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Salmt

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

What has herosended to the first two-thirds of Abraham Lin-coin's description of the Ameri-President.

ean Resublic: government of the people, by the people and for the poor ple"! Nows. days we have government for the people (presumably) but not of the peo-He and certain

ly not by the

"by," and "tor," but the ple's policy. word "people," "people," "people." Nowadays the emphasis is on government, government, government, As for Congress, it is proceed to pass this or that "must" legislation, and pillorled before the people if it declines to obey the presidential direc-

LIP SERVICE to the people is given on occasion but only when it serves some political putin the press recently that War the eve of election Mr. Roose-States delegation to the UN, at would not go to war. Sometimes sured the North Atlantic Treaty he made the promise absolute. nations that they need not fear sometimes he appended the condistinity among Americans in re-dition "unless we are attacked." and their stability survives all they could not follow the Roose-

LOOK

AT LABOR

usual answer is that it we don't blamed because we don't write to our Congressmen or to the

But how can we write when we don't know what to write, and eign policy of the people?" how can we know if we are not given reliable information?

MR. AUSTIN speaks of "the foreign policy of our people and of our government." I wish I knew what is the foreign policy of our government. As for the Lincoln, speaking at Gettysburg America will act and speak in beast are followed fairly regular emphasized not the nous "gov. the true spirit of neutrality." That ernment," nor the prepositions was our mind. That was the peo-

> Ild we change during the wart The snawer is that as sees as we had another chance to declare our policy - in the election of 1889 - we elected Harding (we would have elected Joe Deaken, any old Joe Doaken) as a rebuke to the man who had put us into the war after being elected for keeping us out.

But perhaps we reversed our-For example, we have read selves in 1940. Did we? Up to ren R. Austin, chief of the United velt continued to tell us that we gard to our foreign policy, "be The people understood by "atcause" he said "the people rule tack" an attack here at home; weltlan aophistry that an attack The well On paper we do. By on us might take place in Eur-

NOW FOR THE third time we it is our own fault. We are are facing the problem of participation in a world war. How do we teel about it? What do we think about it? To return to Mr. Austin's phrase, is there a "for

> To press the query further, are we being given a clear view of the international scene? Do the President and Secretary of State take us into confidence? I find the snawer to that auestion in a June & column of Walter Lippman's:

of our government. As for the page of ours has become a government by the President, the state Department, the Federal Eureaus, and even by the Substitutional right to govern at all. The people are alternately flatered and still less obeyed. The people and still less obeyed. The war in Europe was raging to do a very difficult thing. It wants to arouse the American people ... yet it does not want to discourage them and frighten the people are alternately flatered and still less obeyed. That was our policy. After election and while the war in Europe was raging to do a very difficult thing. It wants to arouse the American people ... yet it does not want to discourage them and frighten the people are alternately flatered and still less obeyed. What we wanted. That was our war as a relief from the tension and others giving up all effort and all hope in order to seek a personal escape. Hence the productions and still have to go back pretty far to do a very difficult thing. It wants to arouse the American people ... yet it does not want to discourage them and frighten them to a point where they crack up — with some screaming for war as a relief from the tension and others giving up all effort and the president to discourage them and frighten them to a point where they crack up — with some screaming for war as a relief from the tension and others giving up all effort and the president to discourage them and frighten them to a point where they crack up — with some screaming for war as a relief from the tension and others giving up all effort and the president to discourage them and frighten to discourage them an "The Administration is trying Mr. Wilson atter A a sentiment, personal escape. Hence the product wave skall somewhere that "every man who really loves and the pokes to arouse the poor ly by a pat to keep him from rearing up and running away.

> "ON THE WHOLE Mr. Acheson operates the proddings and pok ing department and Mr. Truman the patting department . . . These contradictions, this unsteadiness. this blowing hot and cold, corrode the foundations of leader ship. If people are to be led through trying days, they must believe that their leaders know what they are doing and that their leaders are telling them the truth.

I agree that we are not in a condition to frame a policy because we are bewildered by the contradictory utterances of our leaders. We don't even know whether we are getting the truth. But, it is our job as citizens to And out.

"We must find out before not after or during a world war, and when we find out we must issue our orders. After all we are peobut anaphole the right to rule, expressed their mind and de ple and the people are supposed but do not rule indeed? The clared an isolationist policy.

## Protestant Influence in Labor Relations

By A. C. Tuohy —

There is no soubt that the Ryan and he was mentioned only trade unions because they inter social teaching of the Church is once and in one paragraph. frequently rejected or realisted. To any one conversant with demand. The Reverend John even by Catholics. This pisenom- American economic development. Gregory of Illinois College held that the workers must be comet the social encyclicals but can tically, every college and univermonetheless be explained by a stry which produced economists unemployment belong to the reg Hudy at American history, between the Civil War and World ular phenomena of industrial life.

I have just completed a book War I was saturated with Pro- and to count upon the certainty mudy at American history. by Professor Dociman of Co-testantism and directed by Pro- of periods of enforced ideness.

scholarly research demonstrates of this condition. that Americans including Cathol lics, owe a great deal of their economic thinking and attitudes to the predominant influence of Protectant arts.

Profesiantian and the Protestant view of economic life prevailed all through the beglandings and the development M American Capitaliani, Many at the polarie of their which are accepted in some circles today ave their origin to Prolestant thinkers, economists, and pain-

thirty Protestant ministers or to assure the triumph of the best their some The only Catholic who stock.

lumble University entitled The testant ministers. Princeton, Wis-Responde Mind in Apperican consin, Brown, Amherst, Andover Civilization, 1865-1818. This bit of and Syracuse are good examples

Of the thirty economic thinkers who may legitimately be called Protestant, less than ten can be said to favor the cause of the workingman,

THE REVEREND Lynn Atwater of Princeton, for example, in the nineteenth century saw only and industrial distress of the 1870's. The Reverend Julian Stur-IN DESCRIBING the formatilition, even to the point where tant tradition, broke with their tion of the American economic he would starve out those unable past and held economic views not mind. Dorlman quotes at least to survive competition in order

was influential enough to metil. The Reverend Aaron Chapin

mention was Mensigner John A. of Beloit College dissapproved of STRANGE BUT TRU E



fered with the law of supply and

Charles McFarlane, one of the later economists in the perlod, adopted the axiom: Capital la Protestant. He did not see how capitalism with its emphasis on individual freedom could be reconciled with Catholicism with its emphasis on authority.

. . . FORTUNATELY FOR Protestantism, for economics and for harm in trade unions. He are the American workers, later econcused unions of being the great- omists, particularly those of the est single factor in the financial twentieth century, broke with be with them! tevant of Illinois College believed. Thorstein Veblen and John B. passionately in economic compe. Clark, all educated in the Protesdissimilar from Monsignor Ryan.

The leading Protestant or ganizations today reject cariler Protestant economic thought and are not too far from the Catholic Church in their attitude toward social justice and social reform.

But for a long time the views expressed above, the antipathy to trade unionism and to government intervention, prevailed in American schools, newspapers and economic textbooks. While official religious groups may now disown these views, they still are held by many Americans who long since have forgotten their origin.

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### Editorials

Our Chance To Contribute a Holy Year Gift.\* Eleven Parishes Bid Welcome to New Pastors

Doctor Connell Follows Noble Line of Rectors By Megr. William M. Hart\_

#### Holy Year Peter's Pence

Added to the very personal touch of hishop Kearney's letter appealing for the annual collection for the Holy Father is the general realization of American Catholics that on them rests the responsibility of caring for the needs of the Head of the Church. Most of the European countries which in past years gave the greater part of the Peter's Pence now are in poverty and oppression and persecution. They cannot help now

God has spared us the suffering and desolation of these unfortunate nations. God has blessed us with a prosperity denied to them. Our willing acceptance of the responsibility which falls on us will guarantee the Holy

Father succour and support from his devoted children here. But the fact that our Bishop has just returned from the presence of the Holy Father, that he has heard from the Pope's lips his gratitude for the constant and generous help he has had from his American children in Christ, does give a more personal touch to the current announcement of the Peter's Pence collection set for Sunday, June 25, in our churches.

Unable to make a Holy Year visit to flome, we do our part by setting aside for the Holy Father a Holy Year Gift, a sacred token of our desire to share in the solemnity and significance of this Fiftieth Year of Jubilee by a Golden Fund made up of thousands of individual con-

tributions of worthy offerings.

Remember the Holy Father on this Sunday! Remember the many ordinary (hurch obligations resting on him, with the added burden of all the churches which are under persecution, in need, both in themselves and in their members. Your offering must be a help to him through twelve months, a full year. With a prayer for the Vicar of Christ, make ready now your very practical Holy Year Peter's Pence as a pledge of your filial love for the Holy

#### New Shepherds of Souls

The word "Pastor" is a traditional word in the Church. Christ spoke of Himself as the Good Shepherd. His hearers understood the full meaning of this apt title; His children today love to call the Pope the Chief Shepherd, and their Bishop, the Shepherd of the diocese. But the most general use of the title is applied to the priest who governs a parish. He is the Pastor as we know him

Many parishes are preparing today to welcome new Shepherds, new Pastors of their souls. Dedicated men, consecrated priests, zealous administrators, earnest preachers of the word, ministers of God and dispensers of His mysteries—enter now on their assignments as Pastors of the flock.

And it is a time of dedication for all these men of God, a time when they resolve to be true and devoted Shenherds. Some are seasoned veterans in the service. two are entering on this responsibility for the first time. One is the new Pastor of a parish where an elder brother in the Priesthood at the age of eighty years lays down the burden he has borne for forty-three years. Doctor Emil Gefell welcomes Father Robert J. Fox as his successor. Father Orrin Feller and Father William Tobin assume for the first time the dignity and the responsibility Pastors.

God's graces will come to the parishioners who soon will welcome these eleven men, in Catholic abundance mudgeon Samuel Johnson. through the ordinary ministrations that will be the parish would probably find himself program in the coming years. Through His Church, through His Priesthood, through these Pastors of souls. Christ will bestow His graces in knowledge and practice of the faith, in assistance at Holy Mass, in devout reception of the Sacraments. These Pastors will welcome the new infant at the Font of Baptism, will instruct the young, care for the sick, assist at the bed of death.

The spiritual destiny of their parishioners is in their hands. On their conscientious fulfilment of their pastoral duties will depend the salvation of their subjects.

With filial lov they are now received by the members of their flocks. With paternal and pastoral zeal they enter on their new mission. It is a time of grace and blessing for them and for their parishioners. Only the records of eternity can list the widespread and lasting benefits to countless souls that will come from the pastorates on which these men of God are now entering, God's blessing

# this tradition, John R. Commons, New Head for St. Andrew's

The Reverend Doctor Maynard A. Connell has been appointed Rector of St. Andrew's Seminary, He will have the responsibility of caring for the faculty and student body of the Diocesan Preparatory Seminary.

Many years of experience as a teacher, and a seminary professor, united with natural ability of a high order and with scholastic training, make him an ideal candidate for the dignity and burden of the office of Rector. Spiritual endowments of mind and heart will enable him to be a true leader for the young men who aspire to the Priesthood.

Doctor' Connell follows a noble line of preceding Rectors, Monsignor DeRegge and Doctor Michael Nolan, Father Luddy and our late lamented Monsignor Lyons, have built up a tradition of the highest excellence in seminary training. Their work sees its culmination in the splendid new St. Andrew's which soon will open under the direction of the new Rector, Doctor Connell. God be mour, but some glimmering genwith film in his career as Rector of St. Andrew's Semi-

### Simon's Boat

There were two boats resting on the shore of Lake Generaseth just where the crowd had come to hear Jesus. Christ chose one of them for His pulpit. It was Simon's. Christ preached from the boat. Then He asked Simon to row out a bit farther where the water was deep: He bade him let down the net for a draught. Simon protested fishing was poor and that all that night he and his partners had been at it with no success: but obedient to Christ's bidding, he let down his net. Fishing was now good! The net was full, beginning to break, too much for Simon alone to handle, so he called his partners James and John to help him. Both boats were filled, beginning to sink with their unaccustomed load.

Simon understood! The finger of God was here. No natural power had secured that haul of fish. Falling on his knees, he calls Christ by the divine name-"Depart from me, O Lord," Christ's preaching had brought him part of the way: Christ's miracle brought him the rest of the way to faith.

Boats and fishing were fading out for Simon and James and John. Henceforth they were to catch men. They were called by Christ as His first Apostles. They answered the call; leaving all things they followed Him Simon's boat was to be with men of all ages as a symbol of the fisherman, Simon, who left that boat to guide the boat of the Church through the troublest waters of the world to catch men for Christ.

# THE TOP OF MY MIND

By Gretta Palmer -

The injunction to have the san mers scientific truth, What have BLT THERE is an even greatand love the ainner adways has you, leaching truth, to lear from er risk run by bipartisan Chris-i given trouble to fallen man

as has his twin duty of loving the berette and hating the lal sehoud he prodessed. Buy in our indulgent easy.

going times. e monietimes make our job of loving the singer too easy Gretta Palmer

by slurring over the importance of his sin We are sometimes softer, still on heresies Even among some Catholics there is a demand for a kind of bi-partisen American Medical Association Christianity in many fields and were asked to send spokesmen raises an unnecessary fuss in ch. health-crank who claimed that with Protestants and Jews.

Now, there are any number of reasons in principle why the Church camnot give erro equal platform-space with truth. But we do not, today, willingly receive our beliefs in the wapplage of logic or philosophy. To the modern mind, "truth" is more clearly distinguished in the field of experimental science than in philosophy or theology.

WE WAY, therefore, translate into another field the controversy over hipartisan religious heliefs Suppose that some neapproached the leading astrono differences between Catholic mers to urge that they allow am truth and sectarian error, we astrologers' tooth in their obser, risk confirming those outside the vatories and that they exchange faith in the beliefs they wrongly professional courtesies with its hold Even if sectarian Christi, sinff? The astronomers, you may anity does not fully sat' y be sure would reject the notion modern man, he will not investi with some force

teach they recognize the cors and his. stellations, as you do And sure any interest in the stars is better than none! And beyond; icism is not radically different that: if you allow the public to from his present religion? Why see the two things presented, travel a long and difficult route side by side, then their minds; to arrive at a place hardly diswill be attracted, with every tinguishable from his present greater certainty, to the astrono- home?

The answer to that has the

astronomers would surely say; is: Pienty. The fauman mind does not always choose truth in preference to error in any field. In the area of religion, many people will always elect error, if truth is hard and error soft on them . . . many will prefer a hereay if it confirms their conduct. (Doctrinal errors can be quite as dangerous as those of astrology.)

SUPPOSE, AGAIN, that the suspicion that the Church to a banquet dais along with a jecting to joint religious services all diseases could be cured by a diet of raw vegetables? You might idvance the notion that there is a bit of truth in this cult, you might further argue that getting people to try any remedy is better than allowing there to ignore their physical

But it would not take the doctors long to show that a false or partial remedy may do wast damage by keeping a nation away from the recog nized physician who could provide a curre. (invalid sacramerate can also act as such false remedies.)

So long as we fall to stress the gate our claims unless he knows "But" you might argue "there that there are very substantial is some truth in what astrologers differences between our belief

For why on earth should be become a Catholic, if Cathol-

an admixture of truth and lais tunn today and that is in the sixts million Americans aboi have no chitch affiliations at all. Most of these enthurthed have, at some time made a choice be tween the Protestantism of their fathers and the pagandam of their friends

Catholics Dare Not Be

**Bipartisan Religionists** 

They are all ton eager to iden. is the word "thristian" with "Purman" to imagine that every church goer is a sworrs enemy of adventure and jo and intensity of living They still have a Sinday school notion of the Christian life they think the cardinal virtues are such thing. as neatness and conformity that the churches exist to cramimen's natures and suffe their passions, to teach them thrift; and to frown on cigarets, to support the Prohibition Party's and to turn all beauty into

We shall appeal to modern Sauls and Magdalens only if we assure them that Mrs. . Grundy's theology is not ours. We shall do well to show them that the Church is utterly different in aims and emphasis from anything they have ever met before . . . that Cathol 3 icism involves vast risks and glowing dramas and over whelming joya.

Ours is a violent Faith we if not serve it well if we meet others on a common ground of tame hymns and mild reading from the Scripture For to stres? these things is to distort this essence of Carholic worski which is unique which is the vast and awasome drama of the

We dare not seem, today, to: be like any other institution: too many moderns have re-!! belled against every institution. that tried to curb their pas sions instead of channeling them. We dare not be bld partisan. It is Catholicism and not mere "Christianity" that will heal the hearts of modern man.

## WOMAN'S VIEWPOINT

Today that flatulent old cur

working a door - to -door encyclopedia route Ductor Johnson's ax iom never to use a three saltable word if one of five were available. would, nowa

days, earn him Marie Weidman only an embarassingly low Hooper rating Lately there has been going on a kind of word inflation so that words have come to mean about half of what they used to mean. In our clanging world, words have be devitalized into pale. etymological ghosts of themselves. Terms and concepts nev er emerge clearly anymore, and despite our wonderful means of communications, ideas, when anyone has any) don't get con veved with any degree of ease or clarity.

THIS HALVING of word falues can be seen if you consider, forinstance, the term beauty. In our day, through constant misusage. beauty now stands for glamour henna rinse or svelte models, ali stiff and blank, caressing silver blue minks. Of course, literally. beauty has little to do with glaius of an ad man has linked these two words irrevocably together in the modern consciousness. For us then beauty is usually understood only in its nar- i rowest sense, as it relates to pulchritude of ladies, chiefly

While this sphere is a legitimate though overstressed one, beauty in its broader meanings has been lost among those enigmatic perfume ads, sacrificed in the interests of model agencies, with Mr. Charles of the Ritz doing all the plain and farrey high priesting.

More seriously has the word neace suffered. Both for diplomats and for us, who possess in our marrow serious feelings of unrest, foreboding and fear, peace has only the most rudimentary of meanings. Peace just means a cessation of slaughter, no warand all the subtle nuamors of this levely word have been for gottem. All that is left in the blunt, black and white meaning that peace is the opposite

## **Word Inflation Make** Serious Ideas Muddy

By Marie Weidman -

seriously questioned.

WOULD IT BE to any point to indicate that peace is what you find. If you look, that is on the faces of nuns, who though each bears her own burden is able to show forth a measure of interior, spiritual poise? It is this indefinable quality which sets them apart from other tense-visaged individuals of con siderably narrower scope who push and mill about in public places. Peace can mean, besides just a period when the spear heads of war are not in use a 'serenity frequently found in churches especially at dusk There, before the Real Presence is the last stronghold of the deepest serenity, man can ever know. the most profound peace in the whole universe. Truly, we do pay for our advancement and enlightenment, if such it can be judged.

ers in the vinyard, there has ap mores which sociologists tell y peared to be an unpleasant con, about that is responsible for notation in the words "work" and present word devaluation. It may is laborious, wearisome and dull, act of going deeper and think:. probably took form when the in- harder (which is not a popula dustrial revolution stripped so pasttime) which causes us much of the dignity of labor miss interesting angles Wofrom the artisan. However, the and thoughts CAN combiblessings of work, of being use nicely.

of war, a fact which could be ful and of value someplace \$ cur complicated society is a bak human need

Even the well publicized ef forts of our handicapp ! pec ple to gain the power to ear and work should indicate how vital is the necessity to be use ful, So overemphasized is the fact that we must work to live that work means wages and here again, we naturally lose all the meanings of the word. Work can mean satisfac tion, a full life, a health emotional tone; no on REALLY wants an unearne place in the sun Perhaps w have gotten too literal abou Aesop and his "work-if-you want-to-live" fables.

UNDOUBTEDLY IT IS Ever since those Biblical labor, changing values and shift labor." The idea that all labor also be the now rather repugna-

. . . .

OUTGROWING THE JAILER?

