

Our Tradition Is Obedience

The polarization of liberal-conservative factions in the Catholic Church has advanced to a new stage by formation of a self-styled Catholic Traditionalist Movement.

The Movement's spokesman, a seminary faculty member at Emmitsburg, Maryland — Belgian-born Father Gonnar A. DePauw — claims thirty bishops and most U.S. Catholic lay people are opposed to current liturgical and ecumenical trends in the Catholic Church.

Formation of such a right-wing organization to articulate conservative opinion comes as no surprise.

New ideas and new projects inevitably have their critics who prefer the old status quo.

Father DePauw deserves at least our respect for the courage to say publicly what a lot of people, including many priests, say privately and what they actually practice publicly by what Pope Paul termed their "sluggishness" in responding to repeated directives from the Vatican on new ways of worship and new attitudes to Christians of other denominations.

The paradox is that so many who fuss about the Church's new horizons claim they love the Church the way it used to be, that its new garb was foisted on the Church by what Father DePauw terms "a small but well organized minority of . . . isolated self-appointed so-called experts."

He and his sympathizers forget what William Shakespeare wrote in one of his sonnets:

Love is not love
Which alters when it alteration finds.

Catholics who truly love the Church are not "time's fool" — complaining about and impeding the Church's progress when changes are not to their fancy.

Bishop Kearney emphasized the need for loyal love when he said last summer, "The way we hear the voice of Christ today is by hearing the voice of His Vicar."

And this past Sunday, the Bishop told members of Nocturnal Adoration Society that present changes in the ceremonies of the Mass have been made by Church authorities "under the inspiration of the Holy Spirit."

He said the changes are an "evidence of life" in the Church and will bring the Mass "closer to our people" — certainly not something to be feared but a chapter in Church history which, he said, promises to be "the most significant, the most powerful, the most wonderful" in deepening the devotion of the people to our Lord and His Presence in the Mass.

Our best tradition is obedience to the Vicar of the Lord.

If that is our creed, why do so many of us so often act as if it were not? It is my firm conviction that we need never fear to go the way the Pope guides us.

Pope Paul in unusually blunt terms last week rebuked elements in the Catholic Church which "seem to have nothing else to give Catholic life than bitter, destructive and systematic criticism."

He said it is most unfortunate that precisely at this time when the Catholic Church is probing for ways to establish unity with other Christians, its own members are divided among themselves. He scolded "those whose tastes seem to lie in creating contrary currents of opinion and sowing suspicion, thus undermining trust and docility to authority and laying independent claims devoid of foundation or wisdom."

And if anybody wonders which side of the liturgical and ecumenical fence the Pope is on, all he need do recall that the Pontiff and more than 2000 of the world's Catholic bishops signed the Vatican Council's documents on these very subjects which are now subject to so much criticism.

The new air of freedom in the Church has taken the straightjacket off the thinking of Catholics. Opinions on many subjects span the spectrum from most liberal to most conservative and it will be in the resulting give-and-take dialogue that the best solutions will be discovered for questions confronting Christian consciences.

But discussion to be fruitful has to rise above the new Catholic Traditionalist Movement's name-calling and vague warnings of impending tragedy as if every step forward were but a step closer to an abyss.

Pope John in opening the Vatican Council said he "must disagree with these prophets of doom" and, instead, he dedicated himself and the Council "with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for 20 centuries."

That path is not one which leads backwards but into the future.

The Catholic Church was long the inspiration of art and science, of government and discovery but then 400 years ago it turned defensively in upon itself and honest people have had to ask, "What happened to the Church after Galileo?"

Pope John and Pope Paul have opened the windows of the Church so again the world can hear the voice of its Saviour speaking to it, encouraging it, blessing it, concerned for its needs, sympathetic to its hopes.

The world has obviously responded to the dramatic new ideas of Pope John and Pope Paul — when have other Pontiffs ever been so acclaimed as was Pope Paul by the ragged millions in India or as was Pope John when scholars and the world's government leaders met in New York to implement his encyclical "Pacem in Terris — Peace on Earth."

Would it not be a pity if people of the centuries yet to come who read about our present time in the Church are forced to ask, "What happened to the Church after Pope John?"

—Father Henry A. Atwell



The funeral train of Abraham Lincoln was photographed near Rochester shortly after Easter in 1865.

A Century since Appomattox and End of Civil War

BY FATHER
ROBERT F. McNAMARA

The American Civil War, which had begun so gallantly in 1861, ground down to a relentless conclusion in the spring of 1865. Therefore, this year of the Lord 1965 marks the centenary of the war's close, and the end of our national four-year commemoration of the whole conflict.

As Catholics of the Rochester diocesan area had been represented among the 140,000 who valiantly killed in the cause in 1861, so they were also represented, and in good number, in the latter months of the struggle.

From the vicinity of Rochester itself, for instance, the following regiments played a role in the final campaign around Appomattox, Virginia: the 8th Cavalry, the 4th and 14th Artillery, the 1st Sharpshooters; the 89th, 94th, 106th, 140th, and 188th Volunteer Infantry.

Drastic though it was, General William T. Sherman's "march through Georgia" had broken the back of Confederate resistance, and by the end of March, 1865, Lincoln had already discussed the nature of the terms of a peace which it seemed could not be long deferred.

The battles continued, but the South was definitely on the defensive. On April 1st, Sheridan defeated Pickett at Five Forks. On April 2nd, Lee finally withdrew from Petersburg, and the Confederate government fled Richmond. Federal troops entered the Virginia capital on the following day, and Lincoln visited it on the 4th.

Now the Federal forces moved in on the army of General Lee, and the great Southern leader, by the 7th of April, was ready to surrender.

So long as fighting still continued, however, there were casualties. On April 8th, Rochester Catholics witnessed the solemn military funeral of their last war hero, Captain George French.

George French had come to Rochester from Canada around 1856, when he was 16. In November, 1861, he signed up with Captain John McMahon's company of the 105th Volunteers; and he entered battle the following March with the rank of sergeant. His parents, who had remained in Canada, were ill-disposed to the Union cause. Not so Sergeant George, who was a devoted soldier of the Union. When the 105th consolidated with the 94th, he was promoted to captain. He was wounded at Antietam and again at Fredericksburg, and taken prisoner but soon paroled. It was while engaged in the battle of Five Forks that he was mortally wounded, and died in the early hours of April 2nd, aged twenty-six.

Catholic and Protestant citizens alike joined in the sad march from St. Patrick's Church to the old Pinnacle Cemetery.

Scarcely twenty-four hours after French was laid to rest in Rochester, the Virginia campaign came to a sudden end. As the Federal forces, massed near Appomattox Court House, were about to close in on the depleted army of Robert E. Lee, the Southern forces raised the white flag. Hostilities ceased, and Lee and Grant, after a brief conference, agreed on the surrender.

One of the participants in this final dramatic battle was Captain James T. Reilly of Chill, of the 138th N.Y.S. Volunteers. The day after, he wrote home the following description of what happened at Appomattox.

"Our division fired the last shot on the once grand Rebel Army of Northern Virginia. We were advancing on the double quick in the line of battle on the enemy's position, when we saw a flag of truce coming towards us. It was Gen. Lee to Gen. Grant. Gen. Sheridan received it and gave the order to cease firing, and stop the advance, as the rebel army had surrendered. We halted in the position where we now lay while the terms of surrender are being arranged. . . . We have been marching and fighting night and day since the 27th of March.

"The rebel officers say that they have lost 40,000 men in killed, wounded and prisoners up to the time of surrender, and they certainly have, for our corps alone took more prisoners than we have men. The number Lee surrendered here is about 33,000. They seem badly demoralized.

"Our regiment did nobly. I captured a splendid horse, sup-



General Robert E. Lee bids farewell to his troops at Appomattox, April 9, 1865.

posed to belong to Gen. Pickett, I will have to turn him into the Q.M. Department when I get through with him. The 188th has won a reputation second to none in this army. Our loss in the regiment will be about 10 killed, 2 officers and 70 men wounded. We captured the first artillery that was taken in this move.

"I saw Gen. Lee, Longstreet, Gordon, and nearly all their great military lights. They look careworn and sad. The rest seem gay and happy, as we have issued rations to them, and given them a square meal. We issued whisky to them also."

The surrender of Lee at Appomattox did not, of course, end all hostilities. General Joseph E. Johnston surrendered to Federal General William T. Sherman in North Carolina only on April 26th; General Richard Taylor to General Edward R. S. Canby in Alabama only on May 4th. The last fighting of the War was in Texas on May 13th. It was not until May 26th — three days after the grand triumphal parades began in Washington — that General Canby received from Confederate General Kirby Smith the surrender of the Southern armies west of the Mississippi.

By that time Lincoln had been assassinated.

Rochesterians, roused from their beds on the night of April 9th by the bells of peace, had joined the rest of the North in delirious rejoicing. But the tragic news of the assassination and death of the President,

reaching upstate-New York on the morning of April 15th, had put a damper on the jubilation. It caused, as the Rochester "Union and Advertiser" put it, "a solemnity that subdued everybody."

Lincoln was shot on Good Friday, Few, if any of Rochester's clergymen, failed to allude to the tragedy in their sermons of Easter Sunday.

The patriotic Father Edward McGowan, pastor of St. Mary's Church, denounced the terrible deed. His remarks are especially interesting in that they remind us that many Americans did not care for Lincoln, especially the Democrats, with whom the Irish Catholics were generally affiliated.

"Every lover of America, every citizen, native or adopted, to whom the interests of their country are of any importance, must feel their hearts on fire with indignation at this national disgrace. No doubt many of you were prejudiced against the President while living, no doubt curses were uttered against him by lips that never uttered before, on account of the cruel war; but on this melancholy occasion we must strip ourselves of those prejudices, now that he has met the awful, sudden death at the hands of a black-hearted, treacherous assassin — now that he is beyond the reach of the applause or censure of men, and can be justly judged by a just judge, let us all magnanimously bury in the grave that will re-

ceive his remains all our personal and political animosities."

The funeral of Lincoln took place in Washington at 11 a.m. on Wednesday, April 18th.

At the same hour, Rochester, pursuant to a proclamation of Mayor D. D. T. Moore, held a solemn memorial procession. A catafalque was mounted on a funeral car and borne along the main streets. The huge line of marchers included, in addition to soldiers and the veterans of the "Old 13th", the Rochester clergy and members of the City's fraternal and beneficent societies, the Catholic parochial men's societies among them.

Colonel Louis Ernst, former commandant of the 140th Regiment, acted as marshal for the St. Joseph's Benevolent Society. At the City Hall several memorial addresses were given. What had occurred in Rochester by way of grief and commemoration had also occurred elsewhere in the diocesan area, if not on the same scale.

Rochester and some other communities in the Northern Tier had an opportunity on April 25th and 27th to pay more direct respects to the martyred president. The funeral train that bore Lincoln's remains to Springfield, Illinois, passed through Rochester.

The train had nine cars, including the hearse car. It was drawn by the same locomotive that had brought the living Lincoln through Rochester, en route to Washington, in 1860. Now

engine and cars alike were festooned with the crape of mourning.

The pause at Rochester was only for fifteen minutes, and it came at an inconvenient hour — 3:20 a.m. on April 27th. Nevertheless, Rochesterians were on hand in large numbers. The police and the vigilance committees of the First Ward and the Tenth Ward stood guard as the dense crowd contemplated in silence the sad, historic carrier.

Then the engine moved on into the next lap of its journey, and the citizens returned to their homes, each with his own thoughts. Those who were parishioners of St. Mary's Church perhaps recalled to mind what Father McGowan had said from the pulpit the Sunday before: "What is earth and its honors? All vanity."

Perhaps in their thoughts they added another question: "What is war?" and gave it a like answer, "All vanity!"

Whatever the late war had inspired that was noble — love of country, gallantry, self-sacrifice at home and in battle — there was no doubt about it, war must always be an imperfect weapon. The Civil War had solved one issue, that of preserving the Union; but it done so only at the cost of widespread death and bitterness. Nor had it produced a genuine solution to the underlying social problem: how to restore the Negro to his proper status as a free man among free men, a status of which Americans had robbed him since that sad day in 1619 when Virginia colonists welcomed the first boatload of African slaves.

"Whence do wars and quarrels come among you?" asked St. James the Apostle. "It is not from this world, but from the evil nature of our own fallen nature."

Perhaps God does not interfere in this sort of human folly, but draws from it some incidental good, let us take comfort in the good things which were achieved by our Civil War. We thank God for having allowed it to preserve our national unity. Bearing in mind also the courage and patriotism of those who fought on both sides, let us resolve to serve our country and its needs as devotedly in peace as they served it, a whole century ago, in the smoke and clangor of battle.

With these thoughts we conclude the last of twelve articles on Catholics of the Rochester area and the Civil War.

Klan Has Long Record of Hate

By THOMAS E. KISSLING
(N.C.W.C. News Service)

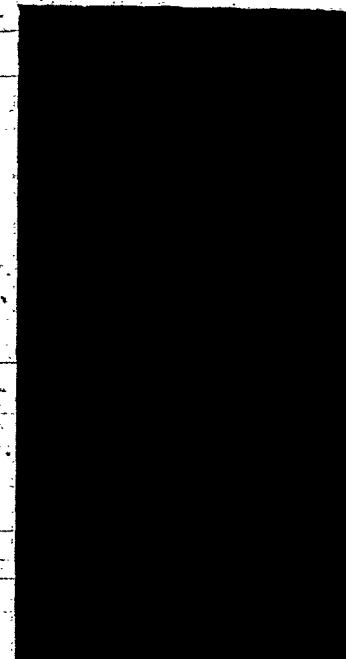
President Johnson's call for a federal investigation of what he terms "a hooded society of bigots" — the Ku Klux Klan — recalls that organization's activities against Catholics, as well as Negroes in the exercise of their political and civil rights.

Within the past year, a circular distributed in a drive for Klan membership in Mississippi stated that Catholics are excluded because "they bow to a Roman dictator, in direct violation of the First Commandment and the true American spirit of responsible, individual liberty." Jews, Negroes and Orientals also were described as ineligible for membership.

The original Ku Klux Klan was established in May, 1866, at Pulaski, Tenn., by six young men as "a social club." In 1867 it became the secret organization referred to as "The Invisible Empire of the South," and sought to intimidate Negroes and proclaim "white supremacy."

Although the original Klan had no quarrel with the Catholic religion, Catholics had been warned by their bishops, at the Second Plenary Council in Baltimore, in Oct. 1866 "to avoid secret societies and all associations which we deem unlawful."

The first Ku Klux Klan sent its members dressed in white hooded robes, on night rides of terror, resorting to whippings and lynchings to discourage enforcement of the Civil Rights Act of 1866. It was forced to disband in 1869 but its members continued active until Congress passed legislation in 1870 restoring the Civil Rights Act of 1866 and authorizing the



KLAN WIZARD
ROBERT SHELTON

president to use the armed forces to enforce its provisions. The KKK went into decline after the passage of further legislation, the Force Act (1871), which restricted its activities.

A supplementary Civil Rights Act was passed in 1875 to provide equal social treatment for Negroes in specified public places, but most of its provisions subsequently were declared unconstitutional.

A successor to the KKK, the Knights of the Ku Klux Klan was founded in 1915 by William J. Simmons at Stone Mountain, Ga., as a national movement aimed against Catholics, Negroes, Jews, aliens and radicals.

It became national in scope

after 1920 and reached its peak membership of five million by 1925. Though it claimed no formal connections with the KKK of post-Civil War days, its robes and ritual were similar. The burning of "fiery crosses," floggings and lynchings and intimidation of minority groups were attributed to its members.

The revived and militant Klan concentrated its opposition on Alfred E. Smith, four times governor of New York, and a strong contender for the presidential nomination at the Democratic conventions of 1920, 1924 and 1928. In the national election of 1928, the KKK was foremost in attacking Smith, on his "immunity connections," his opposition to prohibition, but particularly his Catholic faith.

The campaign, in which Gov. Smith was defeated, was called the most bigoted campaign in history.

Following this "victory" the Klan became a tremendous power in politics, and supported its own candidates against Catholics, Jews and Negroes who it alleged were planning "to take

over the country." Many prominent men, lawyers, doctors, teachers and judges joined the organization or sought its support.

During the depression years, 1929 to 1939, the Klan went into decline, and dwindled to 300,000 members. In the decade, 1930-40, certain advances were made in the Southern states regarding civil rights for Negroes and many of the educated classes deplored revival of the Klan and attempted to use legal means to curb its existence. Court actions were filed in Georgia, Kentucky and New York in an attempt to outlaw the activities of the Klan and governors of some states were asked to take action. In 1944, the Civil Rights Division of the Federal Bureau of Investigation launched an investigation of KKK activities in seven states.

This forced members of the Klan to go underground. In some jurisdictions Klan leaders authorized a disbandment. However, recent events in Alabama and other Southern states has revealed a resurgence.

Two Priests At Passover

New York — (RNS) — A Peace Corps volunteer — the only American in a jungle area of the Philippines — will have an unusual Passover Seder.

Two Roman Catholic missionaries will be with the young Jewish teacher as he observes the Passover tradition.

which sends shipments of Passover foods and religious supplies to the program, handled by military chaplains. One of the JWB Women's Organizations' Services, is the shipment of "solo Seder" packages to isolated GI's and Peace Corps personnel.

One of the packages went to Harvey Alan Mogul of Baltimore, Md., whose current address is listed as Jamaica, P.R., described as an isolated jungle community.

The Catholic
COURIER
Journal

Vol. 76 No. 28 Thursday, April 8, 1965

MOST REV. JAMES E. KEARNEY, D.D., President
MAIN OFFICE: 25 1/2th St. — 484-1010 — Rochester, N.Y. 14601
RUBEN OFFICE: 1111 E. 10th St. — 484-5511 — AL 3-1111
ALBANY OFFICE: 102 N. Ontario St. — AL 1-1444

Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S., \$5.00
As required under the Act of Congress of March 3, 1879,
Canada \$6.00; Foreign Countries \$15

For
to stu
asked
glory
The
great
of the
Holy
title r
ern J
Miguel
"I'm
pect,"
the 10
spons
unit, I
Confer
ney h
"Fit
derful
was
— and
Brot
a natu
er Pro
a firin
in 192
priestly
by an
Like
turned
peppy
The
Humber
of stu
Catholi
cinatin
Bapt
ago, h
religious
away f
a boy,
ed to
into p
"My
study
him I
was 21
after 1
at dra
It to
films; the
gra
good
priest
directo
This
him i
them, i
of Itali