

Courier Journal

THURSDAY, AUGUST 5, 1948

MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

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Father Andrew Dissett

Hornell and the Diocese of Rochester have lost a devoted priest in the death of the Rev. Andrew T. Dissett, Pastor of St. Ann's Church. Death came suddenly to him last Saturday. His closing days were spent in the preparation of a new heating plant for the parish buildings. All his life had been devoted to the pursuit of his priestly vocation, to the service of his flock in Clyde and Auburn, in Lyons and in Hornell. God has called him to his eternal reward.

Father Dissett came from St. Bridget's Parish in Rochester. He felt the first call of vocation in a truly Catholic home where father and mother lived the life of faith and brought up their children in an atmosphere of religion. The revered Bishop Thomas A. Hendrick fostered the vocation to the priesthood of Andrew and of his brother Joseph, and both of them were ordained priests in June of 1911.

Zeal for the salvation of souls was part and parcel of the daily program of Father Dissett. He served his people through the ordinary means of daily Mass, through promotion of frequent Holy Communion, through service in the school room and in the pulpit. To this he added a special ambition to organize them into the sodalities and societies honoring the Holy Name and the Blessed Mother. A fine friendly spirit joined him in close association to all whom he knew, a personal interest in the welfare of his parishioners was matched by his lively concern for the well-being of countless others, many of them not of the faith.

In his passing St. Ann's Parish has sorrow, a sorrow shared by all the parishes of the diocese with Bishop Kearney, a sorrow repeated in all the parishes Father Dissett has served so loyally and so faithfully. To his sisters the Courier Journal extends its deep sympathy. May his soul rest in peace!

A Zeal for the Right

The devil's work is never done. But it is ever doing. There may be idle servants of the cause of Communism, but one does not meet them often. Every member, every fellow-traveler, every sympathizer, is continually at it, preaching the cause or helping every attempt to plant its cohorts where they can do most for Communism. Others may find it difficult to secure positions in government offices. Communists seem to know the way in. Surely recent disclosures indicate they have secured important posts in numbers far beyond the proportion they bear to the community at large.

Communism has no time for idlers. Believers in the cause must work for it. Zeal to destroy governments that the chaos and slavery of pagan rule may be spread over all the world, is the program of every follower of the line. The clue to this zeal is to be found in the persistent desire of the devil to destroy religion and every good that stems from religion.

Communists by their zeal for an unholy cause shame those who belong to causes that stand for the right. Politically, conservatives are content to let others do it, to let others care for the affairs of government. Educationally, constructive thinkers stand by while radicals rule our public schools. Religiously, believers in Christ and His doctrines are ashamed to show any zeal for the spread of the saving power of religion. How much could be done for the true interests of man if every believer in Christ would show just some of the zeal exercised constantly by our Communist neighbors!

Zeal for the right! Possess it, use it, make it a powerful force in your own circle. Know your faith, know Jesus Christ as your Leader, promote His cause wherever you are. Whatever of good, of truth, of comfort, there is in the world, is there because of Christ and His Church. You know this: why not tell the world? Why let all the zeal be on the side of those who would destroy, who would tear down, who would ruin mankind? Ask the Lord to help you be a real worker for the right!

Who is My Neighbor?

The question was addressed to Christ. It came from a lawyer. The lawyer was interested in Christ, was curious about His teaching, else he would not have been listening to Him: He wished to test Christ, to see how far He could go in explaining His doctrine of salvation. His first question was: "What must I do to gain eternal life?" Christ cited the duty of the love of God and of our neighbor as the means of salvation. The lawyer had no question concerning the love of God; but he had one concerning the love of our neighbor.

"Who is my neighbor?" Perhaps the lawyer visioned as his neighbors only those who had done him some favor, who deserved well of him because they had been useful to him. He could not embrace Christ's picture of the neighbor as one meriting the lawyer's love not because of benefits rendered, but because that neighbor was a child of God and deserving of man's love even as He was of God's love. The lawyer pictured the neighbor as one who could serve him; Christ gave the lawyer the other side of the picture. He pictured the neighbor as one whom the lawyer could serve. The lawyer could easily state that the priest and the Levite who passed by the man in need, surely were not neighbors to him; that the Samaritan who ministered to him, was truly a neighbor to him.

"Who is my neighbor?" All about us he dwells, he moves, he awaits our love and our service. God has placed him near me that I may show my love for him because he is a child of God; and through my love for him which I see, I have opportunity to show my love for God Whom I do not see.

The Roman Catholic Church has entered the field of labor as fully "because morally enters into economics" and because of social conditions. Are sinful in themselves and furnish the occasion of more sin," according to the Most Rev. Richard J. Cushing, Archbishop of Boston.

... they do very little harm where they work openly, ... through deceit and misrepresentation, ... secure methods against the Reds, ... the advantage of appealing to the public does not like to be fooled and ... movements.—Rev. John F.

Fr. Higgins Says:

A Form of Apostasy

There is a tradition in the United States that the clergy and official religious organizations shouldn't become involved in any way in "politics"—that they shouldn't even express an opinion in public on purely "political" issues. The tradition, if properly understood, is probably a good one; and we like to think that we have been guided by it consistently in the yardstick.



On the other hand, the tradition can be made to serve a very evil purpose if the word "politics" is interpreted too broadly — if it is interpreted to include those issues which are ethical and moral rather than purely "political" (whatever the latter adjective may mean when enclosed, as it almost has to be, in quotes).

CONSIDER, FOR EXAMPLE, the issue of so-called "white supremacy" which was aired so dramatically (and so distressingly) at the Democratic Convention in Philadelphia and which has been in the headlines so prominently ever since. Is this a purely "political" issue? Or is it fundamentally a moral and religious issue upon which the clergy has not only the right but the duty publicly to express an opinion?

The official paper of the Diocese of Covington (below the Mason-Dixon line, sub!) thinks that it's fundamentally a moral and religious issue and says so very bluntly. In its July 25 issue, the Messenger throws "discretion" to the winds and literally tears the hide of the proponents of "white supremacy." More than that it not merely suggests but openly charges that the so-called "states' rights" issue is a smoke-screen "which the ardent advocates of white supremacy in the South have raised in an attempt to obscure the main issue behind the Southern revolt."

"The rebellion of the Dixie Democrats against the 'Civil Rights' plank of their party's platform," says the Messenger, "was a sickening exhibition of the power of passionate hate and prejudice to blind men to justice and charity and to the sacred principles of equality upon which this great nation is established."

IF THIS IS A SAMPLE of the Church's becoming involved in "politics," so be it. Only, let's have more of it. The time has come to stop worrying so much about the feelings of a group of people who have "made such a spectacle of themselves by their bitter rejection of the constitutional rights of Negro citizens." As the Messenger adds, if they are not ashamed of themselves, they ought to be. The time has come to put them on the defensive, as the Messenger does, in the name of basic Christian principles.

Race prejudice is not a "political" issue. It's a religious issue — a "form of apostasy," as the late Pope Pius XI described it with such fearful accuracy. Shall we refrain from saying so merely for fear of becoming involved in "politics"? Or shall we take our interpretation of "politics" from the Holy Father, who has repeatedly challenged us, as Christians, to stand up and be counted "on every question where moral interests are at stake, on every question, briefly, which explicitly or implicitly touches religion?"

Calendar of Saints

SUNDAY, August 8—St. Cyrillus and companions, Martyrs. Cyrillus was a deacon at Rome. In the persecution under Diocletian about 303, he with Laetus and Smaragdus and 20 others, was tortured and beheaded for the faith.

MONDAY, August 9—St. John Marie Baptist Vianney, Confessor. He was parish priest at Ars, a remote French hamlet, where his exercise of the sacred ministry made him known throughout the Christian world. He led a life of extreme mortification and performed numerous miracles. He is the patron of parish priests. He was born in 1786 and died in 1859.

TUESDAY, August 10—St. Lawrence of Rome, Martyr. Perhaps the most celebrated of the many Roman martyrs, he was archdeacon to the Pope St. Sixtus II, who with his clergy was put to death under Valerian in 258. St. Lawrence was spared a few days, questioned, but refused to divulge the whereabouts of Church treasures. He was tortured and at length roasted alive on a gridiron, but went to his death making sport of his pains.

WEDNESDAY, August 11—SS. Tiburtius and Susanna, Martyrs. St. Tiburtius was a sub-deacon who was betrayed to the persecutors, condemned to many tortments and at length beheaded in 286. St. Susanna was of noble birth and said to have been a niece of Pope Calixtus. Having made a vow of virginity she refused to marry and on this account was accused as a Christian and suffered martyrdom about 190.

THURSDAY, August 12—St. Clare, Abbess. She was the daughter of a knight, and, inspired by St. Francis, founded a community in a miserable house outside Assisi. She was joined by her sister and later by her mother and other noble women.

FRIDAY, August 13—SS. Hippolytus and Cassian, Martyrs. St. Hippolytus was a Roman who was baptized by St. Lawrence brought before Emperor Valerian about 259. He boldly confessed his faith and was torn to pieces by wild horses. St. Cassian was a schoolmaster in Imola, central Italy. In the 3rd century, he refused to worship idols, was condemned as a Christian and was put to death by his pupils, who pierced him with syll, steel pencils used for writing on wax.

SATURDAY, August 14—St. Eusebius, Confessor. He was a Roman priest who opposed the Arians fostered in Rome by Emperor Constantine. He is sometimes honored as a martyr because he died in prison about 337.

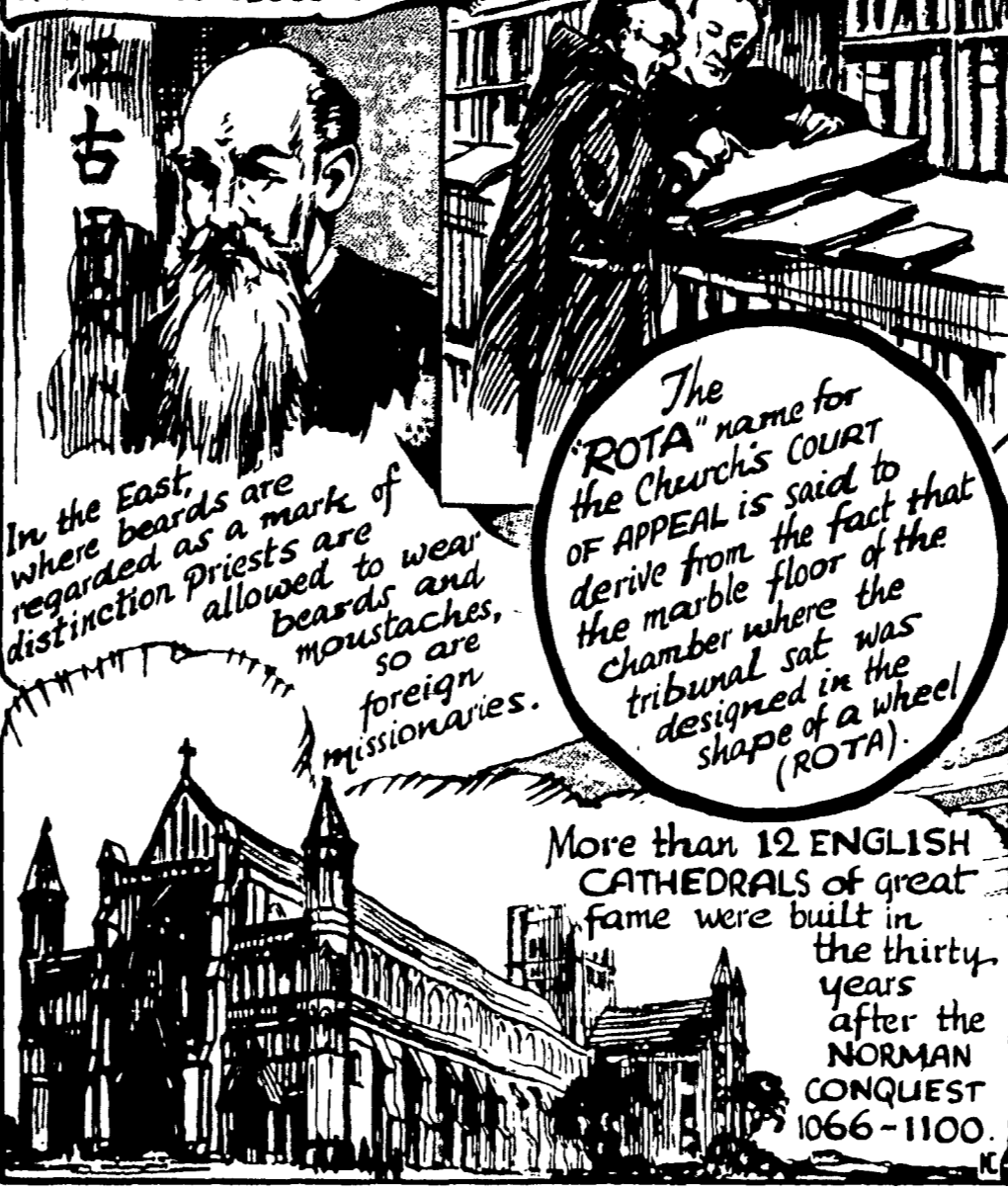
The Moscow Line

(From Moscow Broadcast in Polish to Europe!) "The American reality provides distinct evidence that in the educational field as well as in other sectors of social life the equal opportunities advertised from the very beginning by the American bourgeoisie are thwarted by the gold barriers erected and maintained by the American plutocracy." (From Moscow Broadcast on Soviet Home Service!)

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1948, N.C.W.C. News Service

The VATICAN LIBRARY, BEGUN IN 1447 BY POPE NICHOLAS V, ALWAYS REMAINS THE PONTIFF'S PERSONAL PROPERTY AND HE WILLS IT TO HIS SUCCESSOR.



In the East, where beards are regarded as a mark of distinction priests are allowed to wear beards and moustaches, so are foreign missionaries.

The "ROTA" name for the Church's COURT OF APPEAL is said to derive from the fact that the marble floor of the chamber where the tribunal sat was designed in the shape of a wheel (ROTA).

More than 12 ENGLISH CATHEDRALS of great fame were built in the thirty years after the NORMAN CONQUEST 1066-1100.

England's Lady!

By ROBERT WILBERFORCE

WALSINGHAM, England From 1061 the shrine of Walsingham, dedicated to the Annunciation, was renowned throughout Christendom. Then for three centuries, after its destruction by Henry VIII, there fell over it that "great silence" depicted by the martyr poet, the Earl of Arundel.

But there has always persisted in this part of England, so rich in medieval mystics, the belief that Walsingham would again become the glory of England, "the holy land of Walsingham" of which Raleigh wrote:

THIS MONTH the long silence was broken by over 15,000 voices, echoing Cardinal Griffin's words as he consecrated the nation on behalf of the Bishops of England, to the Immaculate Heart of Mary at solemn benediction in the Abbey ruins.

This ceremony climaxed a two weeks penance undertaken in accordance with Our Lady's injunction to the three children at Fatima and thus that latest appearance of the Blessed Virgin is linked up with the apparition to the Lady Richeldis as she walked in her garden at Walsingham 900 years ago.

For two weeks groups of from 20 to 30 men, priests and laymen carried 14 heavy crosses towards Walsingham from distant points. When they reached a town or village they set up the cross for a short time in a central place and one of the priests in the group, usually a member of a religious Order in his habit and wearing the scapular cross of the pilgrimage would preach a short sermon to the crowds gathered around.

The pilgrims were supported on their journey by the prayers of Catholics and non-Catholics alike. Catholic school children adopted one of another of the 14 Stations and wrote letters of encouragement.

BEFORE LEAVING Devonshire for Walsingham, I saw one of the replies to these children's letters typical of many. It was from the Oxford group, which carried the cross dedicated to the fifth Station. "You are sharing the weight of the Holy Cross with us and that is just as Our Lord wishes it to be in His Mystical Body. May God bless you and Maureen and all the children of St. Patrick's School, Teignmouth."

That illustrates the spirit which prompted 400 men to give up two weeks of their entire annual holiday, to this penitential task. Non-Catholics cooperated magnificently.

In one town the Protestant vicar went out

Great Silence Is Lifted

By ROBERT WILBERFORCE

accompanied by children from the local school to meet the cross and provided tea for the bearers. In some towns and villages the bells of Protestant churches rang in welcome. I met an Anglican clergyman on my way to Walsingham who said, "I would be with you in person but I have been called away to another village. It is a magnificent witness of Faith. God speed you."

At the large town of Peterborough the group chaplain preached from the market square and the police provided a microphone and amplifiers. After the sermon, members of the Salvation Army followed the cross into the Catholic Church.

At Sudbury a place also famous as a medieval shrine soldiers met the cross with a fanfare of trumpets and escorted it into the town. When the crosses reached Catholic centers Catholics came out in a body, often led by their parish priest and carried the cross for some distance on his way. A tramp who was a lapsed Catholic joined one of the groups which passed his way and helped to carry the cross all the way to Walsingham, having been reconciled to the Church.

AS EACH GROUP arrived in Walsingham at about midnight on the eve of the Feast of Our Lady of Mount Carmel, a rocket was fired into the midnight sky, and when all had assembled the Te Deum and Salve Regina were recited by the cross-bearers and other pilgrims, who were arriving in large numbers.

They then spent the night in vigil before the crosses until sunrise when Masses were said until 11 o'clock. By that hour the number of pilgrims had reached over 15,000 and at least that number sang the High Mass at which Cardinal Griffin pontificated at an open air altar. Of all the pilgrimages which Walsingham has watched through its long history, I doubt if any was more moving and certainly none can have been larger than the one which has just ended in prayer for peace and justice. It was magnificently organized by the Union of Catholic Mothers.

One final incident struck me as a symbolical. Just before the procession arrived at the Abbey grounds, an ambulance was driven under the ancient gateway. In it was a young man who had volunteered to be a cross-bearer. Moreover, he had offered his life for peace. A few days later he was stricken with an illness from which doctors declare he can live only a short time.

He insisted on being brought to Walsingham. I stood by him, lying in his ambulance, and saw his emaciated face light up with joy as the procession passed by and the Bishop lifted the Blessed Sacrament towards him. Of all the cross-bearers perhaps none carried to Walsingham a heavier one than he did.

Guest Editorial Comfort to Atheists

Who would have thought a few years back that atheists would be encouraged by a decision of the Supreme Court of the United States to demand time on the radio to vent their spleen against the Creator whose existence the official deny? Yet such appears to be the case. In Rochester, N. Y., the president of a society of free-thinkers asked Radio Station WHAM for time to present his views in the same manner accorded to those who promote religion. When the request was denied an appeal was made to the Federal Communications Commission. To date no answer

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has been given. THE APPELLANT is Arthur J. Cromwell and he happens to be the father of Mrs. Yashti McCollum who won the much-criticized decision of the Supreme Court that outlawed religious instruction on release time in the public schools of Champaign, Ill. It is rather sad to see atheists in a Christian land heartened in their nefarious work by a dictum of the highest court in the country. It is not an abridgment of free speech to forbid murderers to radio time to teach the public how to murder nor thieves how to steal. Murder and theft are evil things. So is atheism an evil thing. Why should it be treated in a class apart from other evil things? Why permit one to use creatures to revile the Creator of all creatures? COMMUNISTS may and do dub themselves a political party and ask for freedom to propagate their political views. They have no more argument in that than the organizers of Murder, Inc., would have if they proclaimed themselves a political party and demanded permission to publicize their vicious views. The Federal Communications Commission will be well advised not to lend itself to the destruction of religion in this country.

Fr. Gillis Says:

"One More Unfortunate"

Many columnists have commented upon the recent suicide of a young, beautiful, successful Hollywood actress. They have written in general like Christian moralists. But none of them, as far as I have seen, has dug down as deep into the meaning of the tragic fact as St. Augustine. He really said, fifteen hundred years ago, all that need be said about such cruel mistakes.



In his "Confessions" he had had personal experience of sin. What is — in a way — more important, he had tried the wrong philosophy of life. Unlike those men and women who blunder along until it is too late, he came to see that wrong thinking is at the root of wrong doing. He recognized the fact that the more crucial struggle of one who is making a mess of his life is not against passion but against a mistaken view of what will produce happiness.

He makes the point again and again in the "Confessions" — a marvelous psychological document — that good people and bad people saints and sinners are in search of the same objective. They are all equally in pursuit of happiness. I wonder by the way, if the one — on the many — who composed the Declaration of Independence was speaking more wisely than he knew when he put the pursuit of happiness on the same level with life and liberty? Whether he did or did not, the fact is that every human being seeks happiness with the same natural impulse as he seeks to live or to be free. But the difference between the good and the bad, the wise and the unwise, is that the wise know where to go to get what they seek, and the foolish keep blundering along the wrong way.

ONE OF THE DEEPEST concepts of religion is that it is The Way. I believe the Buddhist speaks of their religion as The Way. So do the Taoists. Tao means "The Way." And our Saviour calls Himself The Way. So the all important thing in human life is to find the way. Happy are they who find the way. Wretched are they who don't find it.

If one follows the wrong way, for let us say, some years and suddenly finds himself getting no nearer his goal but further and further away, he may despair. When despair arrives, the love of life departs.

Now that's a heavy and clumsy way of saying what St. Augustine says beautifully: "You hast made us for Thyself O God and our hearts are restless until they find rest in Thee." Also the saint who to repeat, was talking from experience and not out of philosophical treatises, exclaimed, "O ye children of men, why will ye still tread those steep and stony paths? seek what ye seek, but it is not where ye seek it!"

But you cannot tell the blunderer that the path he has chosen is "steep and stony." To him it is "the primrose path." If it were carpeted with the petals of flowers it could not seem more smooth and soft. If some Augustine tells the wayward one that those petals will turn to cruel shards that cut like knives, the warning goes unheeded, and the one who gives it is called a kill joy, a cynic, a pessimist. The children of men still still tread the steep and stony paths. They find out too late what others have found out hundreds of years ago, or for that matter thousands of years ago. And when they find out...

NOW THE TROUBLE with the Hollywood plan for seeking happiness is that they who follow it are on the wrong way. Their desires are legitimate, in fact imperative. Those people seek what we all seek. What we all are made to seek. What we cannot help seeking. But it is not where they seek it.

They should read that little masterpiece, "The Confessions of St. Augustine." Or "The Fellowship of Christ." Or the Gospel. Perhaps they dismiss all such literature as "pious" and therefore "unrealistic." But in that opinion as in so many other ways they are mistaken. If they could but discover their mistake soon enough they would still acquire what they were created for — happiness.

In that case we should have fewer suicides. But as long as we have Hollywood — I mean Hollywood as a way of thinking and living — such tragedies will continue.

Do You Remember?

25 Years Ago—August 3, 1923 Andrew H. Sophie of Kissingbury Street, Rochester, was named Deputy of Rochester District, Knights of Columbus, comprising Councils in Rochester, Brockport and Albion. He succeeded Harry B. Crowley.

Announced as a "complete success" was the annual two-night lawn social of St. Patrick's Cathedral Parish held on the lawn on Frank Shay, pastor. Music was furnished by the Street under direction of the Rev. Charles F. Biskay. Family Orchestra and Immaculate Conception Band.

10 Years Ago—August 4, 1938 Heated by His Excellency Bishop Kearney, a delegation of 2 members of the Rochester Laymen's Retreat League took an active part in the Eighth National Conference of the Laymen's Retreat Movement at Niagara Falls, N. Y. Among those at the conclave were Charles A. Tucker, vice-president of the Rochester League, Walter T. Simpson, secretary, and Frank E. Wolfe, membership secretary.

Delegates from Rochester and eight other cities met in Washington at the first national convention of the Blackfriars Guild. Plans for promotion of a national Catholic theater movement were discussed.

A combination scoop-shovel and tractor was being used to level off the spacious grounds in the rear of Aquinas Institute, Dewey Avenue, for a proposed athletic field for baseball, football, tennis courts and a hockey rink.

5 Years Ago—August 5, 1943 Word of the death of the Rev. Chaplain Neil J. Doyle member of the 1935 ordinand class of St. Bernard's Seminary was received here. Father Doyle, who died a hero's death from wounds received somewhere in the Pacific, was the first St. Bernard's Seminary alumnus to be killed in World War II. Father Doyle had been sent to the Rochester Seminary by the Bishop of Hartford and was ordained on May 30, 1935, at Hartford.

Uniformed members of the American Red Cross were invited to Old St. Mary's Church to accept applications of donors to the blood plasma bank after each of the eight Sunday Masses.