

Courier Journal

VOL. 74 - No. 31 THURSDAY, AUGUST 26, 1948

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

This newspaper is a member of the Audit Bureau of Circulations and the Catholic Press Association. It subscribes to the full reports of National Catholic Welfare Conference News Service, Religious News Service.

Published every Thursday by the Catholic Courier and Journal, Inc. 125 Genesee St., Rochester 4, N. Y. Telephone 4-1111. Second-class postage paid at Rochester, N. Y. Post Office No. 100. Single copy 10c. Yearly subscription in U. S. \$3.00. Canada, \$3.50. Foreign Countries, \$4.00.

Editor: James E. Keane, Jr., Editor-in-Chief; Very Rev. John J. Conboy, Executive Editor; Patrick J. Ryan, Editor; Richard J. Conroy, Associate Editor; Thomas H. O'Connor, News Editor; Harold J. Conroy, Advertising Manager; James G. O'Connell, Circulation Manager; Marie E. McNeil, Public Relations Director.

Fr. Higgins Says:

'Imbedded Individualism'

There are few, if any American citizens who would begrudge Mr. Herbert Hoover the honor which was recently paid to him, from one end of the country to the other, on the occasion of his 74th birthday.



Fr. Higgins

Millions of his fellow citizens, to be sure, seriously disagreed with his policies as President of the United States and indicated as much at the polls in 1932; but Americans are inclined to be rather good-natured about their political differences. They have a wholesome tradition of letting bygones be bygones.

An ex-President, overwhelmingly rejected by the electorate, can quickly become an "elder statesman" respected even by his former critics. How else explain the almost universal expression of good wishes which descended upon Mr. Hoover as he returned to West Branch, Iowa, on August 10 to celebrate his birthday?

But Americans also have another tradition - equally wholesome and equally a part of their national character. They have a habit of disagreeing with their elder statesmen when they think them to be wrong. And Mr. Hoover himself, we suspect, would be the first to express the hope that this tradition will continue to flourish in our midst.

IN THE SPIRIT of this tradition we make bold-at the risk of seeming to be peevish and unimpartial of the place of honor which has been accorded to Mr. Hoover in the hearts of his countrymen-to disagree with two of the remarks which our only living ex-President made on August 10. Both are remarks which, so far as the present writer is concerned, add little to the reputation of Mr. Hoover and which might better have been left unsaid.

Mr. Hoover very properly took advantage of the occasion of his birthday to deliver a homely little address, not alone to his household neighbors but to all of his fellow citizens and indeed to the people of the world, on the meaning of "America." The text of his homily was carried in full by many of our papers and was commented on in almost every important periodical in the land.

It was an historic address in the sense that it summarized the political philosophy of a distinguished American citizen who, as he himself remarked, has "had every honor to which any man could aspire" and who "without immediacy" can claim to have had some experience in what American means. His words will probably be reprinted for generations to come in our text books and anthologies.

ALL THE MORE reason, therefore, to inquire over now, while Mr. Hoover is still among us, precisely how he wishes posterity - to whom, as much as to his contemporaries, he was addressing his remarks to interpret his emphasis on that imbedded individualism which he lists as perhaps the finest of our national qualities. Posterity will want to know whether Mr. Hoover's definition of "individualism" was adequate to the needs of the 20th century, to say nothing of its being philosophically sound. We should like to think that the answer will be in the affirmative a hundred years from now; but, frankly, some of Mr. Hoover's obiter dicta can only make us wonder.

Let us cite but two examples. Does Mr. Hoover's definition of individualism leave room for the concept of social security? Only grudgingly. If at all, for Mr. Hoover goes out of his way, not too gracefully, in view of the occasion, to recall that in the halcyon days of his boyhood, out where the tall corn grows, "social security" was had from the cellar, not from the Federal Government. Interesting to be sure, but not very relevant to the needs of 1948.

DOES INDIVIDUALISM, as advocated by Mr. Hoover, recognize the responsibility of the Federal Government to alleviate and to try to cure the curse of unemployment? Again Mr. Hoover's answer is at best, ambiguous, for, again, he looks back to the good old days of the twenties, and unceremoniously indulges in retrospection. In a time of partisan politics hardly appropriate to a birthday party.

"I know now," he says, "that at that time this college days) there was an economic depression either coming or going. But nobody told me of it. So it did not have the modern worry of what the Federal Government would do about it." Oh for the good old days!

Mr. Hoover is admittedly a great American and, as such, he deserved to be honored by his fellow citizens on the occasion of his birthday. All of us of whatever political persuasion sincerely wished him many happy returns of the day. But his fellow citizens would do well at the same time to distinguish between Mr. Hoover, the respected humanitarian and Mr. Hoover, the political philosopher.

They would do well to remember that if "that imbedded individualism" to which he would have us give our undivided allegiance is a national virtue, it can also be - as it has been in the past - a very dangerous national vice. It depends upon your definition of the term. Personally, I am not persuaded that Mr. Hoover's definition is adequate. Quite the contrary.

Do You Remember?

23 Years Ago - August 24, 1923. Approximately 15,000 Knights of Columbus, their families and friends attended the annual outing of Rochester Council at Ontario Beach Park. Chairmen were Joseph Fritsch, Jr. and Charles Murphy.

Supreme Court Justice Ellis S. Lingley granted an injunction sought by New York State restraining the Knights of the Ku Klux Klan, Inc. and the Kamela, Inc. its sister organization as a chartered benevolent fraternal organization in New York State.

10 Years Ago - August 25, 1938. Omission of Catholic names of historical importance in a Federal Writers Guidebook to Monroe county was deplored by Rev. Dr. Edward J. Byrne at rededication of a granite Alhambra plaque replacing a stolen bronze marker at Dann's Corners, near Lima.

5 Years Ago - August 26, 1943. In a permanent addition to the parish hall, St. Helen's parish, Gates opened a school with a single classroom.

STRANGE BUT TRUE Little-Known Facts for Catholics

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

ROME is to have a "SUBWAY" for the 1950 HOLY YEAR. The 7 1/2 miles underground railroad will run to the sea and stopping places will include the COLOSSEUM, ST PAUL'S GATE, & THREE FOUNTAINS site of St Paul's martyrdom. First religious community of men founded by AMERICANS was the PAULLISTS, founded 1858 by FATHER ISAAC HECKER. The FIRST SAINT OF NORTH AMERICA Was ST PHILIP OF MEXICO CITY (BORN 1572). MARTYRED IN NAGASAKI, JAPAN, WHEN ON HIS WAY TO MEXICO TO BE ORDAINED. Canonized June 8, 1862. ALL 350 NATIVE LANGUAGES OF CENTRAL & EASTERN AFRICA HAVE ONE OR MORE WORDS GOING BACK TO TIME IMMEMORIAL FOR THE NAME OF GOD.

Fr. Gillis Says:

Fatalism in "Love"

A few weeks ago we had in this column a few remarks on fatalism in regard to war. Today I should like to present a similar small piece on fatalism in love. The subject obviously involves a bit of philosophy. In fact a bit of oriental philosophy.



Fr. Gillis

Generally speaking, there is one philosophy of life in the orient and another in the western world. In the orient the prevailing idea is that what is going to be will be and that nothing can prevent it. As Omar Khayyam says: "The Moving Finger writes; and having writ, moves on; nor all thy Pity nor Wit shall lure it back to cancel half a Line; nor all thy Tears wash out a Word of it."

The Mohammedan Omar had substantially the same philosophy as the Hindus, the Buddhists and all other non-Christian Asiatics. The ancient Greeks had somewhat the same outlook on life but in their case fatalism was a consequence of their belief that the gods so far controlled the action of men that men were not free agents. Zeus or Apollo or Athena or Poseidon took control. Sometimes they made a man act nobly but null as often ignominiously. Men and women were punned of the gods. The gods pulled the strings and the humans acted and reacted accordingly. No one was really good or bad, hero or villain. Good actions earned no praise and bad actions deserved no blame.

AS WITH INDIVIDUALISM men so with aggregates of individuals. Nations were quite as subservient as man and women. Their actions were determined by Fate. Evidently this is a horrible philosophy since whatever is ordained by an irresistible power, there is neither vice nor virtue, mortality nor immortality.

In modern times this eastern fatalism has come west. Marxism is fatalism. Marxism is essential to communism. The worst aspect of communism is that it blows out all distinctions between good and evil, right and wrong. Everything happens in accordance with the iron law of economic determinism which takes the place of the theological determinism of the ancient Greeks and the "Fate" of the far east.

Now by a sort of plagiarism a borrowing of ideas if not of words many modern western novelists have taken the idea of fatalism from the orientals and the Marxists and have applied it to "love" between the sexes. I put that word "love" in quotation marks because if love is fatalistic it isn't properly love. Call it fascination, hypnosis, physical attraction, amourette, compulsion. It is inevitable, irresistible like the magnetic attraction in metals or animal attraction in beasts. It is not, therefore, love.

LOVE, IN THE Christian sense and indeed in the romantic sense is something more than physical magnetism. Love has to do with the soul more than with the body. But the soul is free as the will is free. Love, if it is love, is free from God. God does not contradict Himself. He does not place in our nature irresistible fatalistic impulses that run counter to His Commandments.

But reading certain novels indeed almost all of them and listening to novel readers at least a great many of them, you would imagine that it is "love" that compels a man to "cheat" to be a cad to chuck decency to get rid of one wife and take another, and perhaps another and another. In violation of vows, honor, everything good. This moral anarchy is justified as "love." I am as glibly sorry to put you in a humdrum strait jacket as a husband to his wife in a strait jacket. See what Marxism, "morality" and I do not want to fall in line with another. But they did. They did as we were to understand because they couldn't help themselves. And now says the great husband, "It's an awful murder, isn't it?" Yes it is an awful murder and in more senses than he had in mind.

IT'S AN AWFUL middle when a man doesn't know the difference between adultery and love. It's an awful middle when a married man and an unmarried woman consider themselves justified in violating decency and justice and right to say nothing of defilement. Because of an attraction over which they claim they have no control. It's an awful middle when people don't know the difference between love which is of God and the animalistic urge of beasts.

And finally it's an awful middle when people don't know the difference between a paralyzing fatalism and a vivifying Christian philosophy. It's a worse middle, not philosophical but moral if they do know but pretend not to know. And it's a horrible middle when writers of fiction exploit and condone adultery.

'Sadness and Hope' World Churches Meeting Viewed

By REV. JOSEPH J. SULLIVAN

Rome, Aug. 21 (NC) Catholics of the world will regard with the most fraternal attention the activities of the so-called "Ecumenical Assembly" of the World Council of Churches which opens August 22 in Amsterdam, according to an article by the Rev. Charles Boyer, S.J. in the latest issue of the Review, "Ultima."



Rev. Joseph J. Sullivan

The article which Osservatore Romano reprints declares that far from being indifferent, Catholics are delighted to see non-Catholics concerning themselves about uniting.

As he states it, "A delegate of the Catholic Church could say nothing than the Universal Church, the church of Christ which you seek is not to be constituted, it exists. It is the Church of Rome from which your fathers separated and which awaits you as a mother."

While Father Boyer wonders whether such language would conform to the principles of the ecumenical movement and the atmosphere of the assembly, he says, "Nevertheless, if the movement is set up against Rome, its leaders do not intend that it should act against Rome."

ONE OF THE consolations of these hard years for Father Boyer is the sight of so great an assembly of representatives of millions of religious souls uniting to seek the will of Christ and find in it truth and peace.

In all the delegates to Amsterdam, although in different degrees, he writes, "there live some beliefs which they hold in common with us, above all faith in the Divinity of Jesus Christ and the authority of Scripture."

"Why shouldn't we who know that the body of Christian truth are indivisibly linked with one another, why shouldn't we hope that by tightly binding together the links which the dissidents hold, our brothers may not see the entire chain come to them?"

British Catholics Lead +++ English Churches Note Empty Pews

London (NC) Catholics, in proportion to their numbers in Britain, are the most faithful churchgoers, a survey conducted by the Daily Telegraph, London, tonight shows.

Two as many Catholics go to church weekly as Nonconformists, and twice as many Nonconformists go weekly as do members of the Church of England.

The last named, because of its larger overall membership, has still numerically the largest group of active churchgoers, two-thirds of whom are Catholics and Nonconformists.

Authoritative Catholic sources usually compute the Catholic population of Great Britain as about 6,000,000, although the Catholic Directory sets the figure at some 350,000 above that. This is discounted because it is based on records which may be obsolete.

The survey showed that Catholics are mainly to be found in the working class, whereas the Church of England has a slightly larger middle-class membership than any other church.

THE SURVEY comments: "It is clear that those who go regularly to church, those who regularly read the Bible or have formal prayers or grace in the home are outnumbered by those who do none of these things. But this does not necessarily mean that belief in the basic ideas of Christianity has been overthrown, and for the most part, approval of the teachings of the Church is manifest. But active support for spoken belief is rare - probably still on the decline - and formal and family observances of religious practices are now very much things of the past."

THE GENERAL practice of religion in Britain "has fallen into an obvious decline," the survey shows. Of 2,053 persons interviewed all over England, Scotland and Wales, 18 per cent said they went to church every week, 10 per cent once a fortnight, 11 per cent once a month. Another 14 per cent had last been to church between one and six months ago, 47 per cent

had not been to church for more than six months or never went at all. Less than one in five adults is a regular churchgoer.

Although 87 per cent of all persons interviewed (except Catholics) said they had a Bible in their homes, only 10 per cent admitted they read it.

Cardinal Denied Travel Rights

Budapest (NC) - His Eminence Cardinal Mindszenty, Primate of Hungary, was unable to attend the ceremonies in Cologne, marking the 700th anniversary of the cathedral there, because Hungarian authorities failed to extend the Cardinal's passport, although application for extension had been made more than a month ago.

The average man regards quite dispassionately problems of church unity and the ways in which the Churches are failing or succeeding. The Churches have little opposition to face, but a dead weight of apathy."

Calendar of Saints

SUNDAY, August 29 - The Beheading of St. John the Baptist. He was slain on the order of Herod, at the request of Salome, daughter of Herodias, whom Herod had married despite the fact that she was the wife of his brother Philip, who was still living.

MONDAY, August 30 - St. Rose of Lima, Virgin. The first Saint of the New World was born at Lima, Peru, in 1586. Fearing she might become vain she cut off her hair and bliserved her face, devoting her life to severe penance.

TUESDAY, August 31 - St. Raymond Nonnatus, Confessor. A Spaniard, he became the second master general of the Order of Our Lady of Ransom, which was devoted to purchasing the freedom of Christians held as slaves by the Moors in North Africa.

WEDNESDAY, September 1 - St. Giles, Abbot. He was renowned for his sanctity and miracles. He became one of the most popular Saints of the Middle Ages, venerated as the patron of cripples, beggars and blacksmiths.

THURSDAY, September 2 - St. Stephen of Hungary, King-Confessor. He was born in 977, the son of Geysa, fourth Duke of Hungary, who, with his wife, had been converted to Christianity.

FRIDAY, September 3 - St. Phoebe, who lived in the first century, was a deaconess of Cenchreae, near Corinth. She was commended highly by St. Paul and was the bearer to Rome of his Epistle to the Romans.

SATURDAY, September 4 - St. Moses, Prophet. The Hebrew leader and lawgiver who is described in the Book of Exodus in the Bible.

A Funeral Passes By

Jesus is approaching the little village of Naim. Near the gate of the village He meets a funeral procession. Funerals pass by us daily. They may prompt us to a short prayer for the dead one, for the bereaved. Only this and nothing more: too common to arouse any unusual interest in us.

The ordinary funeral passes by. It goes on to the cemetery. It is soon forgotten. Here we have a funeral that does not pass by. It is halted, brought to a stop. Jesus of Nazareth is moved by the grief of the widowed mother at the death of her only son. He raises the boy to life, restores him to his mother, listens to the words spoken by him.

A funeral passes by! It passes by and is gone. The memory of it is lost in the many funerals that pass by day after day. But this funeral does not pass by, the memory of it is not lost. Into the hearts of all the mourners, into the ears of every interested citizen of Palestine, goes the record of the funeral that is stopped, that never reaches the cemetery, the funeral that has a happy ending in the restoration to life of the dead man. Over the years the memory of this funeral is preserved, the narrative is repeated. Christ's power as the Son of God makes immortal this funeral, makes famous the little village of Naim.

A funeral passes by! May this funeral that does not pass by be to all of us a lasting reminder of Jesus Christ as the Son of God ever present to help us in life unto the sanctification of our souls present in death to save our souls present over every grave awaiting the day when He shall say to each of His children: "Young man, I say to thee, Arise!"

SI T O Ch Mea BEEF, HAM, V TO! 206 Mail