesan Sodality Raily-4:30 P. M.

24 Monday-Hotel Senecs-Annual Banquet of the Good Shepherd Guild-6:30 P. M. 25 Tuesday-Good Counsel College, White Plains, N. Y.-Commencement Address. 26 Wednesday-Villa Marie Academy, New York City-Commencement Address.

27 Thursday-Nazareth Academy May Day-Solemn Pontifical Mass-10:00 A. M. Powers Hotel-Banquet of Rochester Council of Catholic Nurses-6:30 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-3:30 P. M.

Nativity B. V. M., Brockport-Confirms. tion-7:45 P. M. 31 Monday-St. Michael's, Livonia Center-Con-

firmation-3:00 P. M. Our Lady of Good Counsel-Confirmation-7:45 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.

An appeal for his Hawalian mission was made in a letter from Christian Andrews, former Rochesterian and sent to his sister in Rochester, Mrs. F. J. Decker, from Santa Tecla, Honolulu,

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 salarious literature was launched in Corning.

A Solemn High Mass in St. Joseph's Chuurch, Rochester, marked the Diamond Jubilee of St. Joseph's Orphan Asylum. The society was commended in the sermon by the Rev. John G. Behr, C.SS.R. former rector of St. Joseph's.

5 Years Ago—April 29, 1943

Rev. Fredderick A. Wise, pastor of St. Mary's Chuurch, Rexville and St. Joachim's Church, Canisteo, died suddenly at his home in Auburn.

ment relati newspaper, Church. He

On Ja deserved v World Tele front pag Bridges, "th leader," so been caugh City apar with Willia tional chair munist Part that group's and two o munists. T being held i a big ships East Coast were eager knife into ti Curran, pre tional Mariti broken with Although Bridges up ists in a m always been

Reds, none leaders refut The aparti conference have taken Murray Wi this past mo. idency of th of the Marin ficial Associ ion's executi fusing to sig ist affidavit.

Apartmen this charact life blood o trigue within ment. They constituting cent of the s ist Party's & January hear Legislative C American A State of W 'such meetin were disclos who held or positions in trade unions. In the Fe Harold Chr

president of t local of the L Workers, the conference w. tact between column and it in the unions Thus behind American we

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