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YOL 24 XO 24 THUBSDAY, JULY 1, 1944 MOST REVEREND JAMES EDWARD BEARNEY, D.D., Problem

This newspaper is a member of the Andi Burson of Cir. culations and the Catholic Frees Accounties. It sub-scribes to the full reports of National Catholic Western Conternace News Service, Medigious News Service.

are second class matter in the Fost Office at Rochaster, M. T.

Tequired Linder the Act of Congress of March 8, 1979,

Missip copy lod; I yest actsociption in U. 8, 14.00

Canada, 83.50; Foreign Countries, 82.50.

Nev. Magr. W. St. Bert, V.G., P.A., Editor-In-Chief; Tory Roy. Migr. John Beneall. Manating Editor: Rev. Patrick J. Flynn, Editor; Rev. Richard T. Benev. Leneckie. Editor: Thomas E. O'Camper, News Editor; Marcid S., Berr. Advertieling Manager: Rimer G. Grapesseleter, Circulation Manager; Martin Q. Moll) Public Relations Director.

Free and Independent

Of how many states in today's world can it be said that they of right ought to be independent. But they are not independent: they are deprived unjustly of their patent right. Usurpers, despoilers, foreigners, have with evil intent taken away flieir independence, have suppressed their free governments. Government is a mockery, rights of men are treated as if they did not exist, persecution and murcer await all who dare speak for the right. One vast nation inposses on its neighbors a tyranny like to that it has visited upon the Russian people. Free and independent! Far from any freedom, far from any type of independence, are all those nations which have fallen under the yoke of Stalin, under the curse of his dictatorship.

Free and independent! Of right we ought to be, and schially we are free and independent! Brave men, patriotic men, thinking men, one hundred and seventy-two years ago made the Declaration of Independence, Far-seeing men laid the foundations of our country on liberty and equality for all. Men of faith in God and of faith in the rights of their Tallow men wrote our Declaration of Independence, composed our Constitution. Unlike so many public documents of these later years, these great papers spoke of God, made public profession of their dependence on God as their Creator and the bestower of the unalienable rights of life, liberty, and the pursuit of happiness. Men possessed rights because God gave them these rights, No man had any authority to take away what God had given.

Free and independent! Well may our nation go back to the days of the founding fathers, to renew its faith in God, to insist on its right and its duty to call on God's name in prayer even against the protests of pagen nations. Per-haps such an insistence might have paved the way for results in favor of freedom and justice for all men, might have led to sincere efforts on the part of all members of the United Nations to bring true peace to the world.

Tale Play and Just Pay

There can be no two sides to the question — all will agree that Rockester policemen should have a just wage and every encouragement to perform their duty in a way that will mean good government for our city. "The laborer

is worthy of his hire. Decision on the actual amount needed to bring to a just misindard the salaries of our policemen, should be based on an immediate examination of the rise in the cost of living

and the corresponding decrease in the actual remuneration of the people.

There about he we reason for putting of a decision.

The facts are easily available, the principle of fair pay for nervice faithfully rendered is admitted by citizens and their appointed representatives. Means must be found to meet the recognized obligation of the city now. Financial matters can furnish he just excuse for denying even for a time the actual needs of our policemen. The city faces a present obligation: City officials will want to meet that obligation

and will seek means for meeting it at once. Just pay will be one part of the means to encourage our olicement and keep them active in their chosen profession. Fair play will be the second item in those means. Cooperation with their superiors and with city authorities should be constantly sought unto the end of impartial application of justice under the law to every member of the community. Courtery and justice shown by the authorities to the police should be reflected in the courtesy and justice with which they deal with their fellow-citizens.

May we feel that those in public positions of authority, those who serve in our police department, and the great body of citizens, are ready to act together for fair play and just pay for Rochester's finest, the men of our Police De-

James E. Cuff

The career of James E. Cuff has brought many benefits to Rochester, As a citizen, as a lawyer, as an outstanding Catholic, he has served his fellow-man faithfully and devotedly. Gifted with fine mental powers, he qualified as a leader among learned men in his profession. Blessed with fine qualities of heart, he was known as a man among men, a friend to all whom he dealt with.

We would speak especially of his sterling character as a man of God. With him faith was the most important thing in every day's program. God's will, God's law. God's way, were ever before his eye as he made his daily decisions. The charity that moved him in life, was continued after death in the provision made for so many charitable institutions in his will. His life was an edification to all of us, his death should be unto us a stirring example of how a faithful Catholic should die. May he rest in peace!

Beware of False Prophets

Christ gave a grave word of warning to His followers. It was a needed warning. They had been close to Christ, had seen the glory of His daily program of good works. had been witnesses of the wonders of His miracles. They had every reason to know Him as God's Son, sent to teach men and to direct them to heaven. Why should they seek any other Master? Why should they be ready to listen to any other Teacher? There would seem to be no reason for such action. But Jesus knew they were in danger, knew they needed a word of warning.

Beware of false prophets! A prophet speaks of the truth of this day and of the promise of tomorrow. A false prophet speaks of error for this day, and of the emptiness of false promises for tomorrow. False prophets were to assail Christ's followers with all manner of deceit: they were to misrepresent falsehood and present it as truth: they were to make lying promises of the rewards await-

ing those who accepted their teachings. By their fruits shall ye know them. The false prophets of Christ's discoverate moral ruin to their converts. The false prophets of today bring moral ruin to those who trust in them. The degradation of man in countries controlled by Communists, the diabolical destruction of all that would nourish their faith, the lowering of their living standards, are the fruits of the false teaching of today's false prophets, the Communists and their fellowtravelers, strong in the faith of Christ, let us be on our guard evainal every false doctrine, every false prophet!

Life Embarrasses Protestants

Life magazine says that the Jessults teach that the end justifies the means. Worse than that, their "insistence on the principle" during the post Reformation period

made them dreaded even by Catholics . . . "Oh, yes—they miso "apy" upon one another. Whether or not they indulge in cannibalism (secretla, of course) on major liturgical femats, the editors fail to. mention. Maybe they do. You never can tell. In any event, they probably gorge them-selves a little for St. Ignatius Lorbade asceticism."

All of which reminds us of the delightful little lady who almost broke up a boresome cocktail party, recently, by apruptly injecting into the conversation a breathtaking little anachronism of several hundred years. "Isn't it a pity," she said, "that the role of the Jesuits in the trial of Joan of Arc is subject today to so much misurader-

SO YOU SEE! Ignatius is probably just a "front." Actually, the Society which publicly claims him as its sainted founder must have been in existence centuries before he was even born. It must have been operating underground. And goodness knows, the Jesuits of all people -like the communish-ought to be forced to operate out in the open. Paging Messers. Mundt

Oh well, let the Jesuits fight their own battles but no secret weapons, please! The first Jesuit who puls cyanide in Henry Luce's soup will forfeit his amateur status and may even be expelled from the Society by Father General, who has "unlimted power over the order." Unlimited, that is, Any Jesuiz, mark it well, can be "expelled and rusned in a mornent."

Seriously, though, it tan't the Jesuits so much as the Protestants who ought to be gunning for Mr. Luce's expert on the history of the Protestant Revolution, for Protestantism is given an embarraning amount of credit for the rise of modern individualist capitalism.

The author of Life's feature article on the so-called Reformation is probably correct, of course, in drawing the following conclusion from his study of the history of the sixteenth century: "The Protestant revolution not only changed the religious map of Europe. The interplay of secular forces with the religious ferment remade the political and economic structure and produced at last a new emergent type of man-the political and economic individual-

LATTER-DAY Protestants will probably agree that this is a more or less accurate statement of the facts. But many of their leaders, including cherished friends of the present writer, will probably regret that the author seems to take it for granted that Protestantism 2s happy about the results.

I wonder, I wonder if Protestantism is happy about the fact that religious individualism has contributed so directly to the rise of so-called rugged individualism in economic life. I seriously doubt it, for almost every socio-economic manifesto emanating today from official Protestant sources is at pains to emphasize the social nature of man and his inescapable social responsibilities.

WHETHER OR NOT the current Protestant emphasis on social Justice, as opposed to economic individualism, can be reconciled theoretwith omicial Protestant theology is, of course, another and a much more difficialt ouestion to answer. But this much is certain -and it ought to have been mentioned by the editors of Life, if only in a footnote—the social teaching of the Federal Council of Churches of Christ, to effe but one example, is almost as opposed to economic individualism as it is to collectivism.

To be more specific, there probably isn't a responsible Protestant body in the United States which would subscribe to the current restatement of economic individualism as found, for example, in the publications of the Committee for Constitutional Government and, more specifically, in its most recent book, 'The Keys to Prosperity," by Dr. Willford I. King. One of the five "essential economic freedoms for which our ferelathers lought in the American Revolution. save Dr. King. "may be expressed as follows: Freedom of contract This concept includes the right to buy labor and other goods at the lowest prices obtainable, and freedom to sell one's services and other goods at the highest pices which can be secured." In other words "lahor" is a commodity -the Supreme Court of the United States to the contrary notwithstanding.

IF PROTESTANT theology has contributed un wittingly or otherwise, to this sort of heresy a heresy just as bane ful as the heresy of communism - It is only fair to add that present day Protestantism is ashamed of its progent Dr. King may expect the Federal Council of Church es to denounce his version of the "freedom of contract" just as vigorously as it is denounced in the social encyclicals of the Popes

The Committee for Constitutional Govern ment is strictly on its own. Its economic pahinsophy is a bintant expression of out-and-out secularism and is diametrically opposed to the official position of Catholic, Protestant and Jewish bodies in the United States.

Do You Remember?

25 Years Ago-July 6, 1923 With His Excellency Rishop Thomas F. Hickey presiding, the 19th annual conference of diocesan school teachers was held in Cathedral Hall Rochester.

Parisian leaders paid tribute to the eminent Catholic scholar Edouard Branley, known as the "Father of Wireless Telegraphy.

10 Years Age-June 30, 1938 That children in public schools of New York State be given. religious instruction was urged by His Excellency Bish op Kearney at the dedication of the new Catholic chapel at Elmira Re-

The Rev. Henry C. Manley, Ph.B. M. A. of St. Andrew's Seminary faculty was appointed pastor of St. Mary's Church. Bath.

5 Years Ago-July 1, 1943 Rev. William J. Duggan, C.S.B., was radied principal of Aquinas Institute, Catholic high school for boys, Rochester, succeeding the Rev. J. H. O'Loane, C.S.B.

In a bedside graduation exercise at St Mary's Hospital, small Delores Lorsch, graduate of St. Joseph's Villa, received her diploma from His Excellency Bishop Kearney.

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TRANGE BUT Little-Known Facts for Catholics

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Chain Prayers Again!

TEAR THEM

(Renrinted from The Michigan Catholic)

originated with the PROTESTANT REFORMERS and is a corruption of HOC EST CORPUS" from the MASS.

WHAT OF THE "CHAIN PRAYER?" In spite of repeated warnings and condemnation from our pulpits the "chain prayer" seems

to be a hardy perennial that will not die out. Almost every Catholic is familiar with mimcographed or hand-written leaflets, found lying in the pews of our churches, or distributed anonymously through the malls, stating that the appended prayer has gone 'round the world

THE RECIPIENT IS urged to make five coples of the leastet and distribute it to many of his friends or neighbors. The prayer itself is generally unobjectionable in tone and sentiment, being addressed to Our Lord or to one of the saints, and asking for world peace, conversions, or some equally praiseworthy objective. Those who say the prayer are assured positively that they will receive some extraordinary favor. while those who "break the chain" by negecting to say the prayer copy it and pass it on are

threatened with certain catastrophe. Ecclesiastical endorsement of a vague sort is sometimes included by the statement that the prayer has been approved by "Franciscan Sis ters" or some other vaguely identified source

This is by way of introduction to the question received in slightly different form from several readers. Does the the Catholic Church approve of the "chain prayer""

The chain prayer is disapproved by the Church because it includes elements which class ify it as a superstition of the specific type called in moral theology "vain observance

SUPERSTITION IN GENERAL is any act which impliedly attributes to a creature some

power which belongs to God alone Vain observance is that kind of superstition which atachtes supernatural effects to some commonplace action which of itself is not natu-

A familiar example of this kind of supersti-

What's Behind It?-

tion is that which attributes "bad luck" to breaking a mirror.

Astrology, the fake science which purports to trace the course of a person's life by interpreting the asserted influence of the particular planets which appeared on the day of his birth,

The chain prayer is a form of vain observance since it promises a "reward" (usually a striking temporal favor) if the recipient copies and circulates the prayer. The temporal favor will be granted, say the senders, if the chain is kept unbroken.

There is no evidence, either in reason or revelation, that God attaches any such condition

Moreover, since no Divine law or church regulations oblige us to circulate these prayers. any nunishment or misfortune threatened to those who disregard the chain prayer is nothing less than a blasphemous usurpation of Divine authority

NO ONE SHOULD be misled by the asserted approval of a chain prayer by some vaguely indentified religious organization or group.

Official church approval only appears on regularly printed prayers, and then only in the form of an "imprimatur" giving the name and see of the bishop who issued it

To knowingly participate in the circulation of chain prayers is therefore a serious sin against the first Commandment, which commands us to worship God in the proper way, and forbids us to worship Him by superstitious practices However those who have circulated chain prayers in good faith, have probably been free of sin because of their ignorance. It is the duty of instructed Catholics to correct such

The best thing to do with a chain prayer is to tear it up. Don't expose the Catholic religion to the derision of unbelievers by engaging in superstitious practices

rally calculated to produce the result in ques-

Soviets Blast Dictator Tito

G. R. Brunst

Washington NC+ What after pling to gain the favor

is really behind the vitriolic of imperiaistic states, of the attack by the Communist Infor-West, and in general, as put mation Buting the Yugoslav Communist reau (Comin-Party "outside the family of brotherly Communist parties." "Either a true return to Marshal Tito. Marxist policy or a change of communist. boss of Yugocommunist leaders in Yugoslavia" that is the alternative presievia and hischiel sented by the Cominform to aides the e! Tito. It calls the "sound elements of the party in Yugoslafect of this via either to force their pies sudden and ent parts leaders to confess s e " sational openly and honestly their faults de velopment and correct them," or "to raise on the world from below a new international-

political situation: the personal fate of Tito and the possible bearing the internal crisis

may have upon the position of the Church in that country; all these things

are still a mater of speculation. TITO, RULER of the country whose capital was accorded the "honor" of furnishing headquarters for the Cominform, is now suddenly exposed to the

world as pursuing a "hateful

policy" toward Soviet Russia:

as taking a standpoint "unwor-

thy of communists;" as indulg-

ing in "slanderous propaganda"

against the Soviet Union; as

Tito

Many believe that the Cominform would never have issued such a statement unless Tito and his accused henchmen had been properly "disposed of" beforchand. They recall the traditional methods of bolshevism in "purging those who have proved unfaithful However. news from Belgrade seems to indicate that Tito is still in full control of the situation. Up to this moment, the Yugoslavs have heard nothing about the

istic leadership."

whole affair. ONE OF THE most baffling aspects of the situation is furnished by the charge in the Commission indictment that Tito made overtures to the West, or as it is phrased. 'Yugoslav leaders, orienting themselves hadly in the international situation and frightened by extortionate threats of the imperialists, think that by a series of concessions to imperialistic states they can gain the favor of these states to

make an agreement with them OTHER CIRCLES express the view with a certain degree of plausibility on their side. that the whole maneuver may he a build-up for Russian plans to occupy militarily Yugoslavia and her sub-satellite Albania. Some significance is seen in the fact that the timing of the blast against Tito coincided with the crisis caused by Russia's pressure tactics aimed at forcing the three Western Powers to abandon Berlin and the prog ress of the Greek offensive to

wipe out all guerilla resistance. But quite apart from all such speculation, observers generally agree that, using the words of a war-time statement by Winston Churchill, "there is a maggot in the apple" of the Soviet bloc, and that the suddenly revealed rift in the communist ranks is bound to strengthen the position of the West in the world-wide struggle with the

Ar. Gillis Says:

"They who today are with you, tomorrow may be against you; they quickly change for the

contrary," says the "Imitation of Christ." It sounds a trifle cynical but that little masterpiecte of devotional literature is never cynical.. A Kempis (or whoever wrote the book) was a sweet soul. But one may be sweet and none the less realistic. To be so sweet as not to tell the truth is to be too sweet.

Now the truth, whether in personal relationships or in international affairs, is that friends become enemies and enemies friends.

You will find that elementary fact not only in a book of plety, but in all history. For 200 years, for example, France and England were at one another's throat. In the days of Napoleon Bonaparte no one would have guessed (except s philosopher or a historian) that the French and the English would some day fight on the same side. But it wasn't long—as history uses the word "long"-before the French and the English combined against Russia in the Crimean

That war being over, presently the French and the Russians developed an alliance, and by the time most of us were reading history in the newspapers rather than in "musty tomes" France and Russia were in a union against England and Germany. Then, as in an oldfashioned dance, it was "change partners" and England and France were together against Ger-

DURING THE FIRST World War, or shortly after, Hilaire Bellot said, "For a hundred years we British used the German army in conjunction with our nav, to war on the French, but when Bismarck became ambitious and threatened our supremacy on the seas, we used the French army to defeat the Germans Now that the French army has lost its power we turn to

America as our ally "
As for Britain and America Twice we had to fight the British, from 1776 to 1789, and from 1812 to 1815. Also in our greatest emergency, the war between the states. England gave ald and comfort to the enemies of the Union. The British would have been glad to see the Union divide and disintegrate.

But by 1914 they needed us and they were not bashful about asking us to come into their war with Germany. In fact they upbraided us for delaying so long about coming in, and when the war was over they claimed that while we had been dilly-dallying, from 1914 to 1917, they had saved us; they had borne the brunt of the battle, and we had come in only in time to share the benefits of their victory. To recall these facts is not to be anti-British, unless it be anti-British to tell the truth.

BUT WHY TELL the truth when the truth is embarrassing and seemingly unnecessary? It is not unnecessary. What has happened before may happen again. Indeed if we learn anything from history (some say we don't) we must suppose that what has happened before will surely happen again

Already we are being reminded by the British-to say nothing of our Russian "allies"(") that we came late into the second, as into the First World War. In many a conversation I have heard it said that we didn't save Europe. but that Europe saved us.

For myself I don't know whether we were saved or not. To be saved from fascism only I would call being saved. The Romans had a word for it Escaping Scylla to be threatened by Charybdis. But granting for the sake of argument that somebody saved Europe and America, who did it?

One of our newspapers has given a summary of the Baruch Report which may be convenient when that argument arises. I quote: "U.S. military casualties were greater than those of the entire British Empire in World War II. though we came into the conflict 27 months after Great Britain declared war on Germany. Ninety Western Allied divisions rescued western Europe from Hitler following D Day in June of 1944, and of these 61 were American dist

"We fought the Pacific war almost singlehanded. Our World War II casualties were more than 400 000 dead and a most 670 000 wounded; total 1070 one over all British Em pure losses were 353652 in this dead, 475,070. wounded 90 844 missing 60 595 civilians killed —total, 980 161.

"WE PRODUCED 60 per cent of all muni tions used by all the Allied powers in World War II Endangering our own cities, we sent Great Britain alone more than 45,000 anti-aircraft guns. We put out some 44 billions' worth of lend-lease materials of every description Of this, about 66 per cent went to Britain and 25 per cent to Russia Our over-all expenditure on World War II was 330 billions. This total was more than Britain and Russia combined spent on the war

"Our national debt increased by 500 per cenand now stands at the appaiding figure of 254 billions; whereas in 1939 laxes took \$1 out of every \$13 of our national income. In 1948, they take \$1 out of every \$4."

It will be well to remember these facts and figures when anyone, be he French, English or Russian, undertakes to belittle our contribu tion to what may be called prematurely rather than prophetically "saving Europe

Quotable Quotes

"Secularism paves the way for atheistic communism and totalitarianism by eliminating God and religion from public as well as private life. It weakens family ties by denying personal responsibility to God."

-His Eminence Edward Cardinal Mooney. -----"A Mother's love must be filled with sacrifice.

it must be militant against the evils of the time.

and then it will be trimphant both in this world and in the world to come -Rev. Claude Vogel, O.F.M.(ap.

"We are facing the consequences of a lost faith, which we must rebuild to save our civilization. It is not by accident that where religion reflourished, civilization was at its peak -Rev. Michael J. Miller, O.S.M.

"In spite of religious confusion in recent centuries and virtual exile of religion in Europe from economic and political morality in the nineteenth and early twentieth centuries religion hung on and is propably stronger today in Europe than it has been in centuries"

-Rev. R. A. McGowan

WRIT!