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MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

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Old Truths and New Facts

No man can oppose the addition of new facts to our educational equipment. In science and history and philosophy scholars are striving constantly for greater knowledge based on discoveries of facts hitherto unknown.

Old truths! One would think them unassailable by any man who rejoices in American principles, who has found his way to preferment in life through enjoyment of American opportunities.

New facts! The Church has always been the friend of science and of research. She welcomes every new fact that comes to light.

Our diocese rejoices in the timely warning given by Bishop Kearney to the graduates of Canisius College, on the occasion that marked the conferring on him of the Degree of Doctor of Laws.

False Leaders

America has little reason to be happy in the commencement pronouncements of many of our colleges. Far from our cherished traditions, far removed from the thoughts and ideals that have been embodied in our constitution, far from the principles that mark ordinary patriots today, are the spoken and written statements of men who are supposed to be leaders.

There can be no substitute for God and for faith in God! Where men are un mindful of God's existence, they are bound to lean to teachings that are not of God.

Peter's Pence

All the Catholic world is united in deep reverence for the Holy Father and interest in his work. That reverence is based on the dignity Christ has given Him as His Vicar on earth. That reverence includes deep interest in all that he does as Head of the Church.

Our interest in the work of Pope Pius XII will prompt us to give him material help in the Annual Peter's Pence Collection set for this Sunday. Our gift will no longer be measured in the ancient coin known as "Peter's Pence."

America Chooses a President

America's voice is heard today in the labors of the National Convention of the Republican Party at Philadelphia: America's voice will soon be heard in the convention of the Democratic Party in the same city.

Let our prayer be that God's providence may be made manifest in the final designation of a national leader for our beloved country.

About Four Thousand

Hunger was the portion of those who had assembled to hear the word of Jesus Christ. They had been with Him several days in the desert, many had come from afar, no real provision had been made to feed and care for all of them.

Where would the world be without Christ? Where would the souls of men seek happiness and spiritual help back to the grace of Christ ministered through His Church and Sacraments?

Where would the world be without Christ? Everything in the world of industry, of agriculture, of government, comes from the Father of all.

OPA District Director Joseph D. Paterson lifted the ban on driving automobiles with A ration cards to Church on Sundays between 8 a. m. and 1 p. m.

Fr. McGowan Says: The Bogota Conference

For several reasons the Bogota conference of Inter-American States of last April has not received the attention it deserves, and one or two sections of its resolutions have not, as far as I know, been even referred to in the press.

The former is brief and can be quoted in full: "Whereas: One of the primary objectives of the state is to achieve social peace; 'Social peace can be achieved only through equilibrium between the various social classes, arising from their respective well-being.

"The moral and material well-being of individuals or social groups can be brought about only by eliminating the co-existence of great wealth and extreme poverty.

"The Ninth International Conference of American States declares its firm and definite determination to attain a state of social justice that, through the joint action of all national factors and the necessary progressive legislation, will eliminate extreme poverty and the neglect and exploitation of many by many, and will ensure the dignity of labor and the humanization of capital."

THE INTER-AMERICAN Charter of Social Guarantees is longer. It was provided for at the great 1945 Mexico City meeting which paved the way for the decisions on hemispheric defense and the reorganization of the Pan American Union.

It is well to call attention to this Charter for two reasons beyond its intrinsic importance. One of these extra reasons is that Samuel Guy Inman, who has an extraordinarily mixed record as to Latin America (he was U. S. head of Protestant missions in Latin America for years and years), has been repeatedly calling the Bogota conference reactionary. A glance at the Charter of Social Guarantees shows the opposite.

One sentence from the preamble strikes the keynote: "Conscious that Christian principles teach the duty of contributing to the material well-being of men and women and to their spiritual welfare by according to them a decent way of life that will provide for their liberty, dignity and security; and conscious that those principles successfully reconcile individual initiative with the undeniable worth that human labor has acquired in modern societies."

ARTICLE 2 of the Charter declares these to be fundamental:

- (a) Labor is a social function; it enjoys the special protection of the state and should not be considered as an article of commerce.
(b) Every worker should have the opportunity for a decent existence and the right to fair working conditions.
(c) Intellectual, as well as technical and manual labor, should enjoy the guarantees established in labor laws, with the distinction arising from the application of the law under the different circumstances.
(d) There should be equal compensation for equal work, regardless of the sex, race, creed or nationality of the worker.
(e) The rights established in favor of workers may not be renounced, and the laws that recognize such rights are binding on and benefit all the inhabitants of the territory, whether nationals or aliens.

Following this are articles on collective contracts, a living wage, bonuses, profit sharing, hours, rests and vacations, child labor, women's work, stability of tenure of work, apprenticeship contracts, home work, domestic workers who would get the same basic helps as other workers, right to organize, right to strike, social security provisions, inspection, methods of industrial peace, rural work and protection of the Indians.

In fact the Charter goes beyond what is possible for many Latin American countries to put into effect because of poverty or resources and economic underdevelopment. The Charter, however, implies this fact and is therefore not to be written off as wind.

THE SECOND extra reason for commenting on this Charter is that the United States did not accept it at Bogota, and I can see a good reason why. The Charter does, in fact, go too much into detail on some things and is not cautious enough in stating certain principles, particularly in relation to their enforcement or qualification by law. But there were, in a word, some bad reasons.

One was probably fear of Congress. Another was, no doubt, that some of our Delegates were horrified at so much favor given to labor, both city and rural. And still another was that the Bogota conference did not provide for outside advisors or consultants who could improve on the Charter and argue for its acceptance.

One provision of the Charter is so much out of the range of U. S. thinking that it deserves to be quoted almost in full. It is this: "The law will establish the procedure for extending collective contracts and agreements to all the activities in respect to which they were made and for widening the geographical sphere of their application."

This would be something like the Quebec law under which a collective contract becomes the minimum of an industry when a certain percentage of the industry agrees to do it.

Do You Remember?

25 Years Ago—June 29, 1923 Bishop Thomas F. Hickey laid the cornerstone of the new St. Thomas School at Sammerville Boulevard and Cole Road with the Rev. John F. Muckle, pastor and other diocesan priests assisting.

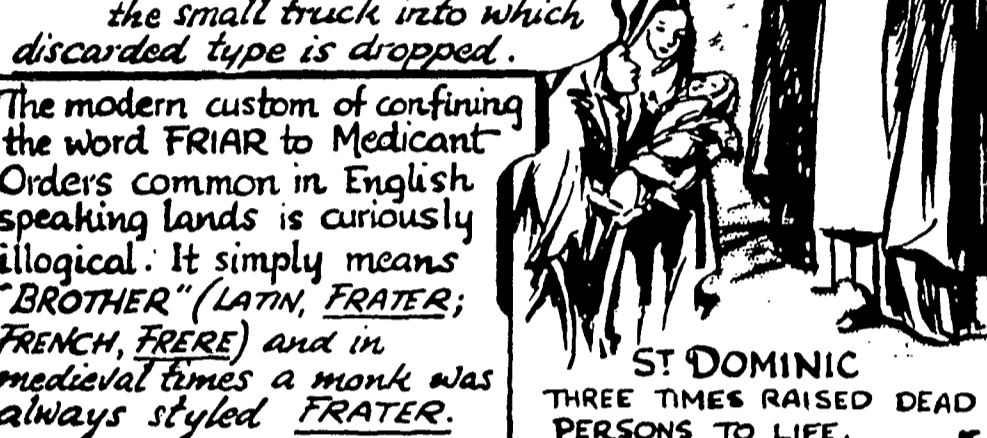
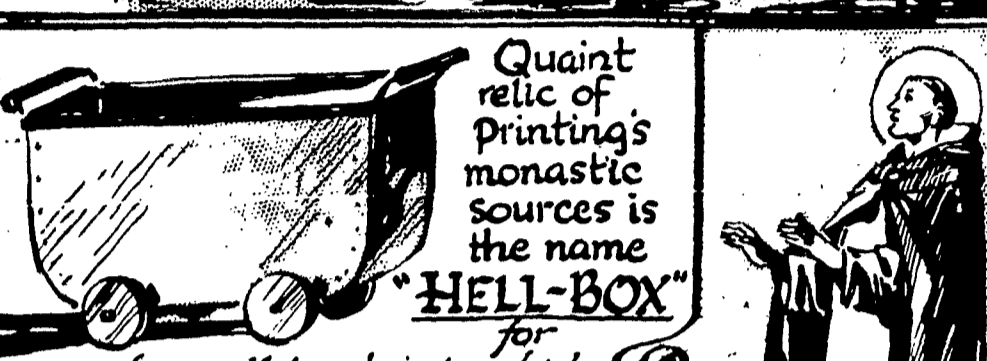
10 Years Ago—June 23, 1938 His Excellency, Bishop Kearney, blessed the permanent tomb for Bishops of Rochester, Diocese and containing the bodies of Bishop McQuaid and Bishop O'Brien in All Souls Chapel tower in Holy Sepulchre Cemetery.

5 Years Ago—June 24, 1943 Zeal of Catholic service chaplains, especially that of Chaplain Elmer Heindl in the South Pacific was lauded by Bishop Jean Marie Altieri, S.M., vicar apostolic of the South Solomon Islands, in a letter to Bishop Kearney of Rochester.

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STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1948, N.C.W.C. News Service



ST DOMINIC THREE TIMES RAISED DEAD PERSONS TO LIFE.

Pass the Word!

THE ROCHESTER POLICE Department and Fire Department have dumped a social problem of vital importance on the City Hall dogstep. They demand immediate action for an increase of wages and improvement of working conditions.

In a letter to the council, signed by eighteen members of the Wage Commission of the Police men's Local Club and supported by virtually the whole force, they ask a 20 per cent wage increase, a five-day week, a three-week vacation, city payment of the cost of uniforms, and the addition of 100 patrolmen to the police force.

THESE REQUESTS place a pressing question of social justice before the City Fathers. For too many months the council has procrastinated in answering the demands of city and school employees for just salary increases.

THE CITIZENS of Rochester would like to know why our officials cannot immediately budget this expected increase of revenue and make a definite date for raising city salaries. That has always been the intention of this business tax.

Police men, firemen, city and school employees, should be paid for months must not be forced to squeeze their tiny incomes another six months or more, watching rent, clothing, food, insurance and health bills burn them deeper.

THE COURIER JOURNAL has approvingly reported the efforts of Catholic organizations urging adequate DP legislation. The N. Y. Times (June 19, 1948), offers significant comment on the compromise bill finally passed by Congress.

Guest Editorial

A Shameful DP Bill

Eighteen months ago a humanitarian drive, worthy of the best traditions of this country, was begun to save some of the lives of 850,000 men, women and children in the Displaced Persons camps of Europe.

With sweeping support of Americans in every walk of life and of civic government, labor and religious groups, the Stratton bill emerged, symbolizing the highest principles as a basis for taking a fair share of the DP's 400,000 over a four-year period on the concept of justice for that group of DP's.

That bill died in committee, and two bills subsequently took the Stratton bill's place. In the House, a more moderate bill, but nevertheless humane, was sponsored by Representative Frank Fellows, to admit 200,000 DP's over a two-year period.

It is surely favored one DP group above another, injected the religious issue, and because of its unworkable administrative provisions was a bill of exclusion rather than admission of DP's.

A Just Pay Raise

startling pay of \$2,200 a year rises to a top figure of only \$2,700 in five years. Policemen claim with evident justification that "this salary, even before deductions for taxes, is entirely out of line with today's living costs."

THE PRESENT salary scale is shamefully insufficient to attract the new recruits needed for an alert and adequate police protection. Young men want no part of an often dangerous and unappreciated public service when the salary scale offers a bleak future and makes marriage and family security a desperate gamble.

ROCHESTER SHOULD know that we will get the police protection we pay for, and no more. When patrolmen must work seven days straight before a day off, when they must perform heavier duties than would be required for efficiency if the force was properly manned, and when the wage scale is a daily discouragement to honest zeal, the policeman's interest in his job and the community welfare is dangerously challenged.

Wherever public employees are underpaid, there is constant temptation to make up the deficit from other sources both legal and illegal.

OPPORTUNITIES for bribery constitute one of the gravest moral dangers to the members of any police force. Although no one may ever accept secret graft to compensate for insufficient salary, the community on its part has an obligation in justice to provide each public worker with sufficient income to obviate such temptation.

CATHOLICS HAVE a vital interest in their police force because it is an essential requirement in God's design that society be maintained in peace and moral security.

Police men are agents of God in that their office, more than just a job for a respectable livelihood, is a deputation to protect and enforce the law of God which is reflected in civil law. Because the policeman has the dignity of an office planned by Almighty God for the stability of society, all citizens share the duty of maintaining his status for the welfare of the whole community.

Fr. Gillis Says: If the Cap Fits

Some of the newspapers recently published a half-page paid advertisement for the Communist Party. It was a curious concoction. Ostensibly an attack on the Mundt-Nixon Bill, it was in reality an appeal for tolerance of Communism because of the American principle of freedom of speech.

By this time Americans should have learned the political principle that there can be no free speech to destroy free speech, just as there is an ethical principle that no one has a right to do wrong.

Whether or not those principles are generally recognized, even the most glib of our fellow citizens might be supposed to know that a Communist ad could not—absolutely could not—be honestly worded. If Communism were to be presented to our people just as it is they would be revolted by it. So the advertisement simply had to be dishonest. As indeed it was.

BUT THE COMMIES are clever none the less. They know that the typical American citizen doesn't read the text of bills presented or passed in Congress. So in this instance, the newspaper ad declared boldly that the Mundt-Nixon Bill "provides for ten year imprisonment and \$10,000 fine for anyone who is an active participant in the management, direction or supervision of any Communist organization."

In fact the Bill doesn't mention Communism or Communists. Those words of the ad, in spite of their being in quotation marks, are not in the Bill. What the Bill declares is that anyone shall be liable to fine and imprisonment if he actively participates in the management of a movement to bring about a totalitarian dictatorship in the United States under the domination of a foreign power.

By substituting the words "Communist organization" for "totalitarian dictatorship" the writers of the ad have given themselves away. The cap fits them, so they put it on. That in itself should be enough to kill the argument for Communism.

BUT STILL the Commies are clever. They know that the casual reader of their ad will not have read the Bill. They know also that the casual reader will not go to the bother of asking his congressman to send him a copy of the Bill, and that he will not take the time and pains to compare the wording in the bill with the wording in the ad. The easy-going American citizen doesn't do that sort of thing. He says he hasn't time. What he really means is that he hasn't the inclination. He may in general be suspicious of any Communist brush and being suspicious, he will simply brush it off.

But there may be some Americans who will say, "The ad has something there; perhaps the Communists are not so bad as they are painted. And besides why shouldn't they have the same right to present their case as any other party?"

The Democrats put ads in the papers. So do the Republicans. So indeed do the Socialists. If they all have access to the press why not the Communists? Those glib, facile, superficial questions are actually in the ad. It asks, "How many times have you said 'He's got a right to his opinion—it's a free country, isn't it?'"

ONE OF THE PAPERS which published the ad said in an editorial that it wondered how the Communists could possibly imagine that they could fool its readers. The answer is that if newspaper readers are careless, indifferent, averse to a little bit of research work, if they are too "busy" or too tired or too lazy, in a word too unpatriotic to check up on the statements in any Communist document, they can be just as easily fooled as the Poles in Poland or the Czechs and Slovaks in Czechoslovakia.

We are not really more intelligent than other peoples. We only think we are. If we rely upon what we take to be our native intelligence, if we will not look into an argument carefully, if we refuse to do the little investigation that is required of a good citizen, the Communists may fool us, with or without paid advertisements in our newspapers.

Calendar of Saints

SUNDAY, JUNE 27—St. Crescens, Bishop-Martyr. He lived in the first century and was a disciple of St. Paul, who mentioned him in his writings. Tradition relates that he founded the See of Metz in Germany. The Roman Martyrology holds that he was martyred under Trajan about 100.

MONDAY, JUNE 28—St. Irenaeus, Bishop-Martyr. He was born in Asia Minor about 130, was educated by St. Pius, and was sent as a missionary into Gaul, where he was ordained by Bishop St. Polycarpus of Lyons. He became Bishop of Lyons in 177, and in his preaching converted much of France to the Faith. With a number of his flock St. Irenaeus went to a martyr's death under Septimius Severus in 202.

TUESDAY, JUNE 29—St. Peter and Paul, Apostles-Martyrs. This feast commemorates the martyrdom of the great Apostles St. Peter, the first Pope, was crucified with his head downward near the Triumphal Way at the orders of Emperor Nero. He was buried in the Vatican. On the same day, also under orders of Nero, St. Paul, who earlier was one of the greatest persecutors of Christians, only to be miraculously converted, was put to death by the sword on the Ostian Way.

WEDNESDAY, JUNE 30—Feast of the Commemoration of St. Paul.

THURSDAY, JULY 1—Feast of the Most Precious Blood. This Feast was established by Pope Pius IX in honor of the Blood of Our Saviour, which was shed for the redemption of mankind.

FRIDAY, JULY 2—Feast of the Visitation of the Blessed Virgin. This Feast was established by Pope Urban VI and extended to the Universal Church in the 14th century by Pope Boniface IX, in memory of the visit of the Blessed Virgin to her cousin, St. Elizabeth.

SATURDAY, JULY 3—St. Leo II, Pope-Confessor. He was a Sicilian, eminent for poetry and skilled in languages, who succeeded Pope St. Agatho in 682. He reformed the Gregorian chant and composed several liturgical hymns. He was known as "the Father of the Poor." He died in 683.