

LIFT UP YOUR HEARTS

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

What has happened to the first two-thirds of Abraham Lincoln's description of the American Republic: 'government of the people, by the people and for the people'?

I HAVE READ somewhere that Lincoln, speaking at Gettysburg emphasized not the words 'government' nor the positions 'of' 'by' and 'for' but the word 'people'.

LIT SERVICE to the people is given on occasion but only when it serves some political purpose. For example, we have read in the press recently that Warren E. Austin, chief of the United States delegation to the UN, assured the North Atlantic Treaty nations that they need not fear disunity among American leaders for our foreign policy.

Is This Government 'Of' and 'By' the People?

usual answer is that if we don't it is our own fault. We are blamed because we don't write to our Congressmen or to the President.

But how can we write when we don't know what to write, and 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 foreign policy of our people, we shall have to go back pretty far to find a time when that phrase had meaning.

Did we change during the war? The answer is that as soon as we had another chance to declare our policy - in the election of 1946 - we elected Harding (we would have elected Joe DeLoake, any old Joe DeLoake) as a rebuke to the man who had put us into the war after being elected for keeping us out.

But perhaps we reversed ourselves in 1940. Did we? Up to the eve of election Mr. Roosevelt continued to tell us that we would not go to war. Sometimes he made the promise absolute, sometimes he appended the condition 'unless we are attacked.' The people understood by 'attack' an attack here at home; they could not follow the Rooseveltian sophistry that an attack on us might take place in Europe. So the people once again expressed their mind and declared an isolationist policy.

NOW FOR THE third time we are facing the problem of participation in a world war. How do we feel about it? What do we think about it? To return to Mr. Austin's phrase, is there a 'foreign policy of the people'?

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 answer to that question in a June 8 column of Walter Lippman's: 'The Administration is trying 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 all hope in order to seek a personal escape. Hence the prods and the pokes to arouse the poor beast are followed fairly regularly by a pat to keep him from rearing up and running away.'

ON THE WHOLE Mr. Acheson operates the proddings and poking department and Mr. Truman the patting department... These contradictions, this unsteadiness, this blowing hot and cold, corrode the foundations of leadership. 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 find out.

We must find out before now or during a world war, and when we find out we must issue our orders. After all we are people and the people are supposed to rule.

Editorials

Our Chance To Contribute a Holy Year Gift... Eleven Parishes Bid Welcome to New Pastors... Doctor Connell Follows Noble Line of Rectors... By Msgr. William M. Hart

Holy Year Peter's Pence

Added to the very personal touch of Bishop 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 succor and support from his devoted children here.

Remember the many ordinary Church 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 Father!

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 best.

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 Shepherds. 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-three years lays down the burden he has borne for forty-three years. Doctor Emil Gellert 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 of Pastors.

God's graces will come to the parishioners who soon will welcome these eleven men, in Catholic abundance through the ordinary ministrations that will be the parish 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 fulfillment of their pastoral duties will depend the salvation of their subjects. With filial joy 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 be with them!

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 with him in his career as Rector of St. Andrew's Seminary!

Simon's Boat

There were two boats resting on the shore of Lake Genesareth 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 troubled waters of the world to catch men for Christ.

THE TOP OF MY MIND

By Gretta Palmer

The injunction to hate the man and love the sinner always has given trouble to fallen man as has his twin duty of loving the heretic and hating the false prophet.



Gretta Palmer

The answer to that (as the astronomers would surely say) is: Plenty. The human 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 heresy if it confirms their conduct. (Doctrinal errors can be quite as dangerous as those of astrology.)

Now, there are any number of reasons in principle why the Church cannot give error equal platform-space with truth. But we do not, today, willingly receive our beliefs in the wappings of logic or philosophy.

WE MAY, therefore, translate into another field the controversy over bipartisan religious beliefs. Suppose that some neopagan approached the leading astronomers to urge that they allow an astrologer's booth in their observatories and that they exchange professional courtesies with it?

But you might argue 'there is some truth in what astrologers teach; they recognize the correlations as you do. And surely any interest in the stars is better than none! And beyond that, if you allow the public to see the two things presented side by side, then their minds will be attracted with ever greater certainty, to the astronomer.'

Catholics Dare Not Be Bipartisan Religionists

BY THERE is an even greater risk run by bipartisan Christians today and that is in the effect of their attitude on the sixty million Americans who have no church affiliations at all. Most of these unaffiliated have, at some time made a choice between the Protestantism of their fathers and the paganism of their friends.

They are all too eager to identify the word 'Christian' with 'Paganism' to imagine that every church goes in a sort of enemy of adventure and joy and intensity of living. They still have a Sunday school notion of the Christian life; they think the cardinal virtues are such things as neatness and conformity, that the churches exist to cradle men's natures and stifle their passions to teach them thrift and to frown on cigarettes, to support the Prohibition Party and to turn all beauty into sin.

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 Catholicism involves vast risks and glowing dramas and over-whelming joys.

Ours is a violent Faith: we do not serve it well if we meet others on a common ground of tame hymns and mild readings from the Scripture. For to stress these things is to distort the essence of Catholic worship, which is unique which is the vast and awesome drama of the Mass.

We dare not seem, today, to be like any other institution; too many moderns have rebelled against every institution that tried to curb their passions instead of channeling them. We dare not be bipartisan. It is Catholicism, and not mere 'Christianity,' that will heal the hearts of modern man.

A LOOK AT LABOR

By A. C. Tuohy

There is no doubt that the social teaching of the Church is frequently rejected or perverted even by Catholics. This phenomenon sometimes startles students of the social encyclicals but can nonetheless be explained by a study of American history.

I have just completed a book by Professor Dorfman of Columbia University entitled 'The Economic Mind in American Civilization, 1650-1918.' This bit of scholarly research demonstrates that Americans, including Catholics, owe a great deal of their economic thinking and attitudes to the predominant influence of Protestantism.

Protestantism and the Protestant view of economic life prevailed all through the beginnings and the development of American Capitalism. Many of the habits of mind which are accepted in some circles today owe their origin to Protestant thinkers, economists, and pamphleteers.

IN DESCRIBING the formation of the American economic mind, Dorfman quotes at least thirty Protestant ministers or their sons. The only Catholic who was influential enough to merit mention was Monsignor John A.

Protestant Influence in Labor Relations

Ryan, and he was mentioned only once and in one paragraph. To any one conversant with American economic development, all this is not surprising. Practically every college and university which produced economists between the Civil War and World War I was saturated with Protestantism and directed by Protestant ministers. Princeton, Wisconsin, Brown, Amherst, Andover and Syracuse are good examples of this condition.

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

THE REVEREND Lynn Alwater of Princeton, for example, in the nineteenth century saw only harm in trade unions. He accused unions of being the greatest single factor in the financial and industrial distress of the 1870's. The Reverend Julian Sturtevant of Illinois College believed passionately in economic competition, even to the point where he would starve out those unable to survive competition in order to assure the triumph of the best stock.

The Reverend Aaron Chapin of Beloit College disapproved of

trade unions because they interfered with the law of supply and demand. The Reverend John Gregory of Illinois College held that the workers must be compelled to realize that periods of unemployment belong to the regular phenomena of industrial life and to count upon the certainty of periods of enforced idleness.

Charles McFarlane, one of the later economists in the period, adopted the axiom: Capital is 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 the American workers, later economists, particularly those of the twentieth century, broke with this tradition. John R. Commons, Thorstein Veblen and John B. Clark, all educated in the Protestant tradition, broke with their past and held economic views not dissimilar from Monsignor Ryan.

The leading Protestant organizations today reject earlier 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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STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY Copyright 1950, N.C.W.C. News Service. The Sanctus Lamp... CAVES USED BY 15th CENTURY MONKS AT... MAKE (OR LADY) OF WIFE... NOW

WOMAN'S VIEWPOINT

By Marie Weidman

Today that flattered old cur mulgeon Samuel Johnson would probably find himself working a door-to-door



Marie Weidman

THIS HALVING of word values can be seen if you consider, for instance, the term beauty. In our day, through constant misusage, beauty now stands for glamour, henna rinse or svelte models, all stiff and blank, caressing silver blue rinks. Of course, literally, beauty has little to do with glamour, but some glimmering genius 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 narrowest sense, as it relates to pulchritude of ladies, chiefly young.

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 fancy high prizing.

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

Word Inflation Make Serious Ideas Muddied

ful and of value someplace or cur complicated society as a human need.

Even the well-publicized efforts of our handicapped people to gain the power to earn and work should indicate how vital is the necessity to be useful. 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 satisfaction, a full life, a health emotional tone; no one REALLY wants an unearned place in the sun. Perhaps we have gotten too literal about Aesop and his 'work-if-you-want-to-live' fables.

UNDOUBTEDLY IT IS changing values and shifting mores which sociologists tell about that is responsible for present word devaluation. It is also the now-rather repugnant act of going deeper and thinking harder (which is not a popular pastime) which causes us miss interesting angles. Words and thoughts CAN combat nicely.

OUTGROWING THE JAILER?

