

General William Tecumseh Sherman with a battery aimed at Atlanta, Georgia, in 1864. Asked to comment on one of his spectacular victories, he said, "War is all hell."

Faith Spans Chasm Of Divided Nation

By REV. ROBERT McNAMARA

The years 1961 to 1965 will mark the one-hundredth anniversary of the American Civil War. Father McNamara, history professor at St. Bernard's Seminary, has done extensive research to learn the role taken by Catholics in the war between the states. Following is the first of many articles he will write for Courier Journal readers during the centenary years.

One day during the American Civil War—I know not when—at a certain place in the war zone—I know not where—a column of Union soldiers and a column of Confederate soldiers, as the result of a temporary truce, marched past each other in opposite directions.

Suddenly one of the boys in blue recognized one of the boys in grey. Breaking from his ranks, he seized the hand of the Confederate, and the two had a momentary visit. Then they departed with their columns, to become political enemies once more.

The two soldiers were named O'Malley, and they were brothers . . . brothers who had not seen each other since the time that their family, having immigrated from Ireland, had scattered over the United States of ante-bellum days.

I mention them here because they give a graphic answer to the question: What side did American Catholics take in the Civil War? The answer, of course, is that Catholics, like their fellow-Americans, were divided, and were ready to defend their separate causes even with their blood.

We all know that the War was the result of many factors. But the key factor—that which sparked the emotion that engendered the conflict—was the slavery question. Before looking at the attitudes of Catholics in the War itself, we should first consider their attitudes towards the slavery question in the days before 1861.

Of course we must remember in looking into the pre-War opinions of Catholics, that Catholics in those days were still too small a minority to exercise much influence on contemporary American thought. In 1861 they constituted a mere ten percent of the 30 millions of Americans—and three-quarters of the Catholics in the United States lived in the northern States.

During the decades 1840-1860 they were still less numerous, and since so many of them were newly arrived, impoverished immigrants, they were still less influential.

In the 1830s a southern Catholic gentleman who did happen to be well known and influential, Charles Carroll of Carrollton, a signer of the Declaration of Independence, made a significant statement on American slavery. "It is admitted by all to be a great evil," he said. Let an effectual mode of getting rid of it be pointed out, or let the question sleep forever."



BISHOP JOHN TIMON "North cannot back out"

While American Catholics, in the years which followed, were divided on the theoretical justifiability of domestic slavery as practiced here, it is probably safe to say that most of them would have agreed with Carroll that the institution, however practical, was not ideal.

Abolitionism as a movement exercised, it would seem, no strong attraction upon Catholics. We must not forget that some of its leaders were rationalists and radicals of European stamp, and that the Church in Europe had suffered much at the hands of radicals since the French Revolution. Nor should we expect Catholics to heed with enthusiasm such abolitionists as the Beechers. Leading members of that prominent New England family were just as strongly anti-Catholic as they were anti-slave.

They carefully omitted any mention of slavery. It was not because they had no opinions; it was not because they were not in disagreement, personally. But they were all agreed by then on one thing. Abolitionism had gone political, and it was not their business, as teachers of religious truth, to pronounce on political matters.

Thus it happened that when the war did break out, it broke out not over the thorny issue of slavery or non-slavery, but over the right to secede versus the preservation of the union. This was an issue of political import, hence Catholics, like other Americans, were free in conscience to rally to the one side of the argument or the other.

Like most Americans, Catholics tended to cast their lot with ever-deepening conviction on the side which their district or their state favored, whether that was northern or southern. The South fired on Fort Sumter on April 12, 1861. Two

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This is not to say that there were not Catholics who favored the elimination of slavery. Father Michael Creedon, later a priest of Rochester, and one in eminently good standing, was lecturing his fellow citizens as early as 1850 and 1851 on the incompatibility of slavery with Christian liberty.

Nor do we mean to say, on the other hand, that there were no Catholics, even no Catholic clergymen, who defended slavery. Bishop Augustus M. Martin of Natchitoches, Louisiana, even proclaimed slavery as a "providential" arrangement.

Bishop Martin's vigorous defense was admittedly an extreme statement, provoked not so much because he loved slavery as because he detested the radicalism of the northern abolitionists, who, like many Northerners today, oversimplified the racial problems of the south. I think that it can be said that the generality of our American Catholic bishops, both above and below the Mason-Dixon line, believed that while slavery was by no means worth preserving, hasty, ill-considered and revolutionary means of doing away with it could easily cause more damage than slavery itself was at that moment causing.

Abolitionism, however, soon passed over from the philanthropic into the political. In the years just before the outbreak of the Civil War, several Protestant denominations incautiously allowed their attitudes in the matter to follow a like course. As a result, they at length became tragically divided along political lines.

The Catholic bishops were wiser. When they met in the First Plenary Council of Baltimore in 1852, the Catholic hierarchy, representing both north and south, were probably expected to conclude their public sessions with some public statement on the burning question.

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LAST WEEK'S PAID CIRCULATION 65,865

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OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

72nd Year ROCHESTER, N. Y., FRIDAY, JANUARY 6, 1961 PRICE 10 CENTS

Family Feast This Sunday

Catholic families of the twelve county Rochester Diocese will kneel together at altar rails this Sunday, to receive Holy Communion. An estimated 200,000 will receive the Blessed Sacrament in the first diocesan-wide devotion of 1961, designated by Bishop Kearney as a year to honor the Precious Blood of the Savior.

In a letter read in parish churches this past Sunday, the Bishop called the faithful to repeat "the beautiful custom of the Family Communion."

Regents Endorse College Aid Plan

Albany — (RNS) — The New York State Board of Regents has endorsed state aid to private colleges, including those which are church-related provided this assistance can be given without violating Church-State separation.

Although noting that about one-third of all college students in the state attend sectarian schools, the board emphasized its "responsibility to support and preserve the American tradition of the separation of Church and State as proclaimed in the state and federal constitutions and as interpreted by the courts."

"The Regents are firmly convinced of the wisdom and soundness of this tradition," the board said, "and no plan which violates this tradition will be approved by them."

Financial help to private colleges, including denominational schools, was part of a 25-year plan to revitalize higher education in the state, proposed last November by a special committee appointed by Gov. Nelson Rockefeller.

Another of the committee's recommendations, also endorsed by the Board of Regents, was that state and city college students pay at least \$300 annually for tuition except in hardship cases.

The board urged the formation of a University of the City of New York, which would consist of the four municipal colleges — City, Hunter, Brooklyn and Queens — the three community colleges and others that might be established later.

The Evangelist defended the legislation which removes the previous obligation of parents of nonpublic school pupils to appeal each year to the local public school board for bus rides.

The law also extends from eight to ten miles the distance of transportation to which each child is entitled.

THE NEWSPAPER said the fact of anti-Catholicism is pointed up in reports of a New York City speech of State Sen. Dutton S. Peterson, a Protestant minister, who attacked the Catholic Church's "inroads into public affairs" and the bus bill as violating Church-State separation.

Sen. Peterson, a former head of the State Council of Churches, a Protestant and Orthodox federation, spoke under auspices of the Protestants and Other Americans United for Separation of Church and State.

This year marks the 21st anniversary of the annual practice inaugurated by the Bishop in 1940 soon after his coming to the Rochester Diocese.

In urging the people to receive Holy Communion at this Sunday's Mass, the Bishop said the devotion "will be an assurance of God's blessing in the New Year."

(Text of Letter, Page 4)

In the past 21 years the feast has been a strong factor in establishing family religious programs of prayer and reception of the sacraments.

Priests of the Diocese testify to "miracles of grace" worked through the heart-warming appeal of the annual rite. Many families also continue the "Family Communion" devotion on most of the other Sundays of the year.

Other dioceses and Catholic organizations throughout the country have since adopted the family observance of the feast day.

A long standing tradition of the feast is to pay tribute to "the queen of the home" by making mother the "honored guest" at breakfast following the family Communion.

Several parishes have arranged to serve breakfasts in their parish halls following Sunday Masses. Many parishes also schedule special services Sunday afternoon in observance of the Holy Family feast. Parish bulletins should be consulted for details.

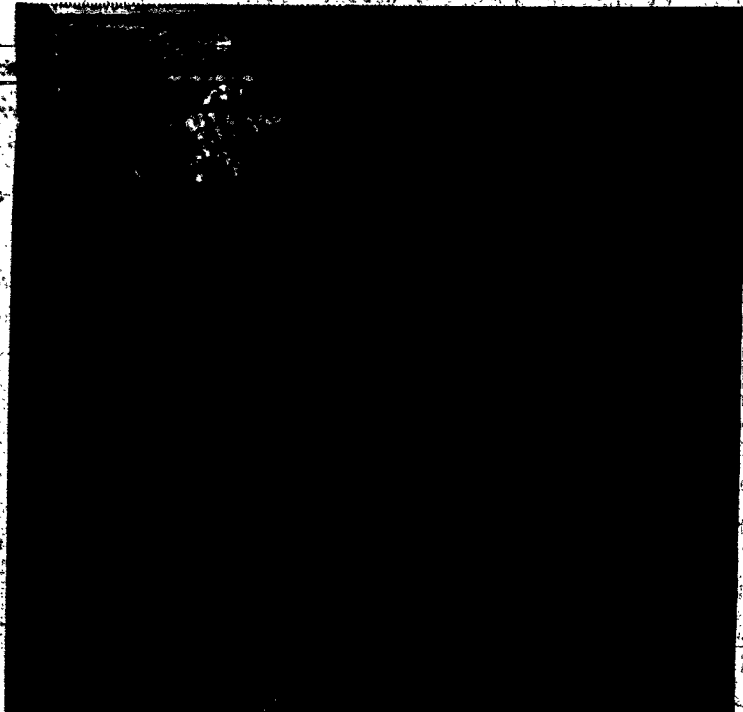
Eastman Choir To Sing Mass

A unique musical program will highlight a solemn Mass this evening (Friday) at Corpus Christi Church, Rochester.

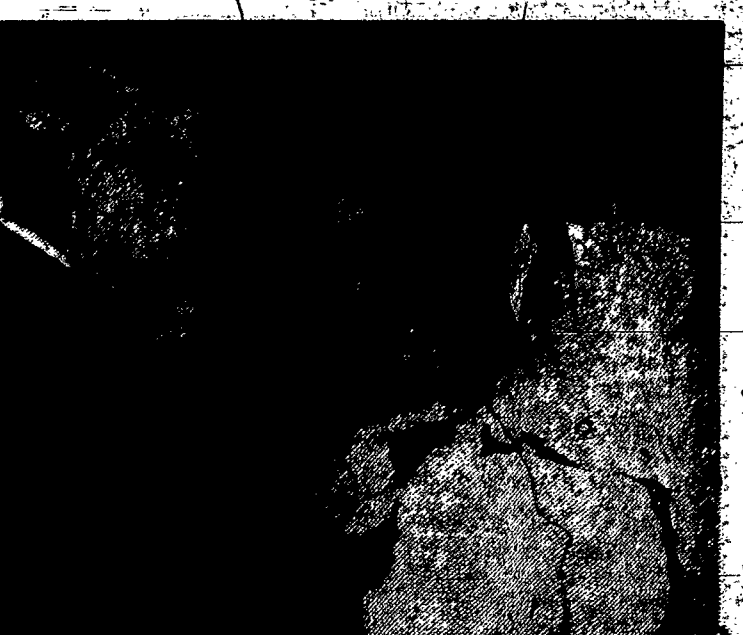
The Eastman Polyphonic Choir, directed by Dr. M. Alfred Bichsel, will sing the dramatic "Missa Secunda" by Hans Leo Hassler and Vittoria's "O Magnum Mysterium."

Eastman School students will also sing the Gregorian portions of the Epiphany Mass. Monsignor John E. Mancy, parish administrator, has invited the public to the Mass scheduled to begin at 7:45 p.m.

Bishop Kearney was "at home" to greet 2,500 visitors to his East Avenue residence Monday afternoon, to continue a custom he started 23 years ago. Some of the visitors reported "we never missed a year" and some, young couples newly married, said they were brought as babes in arms by their parents when the annual custom began.



Thomas Carroll, 8, son of Mr. and Mrs. Gerard Carroll receives Bishop Kearney's New Year's blessing.



Lawrence Donovan introduces his 6 month old daughter Mary Catherine to the Bishop



John Conway family says Happy New Year