

Editorials

To Harbor The Harborless

Tribute To Monsignor Kirk

Daily Attacks By Irreligious

By Msgr. William M. Hart

Safe and Decent Housing

To harbor the harborless is one of the corporal works of mercy. In our present day England, to harbor the harborless means to provide homes for the homeless. We have no great number of people absolutely without shelter of some kind.

Where we have, there are a hand public and private means to care for them. But we have only too many people who occupy homes entirely unsafe and unfit for human habitation. Some recent fatal fires in Rochester have demonstrated how truly unsafe such homes can be.

A trip to the poorer districts of the city will show what most citizens already know, how thoroughly unfit and inadequate are many hundreds of alleged homes. Age and wear have produced a condition of decrepitude that should long since have condemned these houses to the scrap heap.

The problem will not solve itself. It needs the attention of the city authorities. It needs a national, a state, a county, a city housing authority to coordinate a plan.

Our communities owe this service to our poor, even as we owe them the services of our health and home relief and safety departments. May we hope that Rochester's city council will soon act to secure for so many who are worse than homeless, the needed help that can come only from a properly constituted City Housing Authority?

Monsignor Kirk

Forty years of consecrated service to the Church marked the life of Monsignor Edward Raymond Kirk, called of God, he left home and parents and gave himself wholeheartedly to the people of the Archdiocese of Los Angeles.

Gifted with qualities of mind and heart that set him to the front among his fellow clergymen, he was called on by his Archbishop for counsel and advice in the administration of diocesan affairs.

A lover of the better things of life, a cultured Christian gentleman, he was able to present the Catholic ideals of present-day life to the thousands engaged in movie production who were his parishioners at St. Basil's Church in the Hollywood section of Los Angeles.

His preaching and his example guided and directed many who might have wandered into untoward paths under the prevailing influence of pagan principles and practices so active among the stars and lesser lights of movieland.

Called suddenly from the scene of his labor, Monsignor Kirk has gone to the great High Priest to receive the reward He has promised to everyone who leaves home and parents to follow Him.

To his sorrowful family in Rochester, to those who shared so fully in his sacrifices and rejoiced so greatly in his progress as a priest of God, we extend our sympathy with the thought that the happy and lasting memory of a life spent for the Church so graciously and so completely, will be their solace in this hour of sorrow and for the years of bereavement ahead. May he rest in peace!

Wanderers from God's Way

We have only too many of them! Wanderers from God's way, souls that should have been preserved in the truth of Christianity and Americanism, that should have given their need of strength and encouragement to the truths of religion and to the pursuit of patriotism.

When will Americans and believers in God learn that it is unsafe to submit young minds and unskilled hearts to the lying influence of alleged professors who are more devoted to error in religion and governmental science that they are to truth?

When will good men learn to fear the damning influence of alleged teachers who are neither lovers of God nor of man, who would destroy our religion even as they would destroy our government?

In grammar school and high school, in college and university, pupils are subject everywhere to the damnable daily attacks of those who cannot teach religion because of the First Amendment; but who can and zealously do teach irreligion with no fear of what a Supreme Court decision may do to them. God save America!

Temptation and Glory

Saint Matthew gives us both pictures: Christ in temptation by the evil spirit; Christ in glory with Moses and Elias and the voice of the Father proceeding from the bright cloud. We begin our Lent with the first picture; we enter on its second week with the second.

Christ rejects utterly the three temptations to show us how our first duty is to get away from the devil. Christ shows His glory to show us how we must approach close to Him in the joy of His sanctifying grace. Getting away from sin is only part of our Lenten practice; getting up close to God is the more important and compelling part of our Lenten endeavor.

This is the will of God, your sanctification! You are not here for enrichment, for elevation in power and possessions to a lofty preeminence, for development of your mind and heart to a merely earthly perfection. All these may be according to the will of God as a partial program for you, but they will all pass away. The lasting will of God, His permanent will for you, is your sanctification!

Dr. Higgins Says:

Unfair to Employers

(While the Rev. George G. Higgins is in Europe on an assignment in the field of Catholic social action under the auspices of the Religious Affairs Branch, American Military Government, his column will be written by persons active in this field in the United States.)

By REV. WILLIAM SMITH, S. J.

A good deal of publicity has been given to the so-called "labor press" in recent months. First, the dollar magazine Fortune ran a two-page spread with pictures followed up by one in Look, which has an estimated reading public of 15,000,000 people.

The question immediately arises — or rather a question that has often been asked, comes to the fore again — "Isn't the Church supposed to be impartial?" or "Why do not these priests praise and campaign for employer groups with as much vigor as they seem to exert in the interests of the workers?"

To a harassed small business man or any Catholic employer, large or small, who has been looked upon as a "pillar of the Church" in his parish or community, such questions seem reasonable and deserving of an answer in favor of the employer.

There is not one among the many priests active in this field, whom we know, who does not stand ready at all times to cooperate with any group of employers interested in advancing the social teachings of the Church. The writer has spent hours in just such endeavors and feels sure that others share a similar experience.

THE SEEMING "ONE-SIDEDNESS" of the so-called labor press can be accounted for, we believe, by a simple illustration. A few years ago we arranged a series of conferences for about forty of the top Catholic employers and industrialists of Brooklyn and Manhattan. The very first questions voiced were exactly the ones to be cited:

"Why the partiality toward workers? Why not have a priest who will act, if nothing else, as a 'devil's advocate' for employers?" Our answer was simple. "We know where the workers stand. They are either with us or against us. We do not know where your gentlemen stand. Are you coming along with progressive thinkers like Eric Johnston, or are you still clinging to the worn-out propaganda of the National Association of Manufacturers?"

If you would simply state your principles (consistent with the teachings of the encyclicals) and publicize them, there is not a priest in the country who would not be with you.

ONE EFFECT WAS electric. A great silence settled over the meeting. But the real shock came ten minutes later. One of this group of influential men stood up and said, "I would like to agree with the remarks of Father Smith. Gentlemen, I have been making retreats for many years. On these occasions I make it a practice to target out Catholic employers and quietly inquire about their attitude on industrial relations. I have yet to meet a Catholic employer who accepts the right of workers to organize into unions, on principle!"

That, of course, was the experience of one man and the criticism cannot be taken as a generalized position for all Catholic employers. But it points up one of the reasons why the priest who is engaged in industrial relations work seems to gravitate naturally toward the side of the worker.

It is not true that the employer groups have no sympathizers and supporters among the clergy. Taken by and large, we would wager that a larger percentage and proportion of the clergy are much more "management" and "capitalist-minded" than "labor-minded."

Those, however, who are most familiar with the actualities that exist particularly the so-called labor press — are down to a greater sympathy for the cause of the worker. The disposition is not due to an unwillingness to be impartial, but because the evidence in the case inclines the judgment in that direction. It is entirely consistent with the spirit and the letter of the papal encyclicals.

THE WORKERS OF AMERICA

are still battling for the primary and fundamental right to organize and establish union security. The exercise of these rights has been curbed, curtailed and suppressed for more than fifty years. Over a wide area of the industrial world these two basic rights are still denied to millions of employees.

Yet what the workers ask for in regard to their trade unions is exactly what the Church demands in her work for the salvation of souls. To organize her institutions and to guarantee security for them are primary objectives of the Church in every land. She grants to no government or any one else the right to hinder or obstruct her activities in that aim.

Text of Statement by Cardinal On N. Y. Gravediggers' Strike

(This is the complete statement issued last week by His Eminence Francis Cardinal Spellman concerning the strike of gravediggers at Calvary and Gate of Heaven Cemeteries in New York City.)

"During the past seven weeks while the men of Calvary Cemetery have been on strike, I have prayed and worked and analyzed my life-long, strong and constant belief and practice of promoting the welfare of the laboring men and supporting organized labor weighing these feelings against the stubborn fact that I was loathe to believe that within my very own circle of Catholic workers there were men who would permit themselves to be led into an unjustified and immoral strike against the innocent dead and their bereaved families, against their religion and human decency, and even against themselves and organized labor."

"AS UNION LEADERS and strikers piled indignities on the dead and sorrow upon sorrow on the stricken families, friends and kin, I shared their pain and sadness, through the medium of hundreds of letters to me of which I here quote one that is typical: 'Dear Cardinal Spellman: 'You never knew my mother — but you've known love and sacrifice — unselfishness and saintliness — and that pretty well sums up the kind of person my mother was. She never expected much out of this life and had few attachments — for her life was God-centered. She never had money — and the little she had she had to wait for. God called her soul home on Jan. 17. She is in heaven receiving that reward she strived for — but her waiting is not over. Her body so often His tabernacle, so often patient, so often made to wait, is still waiting, unburied in that crowded open trench in Calvary.'"

"She was my mom, your Eminence — she was good enough to have been your own. Won't you please, for God's sake, for my mom's sake, do something to have her body moved to the rightful place, where if like her soul, will have to wait no longer. 'God bless you and please pray for my mother.'"

"IF THIS LETTER multiplied a hundredfold does not pierce the hearts of the strikers and their leaders, then God have mercy on them, for they have no mercy in their hearts! I pity them and pray that when God calls their own loved kin these same men may not find themselves subjected to the same inhuman treatment at the hands of others, as they, the strikers and union leaders are today meeting out to innocent dead and their mourning families."

"When the workers obeyed the call to strike I hope for their soul's sake that they never imagined that their action would bring to many thousands the untold harm and sorrow which is already being caused. For this is not, as its leaders would have people believe, a strike for higher wages or other working conditions."

"This strike is far more significant, not alone to the Church but to our Country, its very nature and conduct from the beginning are reminders of the anti-Christian attitudes now being exposed abroad. They all spring from the same evil, sinful source."

"Most deplorable is the fact that the strike and the picket line have prevented the Christian burial of over seven hundred of the faithful departed. Every creature of God has a right to be buried after death and anyone violating these rights sins against the individual and against Society."

"This strike has inflicted indescribable pain upon the hearts and minds of thousands of the bereaved relatives and friends of the deceased whose bodies lie unburied in Calvary. This pain can never be weighed in a collective bargaining session."

"This strike has subjected the 300 strikers and their families to privations, hardships and humiliations."

"FINALLY THIS STRIKE has hit our Church for this is not a strike against a private corporation. It is a strike against a religious corporation engaged in the performance of the sacred rites of burial."

"The Trustees of St. Patrick's Cathedral do not operate for profit. The revenue derived from the operations of the cemetery is applied solely to their small amount contributed to the maintenance of the cemetery known as Old St. Patrick's. Therefore this dispute af-

fects all the Catholic people of the Archdiocese of New York both with respect to the observance of a religious rite of the Church and the economic burden which families must bear at the time of death. That is the trust imposed on the Trustees as they weigh the equities of the people and the union demands, and with all truth, sincerity and gratitude I profess that I know no men more conscientious and considerate in the performance of their onerous and gratuitous service."

"Now I repeat that for the past seven weeks it has been my hope and prayer that those responsible for this outrageous situation would repent and mend the evil of their ways. But as these outrageous acts I see incumbent on myself two duties toward the dead and to alleviate the sufferings to the living."

"Union leaders and members, throughout this land know well the wholehearted support I have given them. With them I have been just and to my contracts with them I have been faithful. And the United Cemetery Workers' Union, Local 293, CIO is the first and only union to have betrayed my trust."

"Although by law, non-profit religious corporations enjoy exemption, I permitted the employees of Calvary Cemetery to organize and I accepted Local 293, CIO, as their bargaining agent. Together with this agent we arrived at a contract for 1948 which was admitted second to none in the cemetery field. When the contract expired on Dec. 31, 1948, the bargaining agent refused to renew it for 1949 unless additional wages and benefits were added."

"THE PRESS HAS called upon statements that a five day work was the main issue. That is a half truth. The strikers themselves have told me that Saturday is the heaviest day in our cemeteries; that there are more interments on Saturday than on any other day, and that, in addition, the graves to be used on Monday must be opened on Saturday."

"I told me too they wanted six days' work for seven and one-half days' pay and their agent demanded a new wage scale of \$17.22 for a six-day week."

"The contract for 1948 called for a weekly wage scale of \$30.40 for the same days, which if renewed would have been increased to \$61.20, the contract including such benefits as a \$1,000 life insurance policy, Blue Cross hospitalization for twenty-one days, thirteen weeks' sick benefit insurance at twenty dollars per week, six days' sick leave with pay, eleven holidays a year with pay, one-week vacation after six months' two weeks' vacation with pay after one year, full time pay fifty-two weeks for 90 percent of the men."

"And I was also informed that for each funeral it is customary for undertakers to give five dollars to the cemetery workers personally, to be divided among themselves. But still additional 'fringe' items were demanded for 1949, and though these could have been negotiated the 50 per cent raise in wages, I was told by competent authorities, was not justified according to the BLS index."

"IT WOULD HAVE been very easy for me to have submitted to the demands of the union leaders and then to have passed this 30 per cent increase on to the families whenever they suffered a death."

"But I had yielded to the union demands, I would have been unfair, unfaithful and a double dealer than a shepherd. Therefore I chose to protect the rights of millions of Catholics, living and dead, as well as the rights of the three hundred cemetery workers themselves — all entrusted to my care as their shepherd. For these new demands meant that surviving people without any voice in the matter, would be obliged to bear the additional expense of burying their dead since all revenue from our Catholic cemeteries is used exclusively and entirely for the operation and upkeep of the cemeteries themselves."

"And ever since I came to New York the care and beautifying of our cemeteries has been one of my chief concerns."

Keating Urges U. S. Protest

Washington — (NC) — A resolution calling on the United States to protest the arrest of 15 Protestant clergymen in Communist-dominated Bulgaria through the United Nations or other means has been introduced in the House of Representatives by Representative Kenneth B. Keating of New York.

Dr. Gillis Says:

'A Decent Respect'

I suppose it will be conceded without argument that the American revolutionists of 1776 were animated by a different spirit than that of the French of 1789, or the Russians of 1917. The Americans believed in God. Believing in God they believed in right and truth as well as justice. If you capitalize those words Right, Truth, Justice, they are synonymous with God.



Dr. Gillis

Further more the early American patriots believing in God, believed also in man. That is to say they believed in the dignity of man has divine origins, his sacred character and what they called his "unalienable rights." So they felt that their cause, and the action they took in the interest of their cause, should be justified before man as well as before God. Hence the phrase in the preamble to the Declaration of Independence, "a decent respect to the opinions of mankind."

The Russians — and that term must now be extended to include the satellites of Russia — care neither for God nor man. They blaspheme God and thumb their nose at man. They feel no obligation to justify their actions before heaven or earth. They are therefore not merely revolutionists. As far as moral obligation is concerned they are anarchists, nihilists. The term used by Rauschning to designate Nazism, "The Revolution of Nihilism," applies even more accurately to Communism.

WHAT THE WORLD thinks about the latest and in some respects the most flagrant violation of the common decencies of civilization may be surmised from some of the statements in the daily press on the occasion of the "trial" and condemnation of the Cardinal Primate of Hungary. Omitting the utterances of Catholic clergymen, here are a few indications of general public opinion:

(1) Secretary of State Dean Acheson: "The trial was not the administration of justice, but wanted the free world. The methods used were those usual to the police state."

(2) Six thousand persons assembled in Albert Hall, London, called upon their government to exercise its rights under the peace treaty with Hungary which was violated in the persecution of the Cardinal.

(3) British Foreign Secretary Ernest Bevin: "The handling of the case is utterly repugnant... the uniform behavior of prisoners at all political trials behind the iron curtain and is incomprehensible by normal standards of human conduct... it has aroused skepticism in the western world."

(4) Rev. Dr. William T. Manning, retired Protestant Episcopal Bishop of New York: "The trial was a mockery, all who listened to Cardinal Spellman's sermon must have joined with their whole hearts in protest."

(5) Former Assistant Secretary of State Adolph A. Berle, State Chairman of the Liberal Party: "The trial was an attempt to crucify religion every where."

(6) The Transport Workers' Union, C.I.O.: "The indecent haste in the Cardinal's trial can cause only widespread unrest among peoples everywhere."

(7) Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, said the trial was "fundamentally an attack upon the right of religious leaders to apply the moral law to acts of government."

(8) Mayor O'Dwyer of New York called the proceedings a "lynching" and said "The Cardinal is locked up. He can't see anybody. No one knows what is happening to him. They assign a lawyer who might just as well be the hangman." He might have added that the judge was the chief prosecutor.

(9) Former Governor Lehman of New York: "This sham trial is an affront to the entire civilized world."

(10) The Anti-Defamation League of B'nai B'rith sent assurance of its firm support to Cardinal Spellman.

Rev. Daniel A. Paling, president of the World Christian Endeavor League, said "The trial was a rape of justice and a supercrime against freedom. This anti-God totalitarianism does not discriminate between Catholic and Protestant."

"The Charlotte (N.C.) Observer" (special of the non-merit opinion American press) said the bizarre case of Cardinal Mindszenty has again presented the Western World with a problem of how to get along with people as unscrupulous as Communists... their procedure could conceivably play a part in the destiny of nations, including the United States."

Warren B. Austin, chief United States delegate to the United Nations, said "The world has learned from bitter experience that the persecution of religious groups is not only an offense against the moral conscience of mankind but is also a warning signal of the spread of tyranny and oppression of all kinds. Americans are alarmed and shocked by this ominous portent."

I THINK THOSE SAMPLE specimens of public opinion will suffice. Multiply them by ten thousand and you may have a fair idea of what the American people are thinking about the latest Communist outrage behind the iron curtain.

Of course those statements will not be published in Hungary in an anti-Semitic dominated country. But none the less if we Americans have acted without "a decent respect to the opinions of mankind" with our day, then, it is soon realized that it would have been better for themselves if they had followed the usual procedure of civilized nations.

Disdain for what mankind thinks is on a par with hatred and contempt of God. It cannot long succeed. But be it long-lived or short, tyranny is reproached by what the theologians call major or minor sins — the greater part and wiser part of mankind. In the long run, taken over great periods of time in all lands and among all races, "the voice of the people is the voice of God."

The Americans were right when they substituted the justice of their revolution to the arbitrament of all good people. That the Russians and their satellites are mad is demonstrated by their disregard of the decent respect to the opinions of mankind.

Do You Remember?

5 Years Ago — March 9, 1944

Daily prayers for the protection of Pope Pius XII and the Eternal City against the threat of approaching hostilities were urged by His Excellency, Bishop Kearney on the Holy Father's fifth anniversary of his coronation.

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