

The Bulletin

The Official Organ of the Catholic Laymen's Association of Georgia, Incorporated

HUGH KINCHLEY, Editor

112217 Southern Finance Building, Augusta, Ga.

ASSOCIATION OFFICERS FOR 1950-1951

HUGH H. GRADY, K. S. G., Savannah, President

M. J. CALLAGHAN, K. S. G., Macon, Vice-President

MARSHALL WELLSBORN, Rome, Honorary Vice-President

JOHN B. McCALLUM, Atlanta, Secretary

HARVEY HILL, Atlanta, Treasurer

HUGH KINCHLEY, K. S. G., Augusta, Executive Secretary

MISS CECILE FERRY, Augusta, Financial Secretary

ALVIN M. McCAULIFFE, Augusta, Auditor

VOL. XXXII JULY 28, 1951 No. 7

Entered as second class matter June 12, 1922 at the Post Office at Augusta, Georgia, under the Act of March 3, 1879, approved for mailing at special rate of postage provided in paragraph 1103, section 1102, Postal Laws and Regulations.

Member of R. C. W. C. News Service, Baltimore News Service, the Catholic Press Association of the United States, the Georgia Press Association and the National Catholic Association.

Published monthly by the Catholic Laymen's Association of Georgia, Inc. with the approval of the Most Reverend Bishops of Charleston and Savannah, Atlanta, and of the Right Reverend Abbot-Ordinary of Belmont.

The Catholic Church Viewed From Without

THE CHRISTIAN CENTURY, a Protestant weekly, published in its issue dated July 4, 1951, an article by John R. Scott, former editor of Advance, official organ of the Congregational Christian Churches, titled: "Where Home is Right". Because it is believed that the readers of The Bulletin will be interested in reading what this Protestant minister gives as his impressions of the Catholic Church, a considerable portion of the article which he wrote for The Christian Century is quoted as follows:

"The Roman Catholic Church is shattering Protestant complacency in new and startling ways. In Chicago, St. Peter's Church is moving from Park street into the heart of the Loop. In Boston, the Paulist Fathers have secured a store on Beacon Hill where they dispense tracts and instruct converts. The ecclesiastical peace of the upper Connecticut valley has been disrupted by the establishment of a most active monastery at Bradford, Vermont. In the advertising pages of the Atlanta Monthly the literary elite are confronted with plausible pleas for Rome paid for by the Knights of Columbus. Most of us are coming to know more Catholics all the time, and in more intimate ways. These closer relationships necessitate a different Protestant strategy.

"Habitually we measure ourselves against the weakness of the Roman Catholic Church, we recall the sort of papacy Luther challenged 450 years ago, and celebrate the way in which the Reformation purified religion. This makes us feel superior. It comforts our ego and sustains our courage. Our pretensions to spiritual superiority were little questioned as long as the Catholics kept to the other side of the track and spoke in an unknown tongue. But that day is done. We can no longer deal with Catholicism on the basis of what we imagine it to be; we must meet it as it really is. Shadow must give way to an honest encounter.

"If Protestantism is to survive, it must compete with the Roman Church in those areas of thought and life where she is strong. Her past failures and present weaknesses are beside the point. They testify to her strength; she has been able to grow and prosper in spite of them. She does not win adherents by the things in which she is wrong, but by the teachings in which she is right. Protestantism should learn from these.

"Two the common man the Roman Catholic Church renders two great services: it gives him an awareness of the presence of God and it makes him a part of an institution which appears to be both universal and eternal. Protestantism must do as much for its people, or lose its present position in the world.

"Rome has prospered in proportion as she has centered her life on a religious experience which unites man and God; she has failed when other interests have come first. In Mexico and other countries, politics have been her undoing. Her yearning for external power is probably her greatest weakness. The purging of political defeat has repeatedly prepared the way for spiritual advance. This is precisely what has happened in Mexico during the last forty years.

"The real genius of the Roman Catholic Church is her ability to make God real to the last and the least of the human race. There are listless worshippers before her altars, and celebrations of the mass which are quite perfunctory, yet the divine glow is present in enough hearts with sufficient frequency to make the Roman mass the most successful religious service known to man. The hush which comes over most congregations when the consecrated host is elevated is not a matter of theatrical effects cleverly arranged; something is really happening in the hearts of many of the people. As a Protestant untrained in Catholic worship, the writer can testify that there have been repeated occasions when the mass was for him a channel of divine grace. The power of the mass is a fact which Protestantism cannot escape; it must be faced.

"Protestantism will stand or fall in proportion as it leads its people into an experience of the presence of God. This it has always done for select souls; can it also reach the multitude? This raises several questions. Is the potency of the mass due to the framework of authority in which it is set? Does the doctrine of transubstantiation really explain the mass, or is it the theological rationalization of an emotional experience? We have been told by those trained in Catholicism that they first feel the power of the mass, and are then instructed in the doctrine of the church which explains what they have felt. For those who are born in the church, First Communion precedes any rational understanding of the mass.

"The power of the Roman church rests on the mass. By its authority it can enhance the effective-

St. Mary's Home in Savannah

MORE THAN A CENTURY AGO, before the late 1800s which is now the Diocese of Savannah, Atlanta was separated from the Diocese of Charleston, Father Jeremiah Francis O'Neil, who was then pastor of the Church of St. John the Baptist in Savannah, placed twelve orphan children in the care of the Sisters of Mercy, at St. Vincent's Convent in that city.

It was then that the Sisters of Mercy began the devoted service which is now being continued at St. Mary's Home in Savannah.

For some thirty years, with generous charity, the Sisters of Mercy continued their care of orphan girls at St. Vincent's, supporting them out of their own meagre income, as there was then no special fund for the purpose. Occasional gifts and a few bequests were all the financial help the Sisters had to aid them in carrying on their work of mercy and love.

The Sisters were happy to caring for their charges, even though at times, particularly during the war years from 1861 to 1865 and the dismal days of the reconstruction era it strained their resources to the utmost and often meant that they had to deny themselves food in order that the children might not suffer from hunger.

The orphans were cared for at St. Vincent's Convent until the fall of 1875, when a lot of White Bluff, some miles from the city, was given to the Sisters as a site for an orphanage. The difficulty of providing for a growing family of children was great, and soon it was decided that the orphanage should be moved into the city.

Catholics in Savannah, realizing that the Sisters who were devoting their lives to the care of the orphans should not also be burdened with the task of providing the funds to support them, organized, in 1876, the Female Orphan Benevolent Society.

Through the generosity of Captain Henry Dixon, the property on Habersham street, was donated and became the site for the first St. Mary's Home. Several years later the Spaulding Annex was added to the original building, doubling its capacity.

When the property on Habersham street was acquired it was in the suburbs of Savannah, but as the years passed the city grew up around it, and soon after the Most Reverend Gerald P. O'Hara came to Georgia as Bishop of Savannah, he began to plan for a new and modern St. Mary's Home. An ideal location on Victory Drive was acquired and the present spacious and attractive St. Mary's Home was completed in 1938.

While St. Mary's Home is situated in Savannah, it has for years been a Diocesan institution, and children from all parts of the Diocese of Savannah-Atlanta are welcomed at St. Mary's Home.

The membership roll of the Female Orphan Benevolent Society is published in this edition of The Bulletin. Reference to it will show that the membership is largely from Savannah.

The burden of supporting the Female Orphan Benevolent Society is one in which Catholics in Georgia who do not live in Savannah should assume a greater share.

Every one knows from daily experience that the cost of living has climbed higher and higher. The cost of operating institutions like St. Mary's Home has risen just as has the cost in private homes. The Female Orphan Benevolent Society needs a larger membership now in order to meet the increased expenses at St. Mary's Home.

The Society is not asking for an amount that should be beyond the means of many persons. The dues are \$3.00 a year, and to make it convenient for those who are not members and who wish to enroll in the Female Orphan Benevolent Society, a form of Application for Membership may be found in these pages. It can be filled out and sent to St. Mary's Home. Dues may be paid when the application is submitted, or they can be paid through the local collectors for the Society who serve in a number of places in Georgia.

ness of that rite, but by authority it cannot create the religious experience which is its real foundation. Many staunch souls have accepted the mass but repudiated the authority. Although Martin Luther was trained in Catholic piety, he could defy the pope. Granting the reality of the Catholic experience of God does not compel us to accept the pretensions of the Roman Catholic Church.

"A sympathetic study of the mass will do more for Protestantism than pointing the finger of scorn at Catholic errors. The most significant fact about current Protestantism is the increasing power of its worship. The Protestant witness to the reality of God is reaching more and more people, as can be seen by the growth in church attendance. Here many factors are involved. Increasing education is widening the natural constituency of Protestantism. The current concern with church architecture is for more than an endeavor to prettify our places of worship. The departure of the quartettes and soloists and the advent of mass volunteer choirs betokens more than a musical taste. The care which most ministers now give to the details of their services is not inspired by aestheticism alone. The motivation behind these innovations is religious. Protestantism is growing toward ways of worship which will give more people a more vivid experience of the presence of God. In this we are not aping the mass; rather are we seeking its equivalent in terms of our own thought and experience. The road ahead may be long, but most of us are on our way.

"The appearance of universality is a second source of strength in the Roman church. She is essentially right in her contention that the church should draw people together rather than set them apart, and that ideally there should be just one church. Starting from here, she dramatizes her claims to being that One Church, father well. Her people do not join a local society; they are confirmed by the Bishop as members of the church which claims to be founded by Peter, the church whose worship is the same throughout the world and whose authority extends beyond the present into eternity. For the individual this can be a great experience. Instead of traveling through life alone he is part of a mighty host. By accepting the authority of the church he is able to put his trust in the priests, the bishops, the pope and the saints of all ages. For the weak and the timid, for those who are unsure of themselves, this brings an assurance and an inner peace. "Mother Church" becomes a home of refuge for distraught souls.

Dixie Musings

"In a world which seems to be teetering on the brink of self-destruction, when many of our pseudo heroes are becoming more in the name, would it not be wise to look the honest things and seek again the simple truths which were preached by the Man of Galilee?"

These are the opening words of an article by J. Edgar Hoover, director of the Federal Bureau of Investigation, written for the publication of the National Catholic Laymen's Retreat Conference. The title of his article was "A Time for Reflection."

"During a retreat, man has an opportunity to ponder the truths of Christianity and to gain understanding of the evils which surround their everyday world," Mr. Hoover writes. However, he cautions that "understanding alone is not sufficient."

"There must be a rekindling of the desire to act—to make men to the preservation of the fundamental principles—to strike out at the forces which are arrayed against righteousness," the FBI chief said.

"Christianity is not a passive religion. It is the creed of fighters, men of action, and individuals who have the determination to act against evil."

"If some of our people are now undecided, it is time for them to renew their faith, to take stock and clarify their convictions, to turn back to the simple truths which were spoken by our Saviour. It is time for serious reflection. It appears to me that each of us might well ponder these truths."

"When did you last clarify your conception of democracy; consider for your brother; and your belief in God?"

"In the complex and busy life to which we are committed, there might appear to be little time for such reflection. But perhaps we have become so blinded by the ghastly light at Bikini (the atomic bomb test island) that we can no longer see the beautiful glow which surrounded the manger at Bethlehem, and followed the Carpenter's Son from the Tomb of the Resurrection."

Funeral services were held in Detroit, on July 12, for one of baseball's great figures — Harry Edwin Heilmann, former star of the Detroit Tigers of the American League. The services were held at the Shrine of the Little Flower at Royal Oak.

An outfield star and four times batting champion of the American League, Heilmann died of cancer of the lung at Henry Ford hospital in Detroit.

His death saddened the leaders of organized baseball, gathered in Detroit for the All-Star game at Briggs Stadium, where a moment of silence in his memory was observed during the contest. Particularly sad were the members of the Baseball Writers Association, who were in the process of taking a unanimous vote to put Heilmann in baseball's Hall of Fame at Cooperstown, N. Y. Yet the aim to give him this special honor did not completely fail of its purpose. A week before his former teammate and manager, Ty Cobb, wrote him a letter to cheer him up during his long illness. The letter told Heilmann that Cobb had learned that a Hall of Fame niche was being prepared for him.

The 56-year-old native of San Francisco attended Sacred Heart College, and then started his baseball career with Portland in the Pacific Coast League. Following his service with the Detroit Tigers from 1914 to 1924, he became a radio broadcaster, putting Detroit home games on the air—a post in which he achieved wide popularity over a period of 13 years. He became ill at Lakeland, Fla., last spring while with the Detroit team during spring training. After some weeks in a Florida hospital, he returned to Detroit for further medical attention.

During the years when the Detroit Tigers, under the management of Ty Cobb, came to Augusta for spring training, Harry Heilmann made many friends here. While in Augusta he attended several meetings of Patrick Walsh Council, Knights of Columbus, and entertained the members by relating incidents of his baseball career which at that time was at its height.

At St. Patrick's Church, in Charleston, where Messiaen Joseph L. O'Brien, R. T. D., LL. D., is the pastor, special services consisting of the Holy Eucharist and the

Rosary, were held on the evening of the Fourth of July in thanksgiving for America's independence.

Young people old enough to try jet planes are also old enough to choose religious vocations for themselves. Contains an article in the July issue of The Sign, leading national Catholic magazine published in Union City, New Jersey.

"There are scores, perhaps thousands, of young men and young women who would be in religious orders if they were not opposition by parents, elders and friends," the article "Too Young to Live," written by John O'Connor, instructor at St. Peter's College, Jersey City and Georgia Court, Lakewood, N. J., declares.

"Movie, television, radio and sports stars are successful at eighteen and often marry at that age," O'Connor writes. "They are applauded and held up as examples. Yet let someone of the same age as these headlines mention cloister, missions or schools and there is a chill silence."

"Many Catholics approve religious vocations but won't let their own flesh and blood join the ranks. Parish priests and retreatmasters can tell of all sorts of influences used to discourage religious vocations; tears, rage, even physical beating, bribery and kidnapping—not always successful."

"One retreatmaster interviewed declared: 'We are asked to make sacrifices to prepare for war. But youth cannot make the greatest of sacrifices in order to win the only war that ever counted.'"

"The same priest refuted the prejudice that life in an order smothers a personality. He said 'Our long training keeps us strongly knit on essentials and the rules. But on other things there are personalities galore, with opinions ranging the scale from approval to condemnation on TV, baseball, politics, labor, music and each other's sermons. The communities are full of life, challenge, work, hobbies and sometimes some awfully rapid and witty exchanges."

"Youth should not be pushed into vocations, but elders and friends should act as wise recruiting sergeants when a candidate for the rank appears. If young people are old enough to die for their country, then they are old enough to live and die for Christ," the article concludes.

Yolande Gwin, in an illustrated feature article written for The Atlanta Constitution on the significance of the various styles of caps worn by nurses at different hospitals, had this to say about the caps worn by nurses at St. Joseph's Infirmary in Atlanta:

"Is it for keeping the hair in place? Is it for identifying purposes or merely worn to serve some nonutilitarian service?"

"The answer is buried in the deep shadows of the past. No one has ever discovered the true origin of the cap. It has been suggested that it originated in the habit worn by the Sisters of Charity of St. Vincent de Paul, the Saint who established the first modern school of nursing in Paris in 1864. The habit became familiar to Florence Nightingale on visits to hospitals conducted by the Sisters before she began the study of nursing."

"There are three characteristics of the caps worn by the nurses at St. Joseph's Infirmary. They are white with a peak and crown. The white symbolizes purity, the character of the life of a good nurse. The peak means high ideals, and the crown, the reward of a life well spent!" H. K.

AN EXPLANATION

Due to the postponement of the annual meeting of the Female Orphan Benevolent Society, under the auspices of which St. Mary's Home in Savannah, Georgia, is conducted by the Sisters of Mercy, it is not possible to publish all of the annual reports of the Society which should appear in this month's edition of The Bulletin.

These reports, along with some advertisements, from Savannah, copy for which did not reach this office in time for inclusion in this issue, will appear in the August number.