

Courier Journal

VOL. 21—No. 2 THURSDAY, JAN. 13, 1949

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

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Press Association.

Published every Thursday by the Catholic Courier and Journal Inc.

As required under the Act of Congress of March 3, 1879.

Printed at second class matter in the Post Office at Rochester, N. Y.

Single copy 10c; 1 year subscription in U. S. \$3.00

Canada, \$3.50; Foreign Countries, \$4.50.

Editor: Rev. W. M. Marr, D.D., Editor-in-Chief: Very Rev. Stephen J. ...

Advertising Manager: Edward G. Grzesiowski, Circulation Manager: ...

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Copyright, 1949, by The Catholic Courier and Journal Inc.

Published by The Catholic Courier and Journal Inc., 110 West 10th Street, Rochester, N. Y.

Printed at the Courier and Journal Press, 110 West 10th Street, Rochester, N. Y.

Fr. Higgins Says:

More Than a Note

On at least three occasions during the year just ended we took issue with the writings of the Rev. Edward Keller, C.S.C., director of the Bureau of Economic Research at the University of Notre Dame.



Fr. Higgins is not a very reliable commentator on the social encyclicals of the Popes and the pastoral letters of the American Bishops.

ONE WOULD judge from reading Father Keller's most widely distributed pamphlet, "The Church and Our Economic System," that Pope Plus XI in writing Quadragesimo Anno must have been very happy in the knowledge that the United States is not like the rest of nations.

Never once does Father Keller directly refer to those paragraphs in QUADRAGESIMO ANNO which have to do with the concentration of wealth and the consolidation of economic power.

As far as Father Keller is concerned, the beam is in some other nation's eye and certainly not in the eyes of the American economic system.

IN CONTRAST however to Father Keller's complacency about conditions here at home, we find the following statement in the preface to the twentieth anniversary edition of the Bishops' Program of Social Reconstruction.

THE PREFACE from which the Cardinal's statement is quoted was issued in 1939. Have conditions improved since then? Not perceptibly.

On December 31 last, the Council of Economic Advisors, in its third annual report to the President of the United States, officially concluded that "year by year, the control of the market is passing more largely into the hands of the large corporations, not only by internal growth but by the absorption of smaller firms."

Father Keller would be prepared to admit, I am sure, that the Council of Economic Advisors knows what it is talking about.

It's a fact, then, that the concentration of economic power in the United States is becoming more, rather than less, intense.

All that we are presently asking of Father Keller is: 1) that he admits the fact, and 2) that, having admitted it, he also admits that Quadragesimo Anno has much greater significance for the United States than he has been attributing to it in some of his recent writings.

Do You Remember?

25 Years Ago — Jan. 11, 1924

An expose of the anti-Catholic activities of Herr Hiller, leader of the Bavarian separatist movement, appeared in "Bayrische Volkszeitung," published in Cologne, Germany.

10 Years Ago — Jan. 12, 1939

Funeral services for Dr. Joseph P. O'Hern, retired deputy city schools' superintendent and a Knight of Malta, were held at Sacred Heart Pro-Cathedral. His Excellency, Bishop Kearney pontificated.

'Creed for Capital and Labor' Outlined by Cardinal Spellman

Following is the text of an address on "Creed for Capital and Labor" delivered by His Eminence Cardinal Spellman at a recent luncheon of 60 top industrial and labor leaders sponsored by the American Heritage Foundation:

"I BELIEVE in a system of government which encourages labor and capital to function freely under God, giving full measure of deed and devotion for the concerted service to our common country, America! This I believe, taking God as my inspiration and God's laws as my guide.

"Six days God labored for man, dividing the light and the darkness, studding the skies with sun and stars, stocking the forests with birds and beasts, sowing the plains with fertile seed, storing ore and oil in the earth. Then did God create man to His own image and likeness, and blessed him.

"IN HIS great goodness God quickened the earth with riches for man's use, not for his abuse; for his rise, not for his ruin, and labor and capital can reap the rewards of God's goodness only if labor unselfishly produces with the skills with which God has so abundantly endowed it, and capital unselfishly distributes the produce of labor for all men's welfare.

"LABOR has the right and duty to expand its service and usefulness to the social body and to progress through orderly processes. Capital, too, has its right and duty to increase its usefulness to society through free enterprise, fair competition and reasonable profits.

"GOD HAS gifted man with brawn and brain, with the good rich earth and the fruits thereof, opening before him widening avenues for service to all humankind.

"CHRIST, WHO is God, sanctified labor by toiling as a carpenter and it is labor's duty to keep toil blessed, giving unbounded service for the happiness and prosperity of man as an individual and as a citizen.

"THE ATTACK of the Methodist Federation for Social Action on the Roman Catholic Church and the House Un-American Activities Committee, issued on Dec. 28, is noteworthy for two reasons.

"FIRST, it follows the Communist propaganda line of the moment which is directed toward leaving no stone unturned in the attempt to have the House Un-American Activities Committee abolished.

"SECOND, it is in agreement with the continuous effort of Communists to divide and weaken America by inciting suspicion and distrust between Catholics and Protestants in the resulting confusion Communists hope to find easier to gain their nefarious ends.

"IT IS NOT at all singular that the Methodist Federation for Social Action, which has no official standing in the Methodist Church, should have issued a report so agreeable to the purposes of Communism.

"FOR although most of its members are not Communists, the Methodist Federation for Social Action itself promotes the propaganda line of the Communist Party. At its annual conference in December 1947 it adopted resolutions which were undeniably in accord with the Communist Party's program.

"IT DEMANDS that the United States stop producing atomic bombs — without saying a word against the Soviet Union's veto of the Baruch Plan for international atomic control.

"THESE FRONTS include: People's Institute of Applied Religion, founded by Rev. Claude C. Williams, a Communist Party member under the name of John Galey; the Council for Pan-American Democracy; Progressive Citizens of America; American Committee for Democracy and Intellectual Freedom; the National Council of American-Soviet Friendship; the National Conference on China and the Far East; the Institute of Propaganda Analysis; the 'Protestant,' a pro-Communist, anti-Catholic magazine.

"Professor Miller also signed a letter defending the Communist Party during the days of the Hitler-Stalin Pact. He signed the message to the House of Representatives in 1943 opposing removal of the Dies Committee.

"This message was sponsored by the National Federation for Constitutional Liberties, an organization which the United States Department of Justice has declared subversive. He signed a letter to President Roosevelt urging war on Finland. This was in line with the Communist Party program at the time. He was a signer of a statement which denounced the film, 'The Iron Curtain,' as war propaganda.

"EXECUTIVE secretary of the Methodist Federation for Social Action is Rev. Jack R. McMichael. In July, 1938, he was chairman of the American Youth Congress which was the chief Communist youth front of that period.

"A SHORT TIME later Hitler and Stalin signed their pact and McMichael and the American Youth Congress changed their line. Before the pact they were for 'collective security' as were the Communists. After the pact they became isolationists and denounced Britain and France — as did the Communists.

"McMichael has been identified with the following Communist fronts, most of which have been declared subversive by the United States Department of Justice: American League for Peace and Democracy; American Peace Mobilization; National Council of American-Soviet Friendship; Committee for a Democratic Far Eastern Policy; American Student Union.

"IN VIEW of the foregoing it was to be expected that the Methodist Federation for Social Action like any Communist front should have attacked the House Committee on Un-American Activities which is engaged in exposing the very activities with which the Methodist Federation for Social Action has been identified.

"It is also evident that the Methodist Federation, by reason of its record of un-American activities is in no position to attack the House Committee.

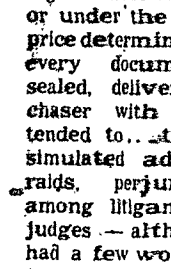
"It cannot be stressed too strongly that the Methodist Federation for Social Action is not in any way an official body of the Methodist Church. As a matter of fact, the Quadrennial General Conference of the Methodist Church held in Boston April 28-May 8, 1948, refused to endorse the Methodist Federation for Social Action.

"THE METHODIST Church thus made a great contribution to the unity of all Americans — so essential to our national strength — which the Methodist Federation for Social Action has sought to destroy by setting Protestants against Catholics in its attack on the House Un-American Activities Committee.

Fr. Gillis Says:

The Basic Cause

Although we had a brief article last week on the divorce evil, apropos of the buying and selling of divorces over the counter as it were, or under the counter, at a price determined by the trade, every document signed, sealed, delivered to the purchaser with all details attached to... the details being simulated adultery, fake divorces, perjury, connivance among litigants, lawyers and judges — although, I say, we had a few words on that subject in last week's column, I ask the reader to be patient once again, while I indicate the principle which would put an end to most of that sordid trade, a principle indicated by common sense and right reason.



The principle is this: whoever exercises a right or enjoys a privilege, engages in a two-sided contract. There is no such thing as a right without a responsibility, or a privilege without an obligation.

A thousand examples might be cited. One or two will be enough. A citizen has a right to be protected from violence and from death by his government, but he must, in turn, help to protect his government. If need be he must go to war, perhaps be maimed, blinded, crippled, wholly disabled or even killed in normal circumstances he may get by without being called upon to pay so heavily for what the state does for him. But if things go wrong he must measure up. Otherwise he is not a citizen but a chiseler.

Take another case. A man selected by his fellow citizens for high office often refers to it as "this privilege that has been bestowed upon me." But he has to pay for the privilege. Living a private life he could have gone about his business with little or no inconvenience. But once he accepts the "privilege," he must bear the burden that goes with it.

To repeat: there are no rights without duties, no privileges without responsibilities. Pardon the emphasis upon a self-evident truth.

NOW MARRIAGE conveys right and confers privileges. If either party, man or woman, looks upon marriage as a one-sided arrangement according to which the husband or wife may receive favors and pay nothing such a one is looking for something that does not, cannot receive and never can exist on this earth. "The pay-off line in a recent joke says: 'You don't get nothing for nothing but nothing.'" There is a lot of philosophy in that line and indeed a good chunk of the experience of the human race.

As I see it the cause of these multitudinous divorces — the remote if not the proximate cause — is the fact that under the ultra-modern system man and woman entering upon marriage expect to get something for nothing. They avidly desire and demand pleasure even a kind of ecstatic pleasure, wedded bliss, conjugal happiness, all the joys, physical and spiritual, that are supposed to go along with matrimony.

But when it comes to paying for the privilege with patience, forbearance, long suffering, self-sacrifice in the interests of domestic harmony these moderns, many of them just "haven't got what it takes."

When a boy or a girl broaches to a Father confessor the question of a "Cocoon" the priest invariably asks: "Do you think you know what sacrifices are demanded in the priesthood or the sisterhood?" If the spiritual director were to paint an idealistic picture or hand the applicant a pair of rose-colored glasses with the admonition: "Put these on whenever you look at the life of priests and nuns, you would know yourself for a fraud."

When I first wrote to a friend in the Paulists indicating that I might wish to join he wanted me not to make a decision based upon the example of one great member of the order whom I had met and whom I admired enormously. "Consider the life of the man," he said. "When I came to try out my vocation the novice master (the same who had so impressed me) used to say in almost every spiritual conference: 'Here's what you will meet in the way of difficulty: are you ready for it?' If not, go home now."

I know some pastors who speak alike as forcefully to prospective brides and grooms. And every priest who performs the ceremony reads an admonition which runs abbreviated: "You are about to enter into a union which is most sacred and most serious. It is most sacred because established by God Himself; most serious because it binds you together for life in a relationship so close and so intimate, that it will profoundly influence your whole future.

"That future, with its hopes and disappointments, its successes and its failures, its pleasures and its pains, its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life, and are to be expected in your own. And so not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death..."

"Because these words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self-sacrifice... Sacrifice is usually difficult and irksome. Only love can make it easy; and perfect love can make it a joy. We are willing to give in proportion as we love. And when love is perfect the sacrifice is complete."

THOSE SOLEMN warnings can have little influence upon a couple who look upon marriage as an escapade, an adventure of a lark; who have done their courting, as likely as not, at bars, in night clubs, road houses, in parked cars after midnight on lonely lanes. To such as these the matrimonial state means little more than physical satisfaction. That kind of satisfaction is short lived. When it disappears or becomes the was one to attempt to change it into "mental cruelty" and all the other bogus reasons given for divorce.

The basic reason is selfishness; a determination to get everything out of marriage while putting nothing in. It can't be done. Those who attempt it and are disappointed, become disgruntled; they lie, cheat, perjure themselves; enter into a conspiracy or do any other mean and wicked thing to "get free." They blame the Church. If they had common honesty they would blame themselves.

Notable Quotes

The crying need is for men of courage and daring who are prepared to rally opinion behind them in favor of cooperation and hard work and away from class-war, materialism and laziness. Catholics obviously because they possess the truth, have a very special responsibility, especially at a time like the present when only the values of the Faith can save mankind. — Rev. Paul Crane, S.J., England

Only by praying can you remain firm in your faith and live out that faith in all circumstances of life. Only an army of praying soldiers can secure victory in the modern grim struggle between truth and error, the affirmation and the negation of God. — Pope Plus XII.

Only by praying can you remain firm in your faith and live out that faith in all circumstances of life. Only an army of praying soldiers can secure victory in the modern grim struggle between truth and error, the affirmation and the negation of God. — Pope Plus XII.

Only by praying can you remain firm in your faith and live out that faith in all circumstances of life. Only an army of praying soldiers can secure victory in the modern grim struggle between truth and error, the affirmation and the negation of God. — Pope Plus XII.

Only by praying can you remain firm in your faith and live out that faith in all circumstances of life. Only an army of praying soldiers can secure victory in the modern grim struggle between truth and error, the affirmation and the negation of God. — Pope Plus XII.

Only by praying can you remain firm in your faith and live out that faith in all circumstances of life. Only an army of praying soldiers can secure victory in the modern grim struggle between truth and error, the affirmation and the negation of God. — Pope Plus XII.