

'If Our Hearts Are Poisoned'

Race Discrimination Breaks God's Laws

(N.C.W.C. News Service)

(Following is the full text of the statement entitled "Discrimination and the Christian Conscience," issued by the Administrative Board of the National Catholic Welfare Conference, the coordinating agency of the Cardinals, Archbishops and Bishops of the United States, following their annual general meeting in Washington last week.)

Fifteen years ago, when this nation was devoting its energies to a World War designed to maintain human freedom, the Catholic Bishops of the United States issued a prayerful warning to their fellow citizens.

We called for the extension of full freedom within the confines of our beloved country.

Specifically, we noted the problems faced by Negroes in obtaining the rights that are theirs as Americans.

The statement of 1943 said in part:

"In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow-citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution.

"This means not only political equality, but also full economic and educational opportunities, a just share in the public welfare projects, good housing without exploitation, and a full chance for the social advancement of their race."

In the intervening years, considerable progress was made in achieving these goals. The Negro race, brought to the country in slavery, continued its march toward the goal of equal rights and equal opportunity. During and after the Second World War, great and even spectacular advances were made in the obtaining of voting rights, good education, better-paying jobs, and adequate housing.

Through the efforts of men of good will, of every race and creed and from all parts of the nation, the barriers of prejudice and discrimination were slowly but inevitably eroded.

Because this method of quiet conciliation produced such excellent results, we have preferred the path of action to that of coercion. Unfortunately, however, it appears that in recent years the issues have become confused and the march toward justice and equality has been slowed if not halted in some areas. The transcendent moral issues involved have become obscured, and possibly forgotten.

Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice. No region of our land is immune from strife and division resulting from this problem.

In one area, the key issue may concern the schools. In another it may be conflict over housing. Job discrimination may be the focal point in still other sectors. But all these issues have one main point in common. They reflect the determination of our Negro people, and we hope the overwhelming majority of our white citizens, to see that our colored citizens obtain their full rights as given to them by God the Creator of all, and guaranteed by the democratic traditions of our nation.

There are many facets to the problems raised by the quest for racial justice. There are issues of law, of history, of economics, and of sociology. There are questions of procedure and technique. There are conflicts in culture. Volumes have been written on each of these phases. Their importance we do not deny.

But the time has come, in our considered and prayerful judgment, to cut through the maze of secondary or less essential issues and to come to the heart of the problem.

The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments.

But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow men, then our nation faces a grave internal crisis.

No one who bears the name of Christian can deny the universal love of God for all mankind.

When Our Lord and Savior Jesus Christ took on the form of man (Phil. 2, 7) and



view of our fellow man? In our judgment it cannot, and this for two fundamental reasons:

1) Legal segregation of any form of compulsory segregation, in itself and by its very nature, imposes a stigma of inferiority upon the segregated people.

Even if the now obsolete Court doctrine of "separate but equal" had been carried out to the fullest extent so that all public and semipublic facilities were in fact equal, there is nonetheless the judgment that an entire race by the sole fact of race and regardless of individual qualities is not fit to associate on equal terms with members of another race. We cannot recognize such a judgment of with the Christian view of man's nature and rights.

Here again it is appropriate to cite the language of Pope Pius XII:

"God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the

JOSEPH BREIG • The Case in Ohio

Catholics everywhere, I think, will be interested in what happened in Ohio in connection with an attempt to pass a so-called "right to work" RTW law in the form of an amendment to the state constitution. The amendment was overwhelmingly defeated by the voters.



Joseph Breig, defeated by the voters.

Industrially, Ohio is the second state in the union. Anything concerned with labor-management relations and the welfare of employers and workers, therefore, is of prime importance.

THIS BEING SO, Ohio's six bishops made a careful study of the proposed amendment, and concluded that the matter was so vital that they ought to take a public stand on it. Unanimously, they urged defeat of the RTW proposal.

The bishops characterized the amendment as inept and mischievous. They said that much progress had been made in labor-management relations, and it would be socially undesirable to precipitate "new causes of strife and ill will."

AT THIS POINT, let us pause to make certain that we understand what an RTW law is.

When a labor union is elected by a majority of workers to represent the employees, the union does not defend the rights merely of its members.

If the union obtains an increase in wages or an improvement in working conditions, everybody shares in the gains. Because of this fact, unions should bear their share of the cost of representation.

Unions therefore request management to agree to what is called the union shop arrangement.

Under this plan, management is free to hire anybody it pleases. The person hired is required to pay union dues.

ANDREW LAW for this arrangement. It follows the union shop.

THE BISHOPS of Ohio, in their joint statement, gave careful guidance to their people. They explained that although

have died are being used as excuses to continue the very conditions that so strongly fostered such evils.

Today we are told that Negroes, Indians, and also some Spanish-speaking Americans differ too much in culture and achievements to be assimilated in our schools, factories, and neighborhoods.

Some decades back the same charge was made against the immigrant, Irish, Jewish, Italian, Polish, Hungarian, German, Russian.

In both instances differences were used by some as a basis for discrimination and even for bigoted ill-treatment. The immigrant, fortunately, has achieved his rightful status in the American community. Economic opportunity was wide open and educational equality was not denied to him.

Negro citizens seek these same opportunities. They wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill. They wish their civil rights as American citizens. They wish acceptance based upon proved ability and achievement.

No one who truly loves God's children will deny them this opportunity.

To work for this principle amid passions and misunderstandings will not be easy. It will take courage. But quiet and persevering courage has always been the mark of a true follower of Christ.

We urge that concerted plans in this field be based on prudence. Prudence may be called a virtue that inclines us to view problems in their proper perspective. It aids us to use the proper means to secure our aim.

The problems we inherit today are rooted in decades, even centuries, of custom and cultural patterns. Changes in deep-rooted attitudes are not made overnight. When we are confronted with complex and far-reaching evils, it is not a sign of weakness or timidity to

SERMONETTE

Cherry Republic Not In Improbity (Cor. 15, 6)
By THE REV. RICHARD MADDEN, O.D.C.

I suppose I laughed the loudest when old Maggie Malone, in her shiny copper cap, slid out the back door of the house on the way to the cemetery. You see, Maggie was the town witch. She had no friends. Only enemies. And I thought, pretty loud, too, when old man Kennedy took a header down the church steps and broke his leg. He never liked kids any way.



Rev. Richard Madden.

Laughing at the misfortune of others had been going on since the day Satan doubled up in explosive wrath at the sight of Adam and Eve walking forlornly through the golden gate marked "Exit."

Rejoicing in the afflictions of others is the exclusive property of the child. It is certainly not the mark of a man. To be happy when others suffer, smack's strong of the devil. Or like the little boy tying a tin can to the cat's tail, it is the quintessence of immaturity.

Actually, if we had any guts at all; if we were really striving to put on Christ, to permeate Him in our own life and not in word but in very fact and deed, then we should take the suffering world into our arms as He did . . . friend and enemy alike. Like Him we should live with every man his pain and share with every broken heart the break of it. For in the Mystical Body, what hurts one, hurts all.

Besides, there is always poetic justice. I remember laughing with the rest of the gang when we slapped the nickname of "Sinner" on the poor, undermouseth kid in our class. It was really funny. That is, until I suddenly sprouted like an anemone weed and the kids started calling me "Sparrows."

Life gives back to us what we give to life. In other words, we get what we give. So the next time you rejoice when your best enemy gets run over with a truck, enjoy it while you can. Because that same truck will get you next.

Next Time Use Envelope!

Seattle.—(NC)—An unidentified parishioner dropped a dollar bill into the Sunday collection at St. Francis of Assisi Church in suburban Seahurst—and unwittingly made a \$3,401 contribution to the parish.

It turned out that the dollar bill was the "lucky buck" in a newspaper contest. Father William G. Quirk, pastor, lost no time in trading it in for the \$3,401 prize.

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Make Your Thanksgiving Happier

My dear People:

For nine years now I have asked you at Thanksgiving time to share your own donations of usable clothing with the needy of the world. And for nine years you have responded most generously to the pleas of Our Lord's needy. Since the first Thanksgiving Clothing Collection in 1949, you have given 381 tons of usable clothing and shoes.

This has been an excellent record of your charity, and I am deeply grateful to you. The urgent need, however, continues and Christ in His poor still looks to us for help.

May I ask you, then, once again this year to take your gifts of usable clothing to your own parish collection center at the time and place designated by your pastor. Your gift will make your Thanksgiving Day that much happier, and your Thanksgiving prayers will be that much more sincere.

With a blessing, I am
Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

Daily Mass Calendar

Sunday, November 23—Final Sunday after Pentecost (green) Gloria, 2nd prayer of St. Clement, Creed, Trinity Preface.	Friday, Nov. 28—Mass as Sunday except no Gloria, no 2nd prayer, no Creed, common preface; VR.
Monday, Nov. 24—St. John of the Cross (white), Gloria, 2nd prayer of St. Chrysostomus, Creed.	Saturday, Nov. 29—Saturday Mass of Our Lady (white), Gloria, 2nd prayer of St. Saturninus; VR.
Tuesday, Nov. 25—St. Catherine of Alexandria, martyr (red), Gloria.	Admitted at High Mass. VR—Votive or Requiem permitted.
Wednesday, Nov. 26—St. Sylvester (white), Gloria, 2nd prayer of St. Peter of Alexandria.	Gossip
Thursday, Nov. 27—Thanksgiving Day, votive Mass of the Holy Trinity (white) with 2nd prayer from Mass of Thanksgiving joined to 1st prayer of Holy Trinity Mass; VR.	A gossip is a person with a good sense of humor.

Making Marriage Click

The Birth Of Loneliness

By MSGR. IRVING A. DeBLANC
(Director, Family Life Bureau, N.C.W.C.)

There is certainly no one answer to the question of how loneliness starts. One answer suggested by David Riesman in his exciting book, *The Lonely Crowd*, indicated

so spaced in age that a child may have no companion of his own age with whom to play. Many women today are too busy to take a child out unless it is for shopping. The child then virtually gets no play with other children.

In large cities, where families live on a high floor, little children are not allowed out by themselves for fear that mother's eyes might not see them. Unhealthy isolation may begin.

As youth gets older excessive ready-made entertainment may mean his failure to develop latent capabilities and to acquire social initiative. Others speak to him because he has not spoken first to them. Somehow his type has never learned to be sufficiently other-centered.

A HAPPY childhood with warm and secure family relationships is an excellent basis for the development of mental stability. There are those who have exaggerated the importance of early relationships, but many specialists agree that a deep intellectual loneliness can be inflicted even when one begins to separate the newborn child from his mother.

Most doctors are now trying to remedy this; they have observed the family practice of primitive people, they have studied baby animal life, they have noticed how closely the baby remains to his mother after the shock of parturition.

Surely when an individual or a family rises in the social scale success can develop into a major loneliness-producing factor, not only because of other-centeredness in the Reisman sense, but also because people lose contact with their original groups and are unable to adjust to the new.

This deep seated inability to be balanced in human relationships is one of the greatest factors in earthly loneliness known to man and it is the family prop and the overindulging parent.

It is, therefore, a normal need of children to mix with their own generation, to learn to give and to take with those of their own age. If a child is overindulged and overly wrapped with a mother's love, he may be so lacking in initiative and in autonomy and the knowledge of making friends that he becomes a misfit. In this way loneliness can result from the family prop and the overindulging parent.

An only child is often a lonely child. Where there are two or three children they may be

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