

Rochester Riots, a New Chapter in an Old Story

No Silence On Race Says Paper

San Francisco — (NC) — A survey of parishes in the archdiocese of San Francisco has revealed that civil rights and racial justice have been frequent subjects for sermons in the past few months.

The archdiocesan newspaper, the Monitor, reports that 59% of the parishes have had more than one sermon on racial justice this past spring, and 24% have had one sermon.

The remaining 18% of the parishes, while not reporting any full-length sermons on civil rights, have stated that frequent references have been made to the subject in the course of sermons on related topics.

The Monitor states that problems of racial justice have been treated in all parishes in the archdiocese. It pointed out that 500 high school students, including 100 from public schools, attended a Junior Conference on Religion and Race in San Francisco this spring.

The Monitor survey, published without comment, was apparently in answer to charges that racial justice is not being adequately treated in some California dioceses.

By REV. ROBERT J. MILLER
Of the Courier Journal

The violence and rioting so shocking to Rochesterians during the past week is nothing new in the sorry story of men's relationship with each other.

Throughout history violence has erupted whenever two sides fail to communicate in a rational way. Such eruptions are found in political, religious and labor encounters as well as in race relations.

The Boston Massacre stands as one of the earliest incidents of the American Revolution. Public resentment against the quartering of British troops in the city provided the background for the riotous disorders culminated on March 5, 1770 when nine British soldiers struck by missiles thrown during a demonstration fired into the crowd killing three men, wounding several more.

Three years later the Boston Tea Party was another violent reaction to the principle of "taxation without representation," when several prominent citizens disguised as Indians emptied a cargo of tea into Boston Harbor rather than pay the tax upon it.

Lack of understanding, suspicion and downright misrepresentation occasioned religious violence against Catholics many times in the country's history. Bigotry against the increasing immigration of Catholic



Police officers relax at a canteen set up in St. Michael's parish hall during weekend rioting in Rochester. Set up by George Lizenberger and Albert Ochlesley and staffed by 30 volunteers on a round-the-clock basis, the canteen served more than 2500 sandwiches to the harried police.

papers in the nineteenth century prompted spasmodic episodes of violence.

In 1834 Massachusetts was still a center of no-popery. Stirred by sensational books and pamphlets, the people of Charlestown looked with suspicion on the Ursuline Convent-School of St. Benedict. On the night of August 10, Rev. Lyman Beecher preached three anti-Catholic sermons in three Boston churches urging action. On August 11 a procession formed and at a given signal the convent was attacked.

While twelve nuns led the school children to safety, the convent was burned to the ground. The following night everything on the convent property was destroyed. For four nights the mob wandered about waiting for the Irish to attack, but priests kept the Catholics under control. Though the populace was horrified at the mob violence, the ringleaders were quickly freed after a trial.

The Philadelphia Riots of 1844 grew out of Catholic resentment over the reading of non-Catholic Bibles to Catholic children. As members of the American Republicans were marching past the Hibernia Hose Company to a meeting, a shot was fired, wounding one of the marchers. The mob returned next day for blood, demolishing thirty Irish homes, the Hibernia Hose and two Catholic Churches. The following month a procession honoring the wounded Protestants brought more bloodshed and a cannon was fired point-blank at the door of St. Philip Neri Church.

It took three companies of militia three hours to bring the mob under control, with thirteen killed, fifty wounded.

WITH THE RISE of the "Know-Nothing" Party, bigotry and violence became more political in tone.

The Know-Nothings were a secret anti-Catholic society dedicated to the election of native-born Protestants. There were frequent clashes between these nativist mobs and Catholic mobs. The worst came August 5, 1855, "Bloody Monday" in Louisville, when nativists and Germans fought it out, resulting in over twenty dead and several hundred wounded.

The rise of labor in this country is also marked with the scourge of violence. The Railroad Strike of 1877 is an outstanding example. In protest against a wage cut by the Baltimore and Ohio, a strike was called. It spread to the Pennsylvania line, the New York Central and other railways throughout the nation. There followed attacks on railroad property and bloody clashes with the troops summoned to maintain law and order.

When twenty-five were killed in a Pittsburgh battle, the mob drove troops into railway shops, then pushed blazing freight cars into the buildings. When the soldiers finally escaped under a hail of bullets, the rioters tore

up tracks, destroyed railcars and burned what couldn't be carried away. Union Depots were gutted, locomotives and freight cars by the hundreds were demolished. The New York Herald reported: "Pittsburgh Sacked — the City Completely in the Power of the 'Hawling Mob.'" When President Hayes ordered federal troops into the area, the rioters realized their cause was lost. Their excesses had alienated all public support, so they returned to work once again.

The "Haymarket Affair" made the headlines nine years later. Workers attending a protest meeting at McCormick Harvesting Company in Chicago were about to break up when a police detachment arrived on the scene. Suddenly a bomb was thrown into the police ranks. The police opened fire and it was returned by the workers. In the ensuing battle, some eleven were killed, over one hundred injured.



A curfew in Rochester made the city look like the day after the end of the world. Saturday evening at 8:30 p.m., Main Street had the eerie appearance of a ghost town.

Because known anarchists had addressed the meeting, it was concluded they were responsible for the violence. The city was scoured and anarchists leaders were rounded up. Public opinion pressed for immediate trial and conviction of murder, and in a hasty miscarriage of justice, seven men were condemned to death (two later commuted to life) and one given fifteen years imprisonment. Governor Alged later pardoned the three who were not executed.

Violence again flared in the battle for workers' rights at the Carnegie Steel Company in Homestead, Penn., in the summer of 1892. During a strike Pinkerton guards were called in and open warfare resulted. The guards, coming by boat up the Monongahela River were fired upon by strikers from behind barricades. Oil was poured by the barrel-fuls into the

river and set fire. Outnumbered and trapped, the guards surrendered and were run out of town. The State Militia took control, martial law was established and the violence was brought under control.

Anarchism, identified in the popular mind with violence, was a popular movement in the United States early in this century. Though as a philosophy anarchism seeks to do away with all government as infringing the rights of the individual, it has come to include in its ranks all those who resort to violence and defy the law of the land, even though their acts may be inspired by other than political motives. Alexander Berkman and Emma Goldman were exponents of violent anarchism in the United States.

"Red Emma" lived on Joseph Ave. in Rochester for a time. She wrote in defense of the anarchist who assassinated Pres-

ident McKinley, claiming the act of Rochester and the riotous case had been in it. She said out of her she and Berkman were later deported to Russia for inciting to riot during World War I.

The famous Sacco-Vanzetti case occurred at this time. The robbery and murder of a paymaster and guard at South Braintree, Mass., resulted in the arrest of Nicola Sacco and Bartolomeo Vanzetti. Though their trials were convincing and the evidence against them was slight, their anarchistic views and activities prejudiced the judge and jury and they were found guilty. For seven years controversy raged, new trials were appealed, all to no avail. At their execution radicals made violent protests throughout the world.

In our own era violence has marked the racial movement. Little Rock, Birmingham, St. Augustine, Harlem and now Rochester. The events of the past week in Rochester will pass into history as yet another example of the unfortunate eruption of desperate people seeking to be heard when other means of communication and understanding are too long or too late in coming.

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Vietnam Buddhism as State Faith

By FATHER PATRICK O'CONNOR
Society of St. Columban

Saigon — (NC) — A leading Buddhist bonze (monk) here has claimed the status of "national religion" for Buddhism in Vietnam.

No religious census has ever been taken in this country. Practicing Buddhists are estimated at about 25 per cent of the population. The prevailing religion among the majority of Vietnamese is Confucian veneration of ancestors.

Buddhism in Vietnam is split into various sects. Though most of these are now federated in what is called the "United Buddhist Church," their differences of doctrine, practices and internal rule continue.

Thich Tam Chau, president of the "Institute for the Propagation of the Buddhist Faith," has made the "national" claim for Buddhism in a letter addressed to Maj. Gen. Nguyen Khanh, prime minister and chairman of the Military Revolutionary Council. In this letter the bonze thanked the prime minister "for all he has done for the Buddhist religion."

During "the Buddhist struggle," the bonze wrote, one of the chief aspirations of Vietnamese Buddhists was to see their religion regaining "its former place as a national religion."

The letter lends support to the view, held by some Vietnamese and foreign observers, that Buddhists seek to have Buddhism treated as a state religion here.

Pope's First Encyclical Expected This Week

Vatican City — Pope Paul VI has finished work on the first encyclical of his reign.

The document was written entirely by hand by the Pope in Italian and has been given to Vatican Latinists for translation. An unofficial but qualified source said publication of the encyclical can be expected when the translation is completed. It was estimated that this would be by July 31 or later.

The subject and length of the document was not revealed.

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