

SETTING WALLACE STRAIGHT ON AIMS OF SOVIETS

By DR. WALTER GURAN

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Henry Wallace, ousted Secretary of Commerce, has opened a campaign criticizing the Russian policy of the State Department.

In a speech delivered in New York, and in a letter to the President, written in July but just made public, he stressed the following points: First, the present American policy towards Russia is too tough and must end in a world catastrophe; second, the policy of the United States ought to be neither pro-English nor pro-Russian. Today United States policies are considered, too tolerant of British imperialism. Thirdly, the United States, accepting a kind of Russian Monroe doctrine, ought to recognize a Russian zone of influence in Eastern Europe. I will not discuss the implications of this campaign for the American scene nor its consequences for the prestige of the United States abroad. But it may be of general interest to ask this question: Does the Secretary of Commerce view the Russian policies as they are in reality?



HENRY WALLACE

is imposed. For tactical reasons in order to mislead public opinion abroad, a carefully restricted policy, sometimes tolerated. Outside its spheres of occupation and immediate influence, the Soviet regime maintains a facade of freedom and democracy, strikes racial disorders, traditional dislikes of English and American influence, communist groups (particularly in France and Italy), and more or less native and therefore very varied local tyrannies.

Such policies of the Soviet regime are based upon the assumption that our time is going through a revolutionary situation. Unrest must be fomented. Normalcy must be deferred as long as possible. Existing disintegration will work for the Soviet regime, and will reduce the military and technical superiority of the United States.

For this purpose, the Soviets also use the method of dividing their potential enemies. They start about British imperialism in order to separate England from the United States; they praise "understanding" Protestant Church — leaders and utilize anti-papal statements of members of the Orthodox hierarchy in order to picture the "Allies" as favoring — in disingenuous behavior in the Security Council of the U.N. If small powers are against Russia, then they are according to the Soviet spokesmen, slaves of the imperialist Anglo-Saxons — but if the Russian puppets take their cue from Moscow, they represent justice, true democracy, etc.

All legal possibilities are exploited, but the other side is always responsible for all delays. Impossible demands are made, as for instance, the demand for a Russian trusteeship over Tripoli, in order to show how many concessions Russia is willing to make. The whole atmosphere is permeated by fear, suspicion and distrust. The will to find something wrong and to point out that poor and innocent Russia is always slighted and isolated.

Worse may be avoided. Will these policies necessarily end in catastrophe? I think that even now there is some hope that the worst will be avoided. But there is also a possibility that the Russian leaders have become drunk with success. They do not realize how their tactics have influenced public opinion in the United States, that they underestimate their own power.

Compelled, perhaps, to overcome internal difficulties, they will emphasize the responsibility for all evils of the last imperialistic Anglo-Saxons, reactionaries, etc. These policies may produce a situation which they themselves cannot master. Not only Trieste, but the Near East, the Russo-Turkish borders are danger zones. I can only hope that Soviet leaders do not believe that a Russo-Turkish war can be localized and that they do not go too far by creating certain incidents, testing the energy of the other side.

The Soviet policies of today bank on the success of the outside world. Therefore, I think the policies proposed by ex-Secretary Wallace are surely not the right means of reaching the aim for which he fights. They would not provide more chances for avoiding a conflict with Russia, and under the present circumstances, as long as the Russian leaders manifestly believe in the possibility of a revolutionary situation, they would only increase the probability of a collision. The worst is bound to happen if the United States begins to abandon its "tough" policy to which it was driven after a period of concessions to Russia.

A soft policy of concessions would be regarded as weakness and as a justification of those Soviet leaders who emphasize the existence of a revolutionary situation to be exploited by an aggressive, anti-capitalist policy. The same disastrous effect would derive today from a policy which would regard Russia and England as an equal peace to world peace, or as equally peaceloving. There is no doubt about the necessity of avoiding the impasse of the United States. It is true, like Mr. Wallace, that no idealists like Mr. Wallace are to be found among the members of the Foreign Bureau. These cynical and cool power-politicians will exploit the Wallace campaign as a means of weakening the position of the United States. Stalin is no Wallace, and he must regard Mr. Wallace as a kind of naive pacifist whom he can exploit in the best way for his purposes. Hitler exploited English pacifism.

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The Literary Cavalade

New Zealand—Pioneer

By John O'Connor

Thomas Jefferson once said that every man had two countries: his own and France. I love my own, but if it is a question of a second—make mine New Zealand. And so her — and her less than two million people can point with pride to the fact that they have paid back TWENTY-TWO times more than Russia has!

Blessed by nature, verdant and productive, the country engages chiefly agricultural means to attain its prosperity and security. Sheep ranching, dairying and cattle lend it its strength. Millions of pounds of butter, wool, mutton and beef stream out of its immaculate ports every year to strengthen the sinews of Empire. Once a barometer of world economic conditions, she has gradually turned towards economic self-sufficiency. With a standard of living matched only in a few restricted areas in this country, New Zealanders are perhaps the world's best fed people, consuming far more of the basic commodities per person than we do in a normal year.

Appreciative of the Maori culture, the racial problem in New Zealand is nil. Half-Maoris have held high places in Parliament — although it must be told that in the early years the Maoris vs. the new settlers scarcely added to the history of either people. Today that is forgotten — and harmony reigns.

Yet the gifts of nature and the apparent skill at using them are not alone what gives the so-called "laboratory of socialism" its high standard. They are built on the integrity of the people. They are from a people who have never had a political scandal or a graft case in their history; they are from a people whose police, so far as armed, they are from a people who insist that their parliament be broadcast for all to hear — and every interest (imagine how long a Rankin, a Bibbo, a Pepper, or a Huey Long would last in this country if one large station carried all the committee hearings!)

Philip Soljak, a graduate of Sacred Heart College and Canterbury College, has given us a book with a message of hope, a peep behind the curtain of reality and fiction — the stage of intelligence and normalcy. If a small group with less resources can manage so well — where do we stand?

When Christmas comes I think I'll ring doorbells with this book. It's nice to know that we once the last best hope on earth can at least know about the last best chance on earth!

half his chest. The parishioners of these two parishes knew long ago that Father Lynd's heart was large, as large as his great frame. So many instances have come to me in the last two days by visitors at the rectory of his great charity that I hesitate to speak of it. It is one of the Secrets of the King. All I can remark is that he never had much to give away.

Offers Himself Every priest is to offer sacrifice. As I struggled with the vestments getting Father Lynd ready for his last appearance, the thought struck me that he had said his last Mass on Friday at 1:15 when he died. For the last two years he had been saying a Mass of suffering and sacrifice, of resignation to God's Will. He had often offered up His Saviour on the altar, now he offered up "himself" — negatively but really. He knew he was going to die. He faced it daily. In fact he got used to it. He made out his will down to the most minute detail, even having the cellar cleaned so that the priests could vest with some convenience before this his funeral Mass. He put that will where everyone could see it. He carried it with him to the hospital for he knew it was a one way trip. That was what deceived everyone. They thought he did not know. He knew too well. But in the last three days when he struggled in agony for breath and moaned "My Jesus, Mercy, Mercy," there was no more need for deception. Death stood in the room the night through.

These are simple, human things about one we loved. But they are not simply or solely human—they are shot through and permeated with the divine. Father Lynd was not just another human being — he was always the priest. These human things were like jewels set in the gold of the supernatural. That is why I am telling these simple facts.

Most of us think of heaven as a place of peace and rest—pink clouds and azure skies and rest from our labors. Yet Scripture gives us a much more dynamic picture of heaven. "Heaven is likened to a wedding feast" — "I am the Life!" And if we are fortunate enough to be guests at this "great wedding feast," you will find Father Lynd, not in the nursery or quiet garden or peaceful dale, but in the bustle of all the activity and thick — in the midst of that "life." He loved "life" not quiet. So I suggest an epitaph not the usual "May he rest in peace!" but "I come that you may have life and have it more abundantly!" May Father Lynd share in this "more abundant life."

Final Tribute Paid Fr. Lynd
(Continued from page 1)
of the choir which included the Reverend Fathers Joseph A. Curran, James Slatery, James P. Collins, John J. Malley, William T. Nolan and John Lynd.
Prayers at the grave in St. Paul's Cemetery, Honeoye Falls were led by Dean McFadden, pastor of St. Stephen's Church, Geneva, where Father Lynd formerly served as assistant pastor.
Father Lynd was born in Rochester Jan. 15, 1896, the son of Michael P. and Rita Vaughn Lynd. He was educated at St. Mary's Parochial School, Rochester, and at St. Andrew's and St. Bernard's seminaries.
Ordained to the priesthood June 30, 1921, he served as assistant pastor at St. Stephen's Church, Rochester for four years when he was transferred to St. Stephen's, Geneva. Two years later, he went to St. Peter and Paul's, Elmira.
In 1930 he was appointed first pastor of Holy Angels Church, Nunda and Holy Name, Cleveland, where he remained until 1932 when he became pastor of St. Mary's Church, Reville and St. Joseph's Church, Canastota.
It was while in the latter parishes that Father Lynd was called upon one morning to travel about seven hours through a blinding snow storm to bring the consolations of religion to a dying woman.
After his appointment to Henrietta in 1933, Father Lynd was the first pastor in the Diocese to adopt a 100 percent coverage of the parish whereby every family was to receive the weekly Communion.
Serving Father Lynd are his sons, Edward McKernan of Buffalo, N. Y., his nephew, Mrs. Edward J. Lynd, his nephew and a cousin, Mrs. Frederick W. Kingsley of Rochester, and several nieces from Buffalo and Salamanca, N. Y.

Text of Father Vogt's eulogy of Father Lynd delivered at the Mass:
When I was asked to give a little eulogy of Father Lynd at the funeral Mass I demurred a little. I was not a classmate or one of his more intimate friends. I knew very little of his early priestly life, the part he spent in St. Bridget's in Rochester or in St. Stephen's in Geneva. But I did know something of what he did in Nunda and Groveland, in Reville and Canastota; and more importantly, I was with him more in the last two years than any other priest I knew him during the time of his Calvary; and just as metal shows up under pressure, so his character showed up magnificently under his great suffering. It was during this time that I knew him best. So perhaps, I am the one to speak a few words of appreciation.
I knew Father Lynd when he was worn out. Worn out partly by his own physical handicap and partly by the difficult work that was given him to do. There is no doubt that this work had a great deal to do with his breakdown and early death. He always seemed to draw hard assignments, Nunda and Groveland; Reville and Canastota; and then Henrietta. All of these churches were in great need of repair; in each he did a wonderful job. One of these churches is under your gaze. Most of this is Father Lynd's work. Always very active and a good priest, he found an outlet for his zeal. But this great activity and zeal were also part of his suffering during the last two years. When he could no longer travel about the parish and visit his fellow priests he suffered acutely.
First and always Father Lynd was a priest. He was in the habit of saying Mass for his parishioners, he was

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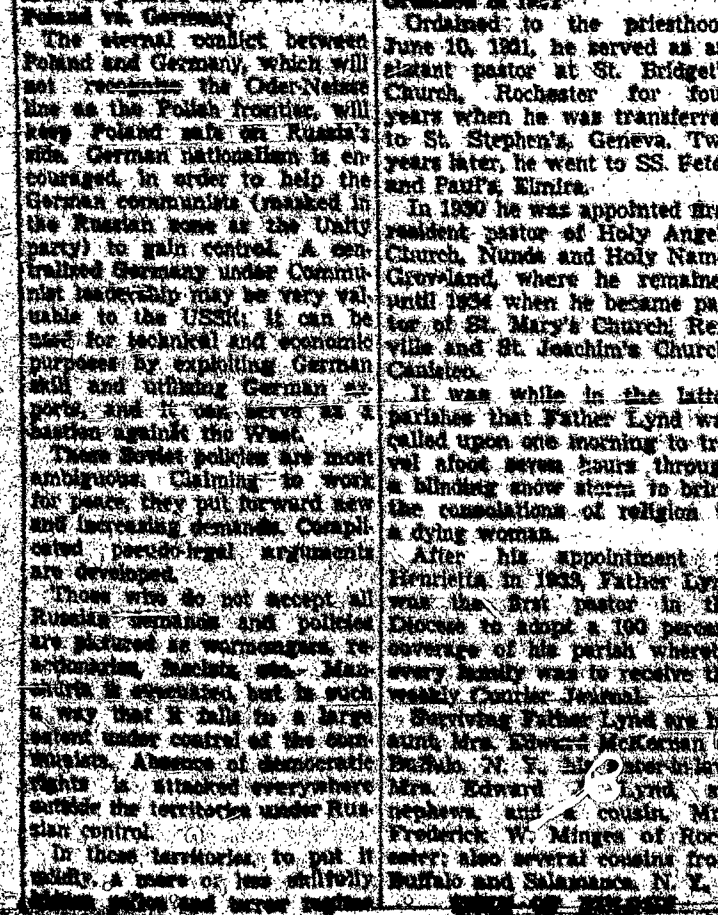
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