

THE TOP OF MY MIND

By Gretta Palmer

Dr. Frederick Seitz of the University of Illinois has issued a "call to arms" to his brother-...



Gretta Palmer

Now, the notion that millions of men throughout the western world can be rallied to a banner on which the word "Renaissance" is blazoned is surely a curious one.

of the Middle Ages which preceded the Renaissance, the Renaissance is acknowledged by even its most ardent admirers, to have a certain relationship to the culture of the Romans and the Greeks.

It would surely be news to Aristotle, say, to be told that "dogma" and "tradition" had kept his mind from wandering freely over any field of thought it chose.

If we probe a few inches below the surface of their remarks, we usually discover that what they are actually praising is the Reformation, which occurred at about the same time, it is not Michaelangelo and Raphael who have excited their attention, but Calvin and Luther. We are asked to believe that the arts were shackled and thought re-

Shall We Go To War For The Renaissance?

strained during all the centuries when Europe was united and had that beautiful name of "Christendom."

BUT DR. SEITZ is actually asking Americans (including Catholic Americans) to prepare for a war in which the Renaissance is to be defended against "dogma." The Soviet leaders, he tells us, "have abandoned the idea of the Renaissance and are now in the process of developing a pattern of culture as burdened with dogma as anything known in the past millennium."

This viewpoint is not limited to Dr. Seitz alone; there are many about us in this society who really believe that faith is the eternal enemy of reason, that "dogma" are contrary to truth. Now, the dictionary tells us that a "dogma" is a belief; if we are sane, we accept our beliefs only after reason has approved them.

Editorials

His Priestly Labors Have Aided Thousands Bishop Leads Diocesan Jubilee Pilgrimage Two Alumni of St. Bernard's Head Diocese

By Mgr. William M. Herz

Unto Rest Eternal

From the field of apostolic labor God has called His priest, Father William W. Heisel. The call came unexpectedly. There was no time for proximate preparation. But there was a whole priestly career of preparation that found Father Heisel ready when the call came.

Now he has gone into rest everlasting. His earthly labors are now at an end. He has sent into heaven countless souls blessed with his ministrations of Baptism and Penance, trained in the lore of Christ by a master hand, fortified with Holy Communion, sealed for Christian family life by matrimony, and given God-speed into eternity with the last anointing in Extreme Unction.

The thousands who have known him as friend and counsellor, as confessor and comforter, as preacher and teacher, will never forget him. His parishioners at Holy Family Church will treasure the memory of the last fruitful years he spent with them and for them.

To his sorrowing relatives, to his bereaved parishioners, we extend the sympathy of Bishop and clergy. God has blessed all of us in the fruitful life of this beloved and faithful priest. Sincerely and from the depths of a sorrowing heart arises our prayer for him: May he rest in peace!

To Rome For The Holy Year

Every Catholic heart will go with Bishop Kearney as he sets out for Rome at the head of a diocesan pilgrimage in observance of the Holy Year. He goes as the official Head of the Diocese; he goes to fulfill for all his people the pleasant duty of rendering homage to the Vicar of Christ in this glad Jubilee proffering of thanks-to-God for the past twenty-five years of grace ministered through the Church.

To an outstandingly important segment of this grand total, banded together for Catholic Action as the Catholic Women's Club, Bishop Kearney spoke a message of congratulation and encouragement on the eve of his departure for Rome. He spoke of the living influence of the Club and its members for the fuller exemplification of the great commandment of love for our neighbor.

All the evil influence of a few who would injure the Church and limit the rights of her children under our Constitution, who so insincerely and blatantly strive to convict Catholics of unparliamentary when they appeal to the Constitution as the foundation for their rights—all of this merely emphasizes the American good-fellowship, and the fairness of the great body of our American people.

That Bishop Kearney and his pilgrims may have a happy and a fruitful journey to Rome for the Holy Year, is the prayer of his loyal subjects.

Bishop Cunningham

Rochester rejoices with its Sister Diocese of Syracuse on the appointment by the Holy Father of the Most Rev. David F. Cunningham as its Auxiliary Bishop. Bishop Cunningham has given yeoman service to the Syracuse Diocese and its Bishops. He has been Vicar General to Bishop Foery, and in his new dignity will be able to share even more fully the burden of diocesan administration that rests on his Bishop. Bishop Cunningham is a graduate of St. Bernard's Seminary.

Our congratulations to Bishop Cunningham and to Bishop Foery! Ad multos annos! The faithful and loyal cooperation of the new Bishop should mean for Bishop Foery added years in which to serve the Diocese of Syracuse.

To The Pharisees

With vigor and earnestness, perhaps with a touch of anger, Our Lord in this Gospel addresses the Pharisees. The enemies of Christ thought to drive Him from Jerusalem by their persecution and threats. They thought to turn Him from His mission to the people by threatening Him even as the wolf threatens the shepherd. Christ knew their thoughts, understood their ambitions.

With all this in mind, He addressed Himself to them in strong words, with all His power. "I am the Good Shepherd." He knew His sheep and loved them. They knew Him, and looked confidently to Him as their leader and protector. He was ready to lay down His life for His sheep.

How did the Pharisees take these words of Christ? Had they been sincere men, worthy men, they would have listened to the voice of grace. They would have seen in Christ, what the people at large clearly saw in Him: the Saviour sent by God, preaching God's word, showing God was with Him by the miracles He worked.

But no! The Pharisees, noting they could not drive Christ from His flock, went on with their preparations to kill Him. The Good Shepherd meant to them only a stubborn preacher who would have to be killed, because He would not give up His mission.

To us the Good Shepherd is a living figure of the love and mercy of Jesus for all mankind. He loves His sheep. He seeks every good for them. He longs to bring all men into the true fold. May He find us ever faithful in looking to Him as Our Good Shepherd!

LIFT UP YOUR HEARTS

Communism: 'The Unsolved And Insoluble Enigma'

By Rev. James M. Gillis, C.S.P.

I have often confessed in this column that to me the spread of communism is a psychological riddle. Invariably after the appearance of such a confession I receive letters intended to do away with my perplexity. I appreciate the motive of the writers of these letters and I am in consequence thankful. But I still have to admit that for me the riddle remains unsolved.



Fr. Gillis

Take for example a letter like this from an obviously intelligent and zealous lady in Albany, N.Y.: "You say that you do not understand why men and women are fooled by Communism. There are many reasons."

"1. People are not curious enough."
"2. Americans are too busy to make a study of Communism."
"3. Too much is printed and not enough is condensed."

"4. ATHEISTS are pleased with the Communists' statement: 'Religion is the Opium of the People.'"

"5. False statements impress the poor (Communists are working for peace, bread, land, higher wages and freedom from Capitalism.)"

"6. Communists write letters, and Communists don't."

"7. When bills are to be passed in legislature or any problem voted on by the State Department with mail."

"8. Many people are under the impression that Communists are fighting only Catholicism. This false impression alone draws many people to the side of Communist sympathizers."

"9. IN EVERY company club or organization there are Communists to spot sympathizers as easy prey for their organizations."

"10. People are betrayed into thinking they are joining a new political party."

"11. If Spain is 50-50 percent Catholic, why did outside foreigners, convert many of them to Communism and then murder their priests and nuns and burn down their churches? Italian Catholics, French Catholics and millions of Catholics of other countries are much the same. There is weakness in Catholicism. There is strength in Communism. Catholics have the feeling of con-

spens of real enthusiasm, a quasi-religious fervor, a need of something to take the place of the abandoned religion, a keen sense of the injustices done to workmen in times past; mental, moral, spiritual restlessness and general discontent, psychopathic disturbances so widespread as to be epidemic; exhibitionism; sadism or masochism; desire for novelty; bitterness of soul consequent upon atheism; pessimism to the point of despair; sentimental and emotional idealism; anger, envy, hatred in the heart of the have-nots; the ever present attraction of class warfare and racial conflict; demagogic leadership working through mob-psychology. And so on.

PERHAPS I may best put the problem in some words I wrote in The Catholic World for February 1947:

"Those to whom I put my question, how do you account for the welcome given to Communism by intellectuals and non-intellectuals, hol poets and the holy-tolly allies by actors, artists, novelists, historians, educators, labor unions, publishers of books and magazines, congressmen, clergymen and members of a score or more of other assorted business and professions give me reasons which to be effective would have to exist in combination but which normally exclude one another."

"My friends and informants

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There I submit a "The unsolved and perhaps insoluble enigma"

New Retreat House. My Dear People: On next Sunday, April 23, I ask you to assist me with a special collection to help the Redemptorist Fathers in the preparation of our new Retreat House for Laymen on Alexander Street. I do this because the Redemptorist Community has spent over \$100,000 on this project and has never asked any help from us.

GOLGOTHA IN PRAGUE



A LOOK AT LABOR

By A. C. Tuohy

Fortune magazine in its April issue pointedly asks the question: "What's happened to organizing?"

There is no doubt about the fact that trade union growth has leveled off since the end of the war. The general feeling now is that trade union membership is beginning to decline.

Five reasons have been advanced to explain why labor's drive to organize the unorganized has been stymied.

1. The most obvious reason is that today almost every large corporation in the U. S. has already been unionized. In steel, coal, rubber, electrical products, and automobiles, collective bargaining is the rule.

2. The Taft-Hartley law has put new weapons in the hands of employers who have not hesitated to use them. The one section of the country that

can still be classified as unorganized is the solid South. Both the A. F. L. and C. I. O. have spent millions trying to organize southern industry; thus far the results have not warranted the expense.

SOUTHERN industrialists have used every legal trick allowable under the Taft-Hartley law, to forestall unionization, from attracting racial prejudice to court actions.

It was predicted in 1947 that the Taft-Hartley law would not affect greatly the powerful unions or men like Lewis. It was felt that the "gimmicks" in the law would impede organization by weak and poor unions. This has been the result.

3. Inter-union warfare has not helped the growth of trade union membership. Conflict

What Has Happened To Union Organizing?

between the right and left wings has almost torn the C.I.O. asunder.

4. The aging leadership of American labor is a factor not to be discounted. Old men lose the flare for danger and experiment. Neither Lewis nor Murray nor Green are at the stage of life or in the state of health where they could launch vigorous organizing drives.

5. The white collar group, the largest single class of unorganized workers, are still alien to the trade union movement. Until such a time as economic necessity propels the office worker toward unionism or labor leadership can effectively sell itself to this class of worker, there will be little union expansion in the office and professional field.

THE REMAINING organizing job must be done among smaller and far-flung business units. This is a much slower, less dramatic, and more expensive task than that which confronted the Reuthers, the Roves, and the Careys in the late 30's.

Part of the difficulty springs from the solidarity that exists between a small business man and his employees, even though the wages and working conditions in this unit are less favorable than those existing in larger corporations.

Furthermore, the fear of losing one's job for union activity is much more real in a small plant or a small shop, where the boss is in closer touch with what is going on than he would be if his business was larger. It is more difficult for an undercover union organizer to operate in the small plant. The Taft-Hartley law has exaggerated these fears and these difficulties.

Finally, the small business man is much more inclined to be a "rugged individualist" of the old school and to resist trade unions much more forcibly than a corporation executive who has been educated to the belief that he must learn to get along with trade unions.

WOMAN'S VIEWPOINT

Popcorn & Manners; Mr. Disney Draws a Lesson

By Marie Weidman

Actually, kiddies, Cinderella antedated Mr. Disney by three thousand years. Yes, that's before technical color, too—even before



Marie Weidman

Even before Hedd and Louella as a matter of fact.

You see the idea of a poor and downtrodden person coming out on top of wicked, powerful people has always been a pleasing one all through civilization.

Naturally Mr. Disney's new production undoubtedly is the best yet only just remember that a lot of other people were in on the act and quite a long time ago.

FOR INSTANCE, both the Greeks and the Egyptians had their own favorite versions of Cinderella, probably in the form of a nature myth in which she represents dawn being persecuted by evil night clouds. After a struggle she is rescued by the sun.

Later the same kind of tale developed in the German folk stories around the year 1500 and was retold in the famous Grimm fairy tales which may be you thought was under the Disney copyright, too.

Our own Cinderella story (Mr. Disney's, that is), comes directly from a French one by Charles Perrault, called "Cendrillon." The only difference is that the fair maiden in M. Perrault's story wears a fur slipper and our English-speaking girl a glass one because the translators made a mistake.

All races and cultures take these ideas, refurbish them with their groups' characteristics (fashions and overtones, then draw from them stimulation and perhaps a lesson.

Now in the Cinderella situation once you get beyond the technique and the music, you see the triumph of good over evil. Just think of the millions of youngsters like yourselves who have rooted for this poor but lovely maiden amid her ashes and rags.

Consider, over the centuries, all the youthful bated breaths when the prince began trying that glass slipper on for size on the feet of all the ladies in his kingdom. I do not know how all along man, no matter how cynical and sophisticated he has claimed to be, is always drawn to and fascinated by the continuous struggle of the good against the evil.

Isn't it a curious fact that man, despite his tragic despair and his near-despair, is somehow on the side of Cinderella and her prince? Who would ever want to line up with those wicked step-sisters?

REGARDLESS of how often man SAYS he doesn't believe in God, he always turns up on the side of good the side of suffering.

It's just because we were made to be good to guilty God who is Absolute Good that we matter how we obscure it, the powerful feeling of wanting to be on God's side just has to come up for air.

We have ached for the instant truer of good and the instant in the midst of wickedness, the best love of literature. Remember Dickens' guileless young heroes who fought against the most cunning folk? There are many ways of playing the same theme, man's profound yearning for the Godlike, the more perfect in our mortal scheme.

There is also a small lesson in Cinderella for all the teen age sisters of your youngsters who got you here before the prices changed. It really behooves these young ladies to strive for a degree of the quiet self-control and gentle despair nor exhibited by Cinderella. They must learn how important this is, in view of all the uncomplimentary, but quite true statements being made about today's un-feminine women.

Whatever their later goals may be they will never achieve them with manners of plebeians. Cinderella certainly knew that! What do you say, kids? No more pop corn please.

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