COURIER JOURNAL, THURSDAY, FEBRUARY 3, 1949

HON. THEOMAS E. DEWEY

Rochester, N. . Y.

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# Gr. Gillis Says:

One Welcome Ally

In this space a week ago I expressed the fear that some of our "statesmen" are not farsighted -or shall we say deep sighted - enough to detect what Communist govern-

ments are really up to when they arrest. try to condemn and perhaps execute members of the Catholic hierarchy. Congressmen, Senators, Secretaries and under Secretaries of State, even the President: heads of Lords and Commons, Prime Ministers, Cabinet members (and of course the King.

though he seems hardly to come into the political picture) all Fr. Gillis seem to consider the persecution of Churchmen in Communist countries as a matter of no worldshaking importance. They think it "unfortunate." or even "deplorable"; but as far as action is concerned, they seem to say, "What can we do about it, and why should be do anything?"

I tried to make the point in last week's contribution that the United States of America. Great Britain and all other legitimate governments are as much endangered as the Catholic Church by the arrest of Cardinal Mindszeraty. Archbishop Stepinac and others. Those prelates do of course represent the Church in an especial way, but equally they represent God. The attack is primarily upon churchmen, but the ultimate objective of the enemy is God. To say that the attack upon God does not concern all civilized nations is to deny an absolutely fundamental principle, not only of religion but of statecraft.

BUT INTO that argument we need not enter again. What I wish to add today is that I have been watching the papers, since the arrest of the Cardinal in Hungary, in the hope of seeing how many, if any, directors of public opinion in America have been perspicacious enough to see. and courageous enough to say, that what seemed to be just one more act of persecution against the Church is really a matter of equal; importance to the State.

There have been few indications that the event in Hungary has been properly evaluated. There has come no indication from our political leaders that they have seen what the Communists are ultimately aiming at There is the usual expression of displeasure, and an occasional none-too-vigorous condemnation of the act as intolerant or tyrannical. But no government official has shown any philosophical und derstanding of what it meant when the Cardinal was arrested

But there is here in New York at least orie clergyman (not a member of our Church) who has caught the deeper significance of the Mindszenty episode. Rev. William C. Kernan, assistant rector of an Episcopal Church, wrote to the New York Herald Tribune a rather longish letter in which there was something more than the usual cry of "intolerance" and "tyranny."

He said, for example: "By every standard of what constitutes religious freedom, Cardinal ( Mindazenty was acting well within his rights. They are rights, as very American must know now, which Communists deny. There is no place for them in the Communists system. As a matter of fact it is time we recognize that there is in reality no place at all for religion in the Communist system."

It must irk the reverend gentleman to feel obliged to rehearse that elementary fact for the readers of a great metropolitan newspaper. It is precisely what the Catholic ciergy have been saying for at least two or three generations. We sometimes wonder if what we say is



Alternative To Two Extremes

If you want to know why the Communists are opposed to the Industry Council program of the ClO, you can find the answer very briefly stated in a little pamphlet pub-

lished by the Communist Party of New England, "What's



Pro Mirgins and work load at the expense of workers." Capitalism, it is said, is synonymous with exploitation, and "that is why the workers must always rely on their own power and ability to struggle and not on cooperating with the boss in his efforts to improve the, state of the business." "Socialism" is the only answer to the worker's problems.

That's what the Communists think about private enterprise, and that's why they get so litery at the very mention of the indusiry Council program. \*

THE PHILOSOPHY of the Industry Council program is the Christian philosophy of orsinized cooperation for the general economic welfare - the very opposite of the Communist philosophy of the inevitability of the class siruggle. Is it any wonder, then, that the Dally Worker doesn't look with favor upon such a program or upon its distinguished sponsors? Not at all.

The wonder is that American industry doesn't always seem to know which side its bread is buttered on. The Communists say that the Industry Council plan is reactionary -- or feudallatle or elerical lascist. Too many American industrialists, on the other hand, are inclined to say that the plan is socialistic. The truth of the matter is that it's probably the only realistle alternative to both of the two extremes condemned by the Bishops of the United States in their official statement of last November: perpetual economic conflict on the one hand. excessive governmental intervention on the other.

The danger is that American industrialists, by refusing to cooperate with the non-Communist sponsors of the Industry Council program, will play into the hands of the Communists. Or so it seems to the liberal industrial relations director who gave us our copy of the Communist pamphlet referred to above.

THIS DIRECTOR KNOWS the textile industry inside out. He knows the leaders of the union and sincerely respects their integrity. But he fears that the Communist minority within the union, although numerically very weak, may be able to cause a lot of trouble for the union leaders - primarily because of the unwillingness of the industry to look at the handwriting on the wall. Every time the leaders of the industry give the union the brush-off, our correspondent tells us, they are simply supplying ammunition to the Communists.

To these industrialists and to their colleagues in other industries - and indeed to every American who is concerned with the future of our economic system - we heartily recommend the Annual Economic Review of the President's Council of Economic Advisers. Nowhere in this recent report is the word Indusity Council so much as mentioned, but the philosophy of the report is surely the philosonhy of the industry Council program. Perhaps those Americans and particularly those American industrialists who are so inclined to see red whenever the trade union movement asks for a system of organized cooperation for social justice, will be disposed to listen more disappasionately when the same request is made by the three disinterested members of the President's Council The Council starts from the premise -familiar to students of Catholic social teaching that "the forces of competition never wholly adequate" to bring about the adjustments required for the healthy functioning of our economy. Competition if properly regulated is important enough in its own right, but inmething more is needed and needed very urgently. That "something more" is described by the American Bishops in their statement of last November as "the free organization of capital and labor in permanent agencies of cooperation for the common good."

This increasion is a memory of the Audi Bassian of Cir-miniteria and the Catholic From Annuastan. It only acrises to the full reports of National Othersite Wallary Conference News Service, Beligious New Service. Ahead for Textile Workers." The answer is very simplet "Because there is no common interest between the worker and the manufacturer . . ."

## Intered as second clear matter in the Post Office at Seksenter, M. S. As required under the Act of Constant of Marris 5, 1979. Single pony 10: 1 year subseription in U. A. M.CO. Canada, \$3 50; Paretra Countries, 64.56.

Re Ber Hatt, W. M. Mart, V.G., P.A., FRitor in Chief, Ver Row, Hage, John R. Standard, Hannaring Raller, Rev. Patrick 4, Flynn, Ratter, Berr. Robard T. Astronaute Mainers Thomas M. W.Connier, News Miller, Marsiel M. Administry Manager, Linear G. Uraprinteter, Christian Manager; Martin Q. Mall Public Schulers Officetter.

MANT REVEREND JAMES KDWARD KRARNEY D.D. Prosident

Fibilities every Thursday by the Catholic Couries and Journal. Inc.

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#### Lady In The Stable

VOL BI-No. X THURSDAY, FEB. 3, 1940

The Columbia Broadcasting System carried last Sunday on a mational hookup, originating at our local Station WHEC, an inspiring and devotional sermon on the "Lady in the Stable." Mary with her Infant Son in Bethlehem's. in the Stable." stable. Mary guiding the life of Jeaus, Mary in the hearts of Christians all through the years, was placed before incounted thousands of hearers as the object of our ven-gration and our love. Bishop Kearney emphasized the solid ground on which devotion to Mary rests, excluding adoration that is due to God alone, but honoring Mary as one blessed sboys all others by Almighty God.

We may be sure that the religiously significant message our Bishop found a welcome in the mind and heart of many an appreciative listener. The call of faith is a uniinstruction received and retained in the storehouse of memory by so many American lovers of religious truth.

#### Parents Are Responsible

Parents are responsible for the education of their children under proper auspices. The obligation concerns pupils in every part of our educational system. Foundations are laid in the grammar school, the edifice of cultural training arises on this foundation in high school, approach to a complete construction is attempted in college and university. No education of man can be satisfactory that does not view man as he is, body and soul, a child of God resi-dent now on earth, but destined to live always with God after at now on earth, but destined to live always with God after he leaves this earth.

It is well for parents to know that pagan and irreligious approach to college subjects is found in too many profes-sors who have not been marked as Communiats. The inselfirent scholan will weigh well the vaporings of men whe would with a wave of the hand cancel all that history records of the part religion has played in the world: the solidly trained student will hesitate to believe the unfounded semials of the spiritual nature of man, of moral values, of the evident status of man as a creature of God composed of body and soul. But only too many young men will sucmuch to the daily assaults on historic religion, on man's denity before God, that come from one who sits in the hair of Herning. Parents are responsible if their sons are indication is not broad enough to give professors whose religious entities.

The Newman Club in each secular university tried to her Catholic students meet and overcome the dangers of pagean teaching. Sincere students will use the help of the wman Glub, prompted by their parents and led by their solid respect for all that their faith deserves in any fair treatment of world history, of science in its relation to faith, any collere study that involves the consideration of religion. Parents are responsible: they will do well to keep in eye on their sons to warm them of false teachings of under-trained or irreligious professors: they will do better to secure the complete knowledge of truth that can be had enly in a religious college;

ALBANY, NEW YORK attempting to have the YOUB EXCELLENCY: New York State Legisla-I am writing you with a mind filled with grave concern over the recent announcement by the Euthanasia Society of America in which it states that it will submit to the 1949 Legis-

JANUABY 13, 1949

lature of the State of New York a petition to legalize voluntary Eesthanasia, My concern is shared by the several hundred Catholic men's organizations whom I am privileged to represent as the President of the National Council of Catholic Men. Our concern in this matter would even extend to prolound lear were it not for the comfidence that we have in the instelligent and moral leadership enjoyed by your great slate.

Nevertheless, I feel impelled to convey to you the strong reaction of our organization against theis proposal; and im conveying this reaction I believe I am expressing what is in the mands of all thinking Americans who have not let the judgment of their conscience he stilled by the emotional "ethics" of a materialistic age. THERE IS no one, no matter

how hard of heart, or how inured to summering through ministering to it over a lifetime. who is not torn to the depths of his soul at the pain and suffering endured by the secmingly incurably ill.

But the moral judgment of our conscience tells us that life itself, no reastier what the condillors of the body that it vivifies, in such a precious possession that it cannot wilfully be given awmy by anyone, or taken away from an innocent penon.

Euthanasia is suicide. Euthanasia is murder. Both are crimes against the individual and against society. They violate the fundamental laws which govern man's nature. They transgress the moral core which was instilled in man's nature by God himself.

WHILE ET IS true that under certain well known circustances the natural law and Christian ethics permit the sacrifice of life for higher good ends, and the taking of life by rightful aut hority for the purpose of pursitive justice -- in any other conceivable circum. stances, no individual receives from God the right to end his own life Nor has the public authority the right to permit the laking of the life of an innocent persson. Yet that is what the proponents of Euthanasla advocare.

ing mothers and fathers, sons ture legalize "mercy killand daughters when they may ing" on a so-called "voluntake their own life or share in tary" basis. The position the killing of another? of Catholics on this questin is admirably presented If this responsibility is shiftto the already heavily in a letter to Governor ed: burrdened shoulders of our phy-Dewey by Emmet A. Blaes, sicians, what then becomes of Washington, president of the ancient and honorable Oath the National Council of Catholic Men. the Euthanasia Society is unbearable because they overlook, or deny, one of the basic truths of - divine revelation, namely, that human suffering has its

Once again the Euthan-

asia Society of America is

place in the divine plan, and that all the events of life on earth must be judged in the light of eternal life.

present petition are successful in this campaign, what is to prevent them from taking a further step and advocating compulsory Euthanasia? If this appears to he an unwarrarited fear, then may I call your attention to the pamphlet "Merciful Release" issued by this same Euthanasia Society,

Euthanasia in this case is justified for the "good of society" and the state presumes to tell each individual when he nay live and when he may die. The state becomes God, and

that is Nazism, Fascism and Communism. Were this not enough to turn the minds of men against this latest proposal of the Euthanasia Society of America, it might be well to point out that it stands opposed to the spirit and letter of the common law on which American jurisprudence is based. To find a precedent for the killing of aged perions, unwanted children, or the incurably ill, we have to turn to the horros perpetrated by totalitarian regimes or go back to the savagery of uncivilized slates.

BUT IF EUTHANASIA is suicide and murder - as it then we find the surely is law of the United States very explicit in its condemnation. There have been very few cases of homicide that have offered humanitarian motives as a defense for the slayer.

These are legal facts of which I'm sure Your Excellency and the Legislature of the State of New York are well aware. I presume to mention them here only because of the mportance of the issue and the

of Hipprocrates which declares in part. "... I will, give no deadly medicine to anyone if asked, nor suggest any such counsel .... ?? THE ABT OF the physician is that of healing, of saving life. I can think of nothing would so tend to underthæt

mirae the confidence which people universally place in the medical profession as the granting to them, or rather the forcing upon them, the discretiomary power of life and death ....

lifegal? Where are the fac

limes to be drawn! Will the

representatives of the people

of the state of New York as-

sume the responsibility of tell-

The progress of medical science this last half century has been phenomenal. Even in this last decade there have been amazing new developments in the art of healing and alleviating pain.

'Yesterday men and women were dying of illnesses that were thought incurable. Today, they are living because of the result of the work of the men and women who have dedicated their lives to medical research; because the medical profession is reluctant to admit the existence of an "incurable disease".

Victims of leprosy, epilepsy, yesterday regarded as incurable, tomorrow may hopefully know their ills are curable because of the discovery of new drugs or the perfection of surgical techniques. What of can-Would your State Legisiature permit a victim of cancer to submit to voluntary Euthanasia when out of the research laboratories of your own state of New York, where men are working night and day toward a common end, may come the cure for this terrible disease tomorrow, or the next day, or the day after?

TO ME It would be unthinkable for any one of the fortyeight states of America to violate by enacting a statue legallzing Euthanasia, the Godgivers, inalienable "right to life" which the U S. Declaration of Independence and now the Declaration of Human Rights guarantee to each individuæl.

it is even more unthinkable that the great state of New York, with all that it repreder in the more sents as a les

of this country, should

even give serious consideration

Itrust, Your Excellency ...

that you will convey our

thoughts to the committee pri-

marily concerned with the pro-

postd legislation, and to the

usher is a man devoted to duty.

Oftentimes he must rearrange

his family schedule, curtail his

Most respectfully yours,

EMMET A. BLAES

legislature at large ...

to usch a proposal.

life

IF THE SPONSORS of the

and in which compulsory Eutha nasia is mentioned as an ultimate objective

### Please Kill Me

One might think from the violence of the attack on the fifth commandment made by the promoters of Euthanhain, that numberless patients are calling out from their lick-beds-"Please kill me." The experience of doctors and there and dergymen is all to the contrary. Even in their infering, men and women still have healthy minds, sturdy touls. As true children of God, they suffer with patience what God permits them to undergo.

In this attack on the moral law, on the law of mature. on all that men naturally know as right and proper, and have known from the beginning, men of pagan leanings try boldto put the Church and religion and morals on the defermive. It is not our concern, we have no right to impose on others our own benighted and uncultured attitudes. Forget, the past, throw away the law of nature and of haturo's God, repeal the positive haw: and call in the killers! Why shall one be hindered from murdering as long as he believes It is all right? Thoughtful men run into many vagaries from followers of new and outlandish cults : never have they found anything to horrible and so lacking in any valid justification as this movement for murdering the ick and afflicted. "Thou shalt not kill"-remains as the law of God written first on the fleshly tablets of the heart, Written as the positive law of God on Mt. Sinai, confirmed by Christ as applying to all men. They deceive themselves who maintain that any number of patients fill the dospital corridors with their anguished cries-"Please kill us."

#### An Enemy Has Done This

Sin in the world and in the hearts of sinners, is diabolic in origin. Virtue in the world and in the hearts of good men, is of God. God arranged His world to be the habitation of man, and arranged all things so that man could live in obedience to Him and to His law. Likened to the rendeners He planted good seed in His field. Then the energy of God and of man, the devil, came and sowed world armony the wheat. The world of old and the world of today gives us a perfect picture of much that is good and of much that is evil. And men today as of old may ask the Lord: "Wilt Thou have us go and gather up the veeds?" True lovers of God resent all the evil they see about them, think even of asking for the destruction of in and of sinners.

God has a different plan. Many that are now simers thall one day be saints: many that now disobey God, will be made obedient: lovers of God will grow in sanctity as they We are of the Kingdom of God on earth, God has

the wheat of His garden. He looks to us to the thin. He looks to us to prepare for the the serve Him. He looks to us to prepare for the the prepare ourselves for it by living the we prepare ourserves for a by investigation of the prepare even those whose sins have made weeds of God's field, by winning them away by par charity, our good example, our prayers.

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#### . .

THE SAME GENERAL proposal is expressed as follows in the recent report of the Council of Economic Advisers. "The important organized groups within the economy such as business, labor and agriculture, need both the economic analysis and the practical machinery which will enable them better to harmonize their separate interests with the common good and to compose even if not completely agree upon those matters which from a narrower perspective might seem irreconcilable."

For the immediate purposes of the present discussion, the important thing to remember is that the Council of Economic Advisers is asking for something more tangible than good intentions. It's asking for the "practical machinsry" through which the various segments of our economy can organize among themselves and with the government, put their good intention into practice.

Is there any other way of doing this than by establishing a system of Industry Councils? We doubt it. So do the American Bishops.

#### I Teach School

I write no poem men's hearts to thrill, No song I sing to lift men's souls; To battle front, no soldiers lead; In halls of state I boast no skill; I just teach school.

I just teach school. But poets thrill, And singer's joy, and soldier's fire And statesman's power all -- all are mine; For in this little group where still I just teach school

Are poets, soldiers, statesmen - all: I see them in the speaking eye, In face aglow with purpose strong. In straightened bodies, tense and tall, When I teach school.

And they, uplifted, gaze intent On cherished heights they soon shall reach. And mine the hands that led them on! And I inspired - therefore content, I still teach school.

-Anonymous

In opposing their proposal to legalize volumntary Euthanasia, we profess our belief that God is the master of life and death. that "thou shalt not kill in His commandiment, that He has retained to Elimself the dominion over hurman life, that whoever assumes such dominion usurps a divine prerogative.

Suffering for the members of

who is crossided into Sunday

Mass each week the man who

dislodges him from his com-

fortably remaote position near

the exit in the interest of order

and safety and who with gen-

tle emphasis extracts his hard

earned contribution for the

benefit of religion is not likely

to be measured in heroic sia-

Nevertheless, the parish ush-

**C** T R A N G E

By M. | MURRAY

ture

great interest we have in it. LET US SUPPOSE, inconceivable though it be, that through some strange perversion of truth the New York State Legislature declares voluntary Euthanasia legal in the case of persons incurably or painfully ill. Who will determine when

"mercy killing" is legal ? When

#### Unsung Herces Among Parish Pillars -The Church Usher To the ordinary church goer

et is a hero, albeit unsuing and not widely appreciated USHERING in charach is a

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DONT THROW

social obligations, and suffer volunteer office. The best that many minor inconveniences in a parish usher can expect is an order to be on hanr to give that occasional work of thanks or service which spells the good some small gift at Christmas order to be on hand to give that from a grateful pastor and perthe thousands who assist at haps some bit of timely tribute in an announcement on a ma jor least. But for all that, the parish

Mass and other parish devotions AREAL SENSE of humor is a necessary requisite for the BUT TRU parish usher Catholics are a cross section of the American populace. We have our share Little-Known Facts for Catholics 🖿

of people who are tempermental, difficult to manage, and insistent on their rights as free citizens. Some do not leave selfishmess at home even when they come to worship God.

It requires kindliness and humor to move the determined endof-the-pew sitter without commotion and to answer all the questions for those who willbe deaf during the reading of the announcements. It demands holy tolerance to watch fundathed arms raised to drop pennies and nickles in the basket.

A CALM presence and a cheerful word must come easily to the lips of the usher in many minor emergencies which will arise wherever there are crowds.

Though it would be extreme ly unusual for any parish usher to meet a single situation where outstanding heroism would be required, we are of the opinion that the fidelity. the loyalty. the disinterested and unselfish service of the solid, substantial pillars of the church who serve in the capacity of usher amount to real heroism in the aggregate.

It is too had that this heroism must remain unsung on earth although we suspect it is noted in Heaven. - The Table! Brookiva.

brushed aside as "professional" or "partisan. So we welcome an ally from another religious body than our own

Dr. Kernan quotes a couple of authoritative Communist declarations, one from Engels and Lenin, the other from Viadimit Bakaritch, Premier of the "Free Croation People's Republic." to the effect that "All faiths and all contemporory churches as all religious organizations, whatever they may be, are nothing but creations of the bourgeois reaction which aid the exploitation of the working class . . . • • •

READERS OF the Catholic press have been familiar with that Maixian principle, not only since 1917, the year of Russian Revolution, but for 80 years since the publication of Das Kap-Ital) and indeed since the appearance of the Communist Manifesto in 1848 It amazes us that any Americans should now be learning that fact for the first time in 1949

But the principal point in Dr. Kernan's letter is in his conclusion. He says in the light of the fact that atheism is essential to Communism, "The real reasons for Cardinal Mindszenty's arrest become all to clear Certainly, all Americans who believe in and fight for human rights will want to protest this outrage against the Catholic Church and stand shoulder to shoulder with Catholics against Communism, which is the energy of all religion."

"All Americans save Di Kernan will want to protest this outrage" But few Americans have done so thus far We wonder what has , happened to any and a. of the multitudinous humanitarian eliganizations that erv to high heaven when some non Cathouc racial or religious group is persecuted.

In the present instance they are surprisingly silent. And so are the politicans. And -- if the states men Bit thanks, at least, алу to Dr. Kernan. He understands, and what's more he speaks out. But he must feel pretty lonesome out there all by himself

# Do You Remember?

25 Years Ago-Feb. 1, 1924 Fathers and mothers of babies born within the year were entertained at a dinner by the Rev. Thomas F. Connors, pastor of Blessed Sacrament Church, Rochester,

10 Years Ago-Feb. 2, 1930 Simplicity marked the funeral services for Reverend Mother Beatrix of the Holy Spirit, oldest Carmelite in the world, held in the Carmelite Monastery, 1530 East Ave., Rochester. His Excellency Bishop Kearney offered, the requiem Mass and conducted the services.

5 Years Ago-Feb. 3, 1944 Keeping closer ties with parishioners in the armed forces and planning Society activity in the post-war era were urged upon Holy Name Societies in Rochester Deanery by the Rev. William Stauder, idocesan director, speaking at Corpus Christi Hall.

Monroe County League for Planned Parenthood planned extensive publicity for Rocheste s Sunday newspaper circulation 135000, but a dispute between pressmen and management resulted in but 22,000 being printed.



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