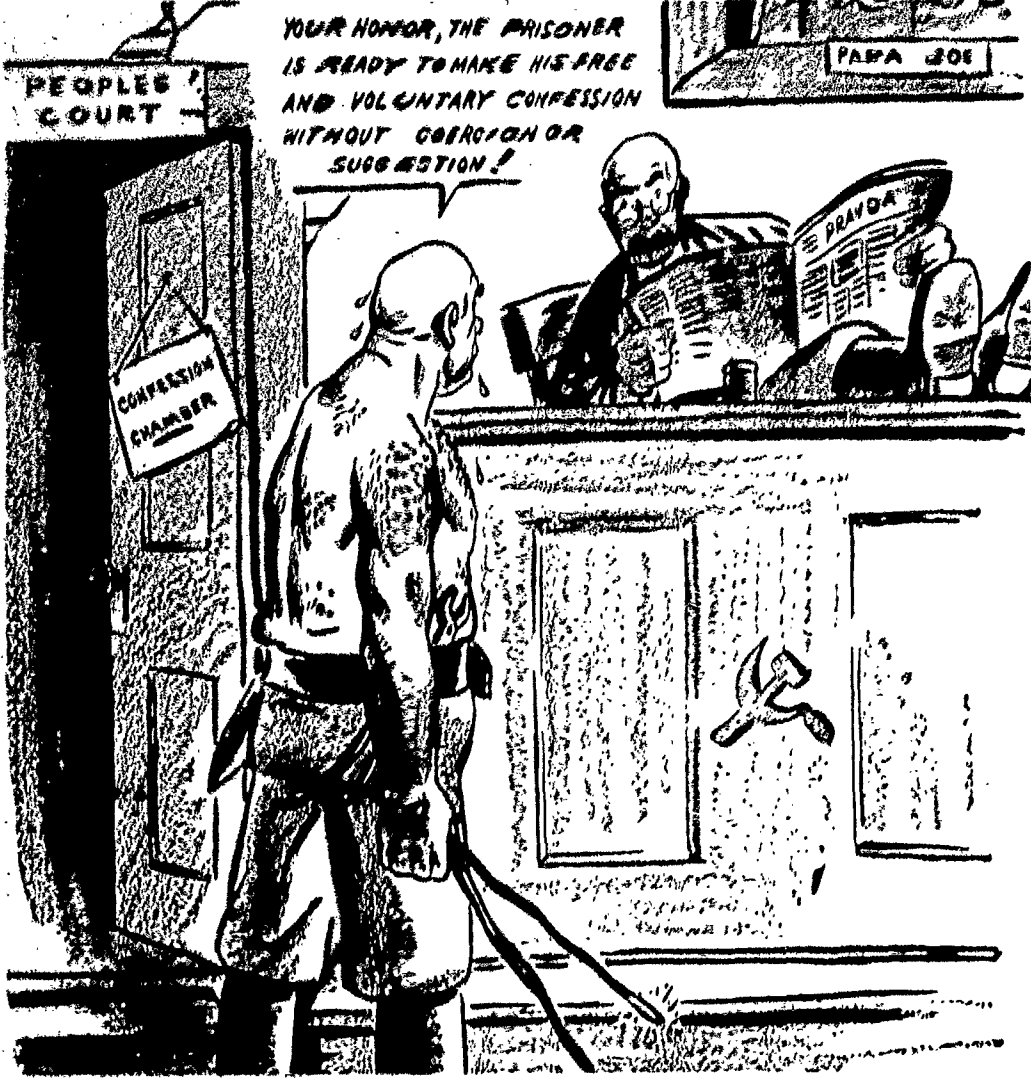


### The New Democracy



### WOMAN'S VIEWPOINT

### Muse Feels Competition Of Radio, TV, Pictures

By Mario Weidman

Somewhere along this century's crowded, we seem to have deserted the realms of gold. Ours is not an age that ever has much regard for poetry or lovely lyrics—rather, our tastes run to prose in the form of variety (and often breezy) historical novels, unfunny biographies of great saints and dreary confessions of ex-Communists.

As we become more and more enthralled in science, Shelley gets to look unbearably conventional and even Keats abominably pedestrian. Besides, so much of the output of the modern poets sounds deliberately obscure—their verses issue forth from some kind of twisted travesty sounding like double crostic words puzzles.

grandeur of Wordsworth's "Intern Abbey," by the drama and color of Browning's "Last Duchess" or by the almost mystical yearning of Tennyson's great "Ulysses," has a right to speculate and discuss if he will even again be thus entranced and delighted.

Now of course it is erroneous to hold that no one will ever write a noble sonnet again without repeating Wordsworth or Shelley. No great poet can write like any other his poetry is his individual reaction to beauty, which will always be a true poetic theme.

Man has always sought beauty because he is looking for perfection of which beauty is an attribute. We are therefore always facing Godwards since it is only in Him that our search may be fulfilled. A beautiful poem, then, can be one individual's dim yet heartening realization of this fact.

WORDS WORTH, preoccupied as he was by his diffident hosts and by his aged job in Nature, could never have dreamed of the problems which beset the modern poet. He could never know that our language has been devalued and drained by publicity men, comics and other forms of diversion. Language, the poet's medium, has thus become trite and cheap.

In addition, the poet feels that our reactions have become so standardized that he must seek refuge in curious symbols, in order, literally, to get a rise from his readers. He refers to this peculiar device as the "thingness of things" which is enough to

### Christian Burial

Kansas City Church authorities, in granting Christian burial to two men who were murdered in gang warfare last week, gave to the world the reason for this action in a prepared address read to those at the funeral.

The Church has its definite law naming those to whom Christian burial cannot be given. Several classes of sinners are cited, but all fall under the common title of bad Catholics. In each particular case, it is for the Church to judge for or against Christian burial.

Mercy tempers justice, and any sign of sorrow for the past, any indication of a desire to turn to God, warrants the granting of Christian burial. The good Catholic, in loyalty and love for his neighbor, rejoices when the Church grants such a privilege. There is something wrong with the Catholicity of the odd one who would find fault with the Church's decision. He has not heard of Christ's words of mercy to the good thief.

It is too bad that the granting of Christian burial should ever be up for decision after death has come. The true Christian should approach death repentant, fortified by the Sacraments, ready to meet His God and with a prayer for mercy on his dying lips. Then God will welcome his soul into an eternity of happiness, preceded perhaps by a term in Purgatory; while the Church will welcome his body into the consecrated ground it has set aside for its children against the day of the general resurrection.

Make ready today your last end! Help your relatives, your neighbors, your friends, who need your help. Careless Catholics, prospective converts, foolish men who are putting off Confession and Communion—get to them now! Do not wait for a tardy grant of Christian burial; rather, do your part to help their souls into heaven. Do not wait! Help them save their souls now!

### Cardinal Mooney Speaks

The Cardinal has said no new thing. He repeats a warning that is needed: a warning which enemies of the Church, and of the justice due to Catholic children, will refuse to act upon. Definitely and with all the authority of its supreme judicial office, the Supreme Court has declared there is no violation of the First Amendment of the Constitution in furnishing free school bus service to American children in parochial schools. True Americans will see such a constitutional grant cannot be a movement looking to union of Church and State.

But there is need of a warning against those who, in the face of this fact, continue to voice their opposition to justice for our American children by a false appeal to the old Union of Church and State where, Bigotry can never become American by lying opposition to the Constitution!

### Faith Triumphant

Faith rules the world at Eastertide. It is a time when the multitudes gladly speak forth their belief in the Risen Saviour. In every clime and in every nation under heaven, the history of Christ's passion, death, resurrection, is gone over carefully in book and treatise, in pageant and musical mystery play, in oratorio and liturgical grandeur. Men ponder devoutly over the sublime happening of over nineteen hundred years ago, when sin and death were overcome permanently by God's only begotten Son, the Risen Saviour.

Standing out magnificently over all items of Easter observance is the Mass of Easter. No long distance recalling of an event that came and went two thousand years ago; but a remembrance, a memorial, ever living in the actual presence of the very Saviour Who suffered and died and rose from the dead, to give us our Easter Day as a permanent source of unending joy to all the people.

Heaven and earth rejoice at the victory. Christ has won! The many millions of Catholics make all the earth resound with their songs of praise. We rejoice with all Christians who add their celebrations of Easter Day to those of our Catholic people; we pray that God may bless them at this Jubilee Easter with the graces that will lead so many to the Great Return.

We pray even as we did during Holy Week for all believers in God that the Risen Christ may enter into their hearts and bless them with fullness of His faith. We pray even for those whom the darkness of paganism still overshadowed, that the graces of the Victorious Saviour may lead them, as it has led so many pagans of an earlier age, into the bosom of Christ's Church, into the number of those who accept and believe His teachings.

Faith triumphant! Where would this world be without it? Where could men look for solace and encouragement and salutary help, were there no Risen Christ? The resurrection has overcome the power of the devil, has pinned down the influence of the evil one, is preparing to make the victory complete by the absolute destruction of all who would rise up against Almighty God and against His Church! May our prayers, our good lives, have a part in the ultimate victory of Christ over all His enemies. Faith triumphant!

### After Eight Days

Only ten Apostles were present when Christ appeared on Easter night in the upper room. Judas was dead, a traitor, a suicide. Thomas was absent. Christ bespoke prayer for the ten. Christ showed each of them His hands with the mark of the nails; showed them the wound in His side. They believed in Him, they rejoiced in the evident fact of His resurrection. Gladly did they hear from Him the words that gave them their mission: "As the Father has sent Me, I also send you. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

Eleven Apostles were present when Christ entered into the same room after eight days. Thomas was added to the ten. Thomas had every reason to trust the ten; he knew them as good men, close to Christ; he knew them as intelligent men, honest men, worthy of credence when they told him they had seen the Lord. But he was a doubting Thomas; he refused to believe them; all the horror of Good Friday and Calvary and the bitter death on the cross, so overwhelmed Thomas with the death of Christ, that he refused the overwhelming evidence of Christ's resurrection contained in the testimony of his ten companions.

After eight days Christ visits all eleven—but gives first attention to Thomas; offers His hands with their wounds; offers His side for Thomas's finger and hand. Thomas believes; Christ tells Him there is a special joy, a higher happiness, for those whose believing does not demand seeing.

Seeing without believing; the enemies of Christ would not on any account believe in His resurrection. The friends of Christ, the witnesses He appointed, remained firm in the faith in Him that began with their seeing Him. Thomas and the ten and the other assigned witnesses behold the Risen Saviour with their own eyes. To us of the later generations it has been given to know the happiness of believing firmly in the Risen Christ without seeing Him.

THE FUTURE of poetry in the light of its wonderful past will undoubtedly be scanned this week by literary critics, because we are about to mark the hundredth anniversary of the death of William Wordsworth, one of the nineteenth century's greatest romantic poets. Understand that there is room on Parnassus for a great many folk; the present parlous state of modern poetry is not a subject as esoteric as the critics would have you believe.

Anyone of us who has ever been stirred by the simple

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THE TWO HIGH priests of this opacity are Dylan Thomas, whose sympathies are more than just a pale pink, and Ezra Pound, of the highly controversial "Pisan Cantos." When the more conservative critics demand more elucidation by this longest haired group of the moderns, the latter proclaim that they prefer to keep their own integrity than to bow to crass public acclaim.

As they coast along with the more legitimate poets such as W. H. Auden and Wallace Stevens, they may be content to write for each other, however, in some fairness, when Keats' "Endymion" was published back in 1818, critics said four books of it were almost totally incomprehensible, and the public in 1814 also found Wordsworth's "Excursion" difficult.

Now here is the modern desperation more apparent than in poetry. Poets themselves say it over and over. Wordsworth would never understand.

### A LOOK AT LABOR

### The Church Will Not Fail The Welfare of Workers

By A. C. Tuohy

The secular press has few opportunities to sneaker at the Church, but when it believes that it has reason to sneaker, it sneakers out loud.

Last month smart, sleeky Time magazine thought it caught the Church with its politics showing.

At that time, Archbishop Joseph Charbonneau resigned his Montreal see for reasons of health. Sensing a plot, Time concluded that the Archbishop did not resign for reasons of health at all. According to a self-connected rumor, the Holy See forced him to resign.

Since Archbishop Charbonneau was friendly to the striking asbestos workers last year and did all in his power to assist their families, he incurred the enmity not only of the asbestos interests but also of anti-labor Premier Desjardins, who tried with all his might to break the strike. The implication was that the bishop had been a puppet in the hands of the Vatican.

the Church is not really friendly to the workers.

UNDOUBTEDLY, the twenty-five bishops of the province of Quebec were aware of the story that was being circulated concerning Archbishop Charbonneau. As if by divine insight, they took it upon themselves at that moment to issue one of the most masterful pastoral letters ever written by a Catholic hierarchy.

On March 15 "The Problem of the Worker in the Light of the Social Doctrine of the Church" was published and a resume of its teaching was read in all Quebec parishes.

As if they had the Charbonneau incident in mind, the Canadian Bishops declared at the outset that they rejected the concept that "religion is the opiate of the people."

"We believe," the bishops continued, "it to be our duty to direct social action toward a reform of enterprise which will gradually lead organized workers to participate in management, profits and ownership, according to a just conception of the nature of private property and the legitimate rights of property over productive property."

labor has not the place to which it is entitled in justice." This judgment was first made by Pope Pius XI. The pastoral letter went on to approve workers' organizations, Catholic action groups, cooperatives, family wages, social security, as all necessary for a healthy social organism.

Referring to the obligations of the State in these matters, the letter commented: "The State is under a special obligation to help to improve the condition of the workers. By legislation ceaselessly adapted to new needs, by an adequate enforcement and application of the laws, it should effectively safeguard the right of the workers to a just salary, and to healthy conditions of work from both the physical and moral point of view. The State also carries the heavy responsibility of promoting the temporal welfare of all its citizens without exception, while according particular care to the weakest."

This pastoral letter ranks with a similar letter published by the American hierarchy in 1919. It should forever scotch the libel that the Church has a callous regard for the temporal welfare of its members. Whatever may be the failings of individual Catholics in this regard, the Church herself will not fail the workers.

Magazine  
Concepts  
False  
Rumor

SPRINKLING DIRECTLY of workers, the Canadian bishops of the Quebec province faithfully asserted that "in modern economic

### Editorials

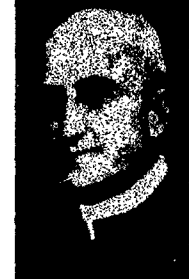
Mercy Tempers Justice at the Grave  
The Cardinal Has Said No New Things  
No One Else Ever Rose from the Dead  
By Mgr. William M. Hart

### LIFT UP YOUR HEARTS

### Is America the Touchstone Of Everything Worthwhile?

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

One odd notion of the Oxnam-Blanshard School of anti-Catholicism is that unless something is "American" it is false and dangerous. They apply this dubious standard even to religion.



Fr. Gillis

They feel that the case against us is demonstrated. If the headquarters of any religion (ours, or anybody else's) is outside the United States, such a religion is by that fact convicted of being a menace to America.

As with a Church, so with a system of education, so with a code of medical ethics, so with a whole religion and all its beliefs and practices. Either it is American or it is a reprobate. The Oxnam, the Blanshard and others of that ilk seem not to understand that their theory would have disapproved primitive Christianity and discountenanced Jesus Christ. Indeed, this modern "American" notion is a repetition of the ancient lie against Our Lord: "Can any good come out of Nazareth?"

which they suspect in all who have any European religious connections.

That form of fanaticism threatened to destroy the Christian religion before it got well started. There were those who considered Christianity to be a Jewish sect. They held that no one could join unless he were circumcised.

The Oxnam-Blanshard cult seems to think that to be a Christian you have to be first of all American. St. Paul settled that question: "neither Jew nor Greek, Barbarian nor Scythian," which in modern times means "neither American nor European" when it comes to the question of Christianity.

THE CITIZENS of Rome in ancient days were hardly less provincial than the Jews of Jerusalem. The Romans had a State religion, and anyone who would not recognize it by worshipping the gods and the emperor was put to death. Those who think Protestantism to be the only genuine American religion don't kill us, but they would ban us. The difficulty is that they can't very well ban 26 million citizens. But to judge from their utterances, they would if they could.

They go so far as to say that whatever other religion we may practice we must first hold the religion of Americanism. That too is a repetition of what happened in pagan Rome: "You may keep your own superstitions," said Nero: "Your Isis or Osiris or Baal or your Christus, but first you must offer incense to Jupiter, the national god and to all the local and municipal gods."

"You may keep your Catholicism," says Blanshard, "but you must first worship at the

altar of the Great American God, the State." Because Christians would not conform, Nero proscribed them as "enemies of the human race." Persecutors in our own land denounce Catholics as enemies of the American State.

LET'S HAVE the common sense of the matter. The sun of religion doesn't set at Sandy Hook and set at the Golden Gate. Christianity is not bounded by the St. Lawrence River and the Great Lakes on the North, the Gulf of Mexico and the Rio Grande on the South.

Good can come out of Europe. The greatest Good that ever came to man came from Asia. To insist that the touchstone of religious truth is America is to be a bigot. An American bigot but a bigot.

What applies in the field of religion also holds good in the field of education, of ethics, (medical or other) and even in the matter of manner and customs.

AS FOR MORALS, Hollywood is American. Hollywood is American. So is the Broadway musical district. So are the night clubs. Revolt is a natural vice in Washington and even in the highest department of the government at Washington seem to indicate that not all is pure and holy and good because it is American.

It would be well if the Oxnam and the Blanshard were to realize that those whom they consider non-typical Americans, or not Americans at all, may have a better religion, a better kind of education and a better code of morals than those which predominate in America in 1950.

### THE TOP OF MY MIND

### The Joke—A Novel Form of Apologetic

By Gretta Palmer

The non-Catholic unless he is a busy boy and therefore professionally involved is widely unaware of the institutions known as non-Catholic jokes. A quick wit or even a slow wit can speak for himself. Speech he is certainly unimpaired of its normal structure, which demands that it begin with Gretta Palmer two quick jokes. And this simple fact may offer a better form of apologetic than is suspected.



Gretta Palmer

"Father O'Such got off a good one at our Communion Breakfast today," may seem to the Catholic a normal way of introducing something about an altar boy's quick wit or even about the more reputable type of traveling salesman.

But tell a joke preceded by these simple words to one out side the Faith and you will see a strange look on his face that slight raising of the eyebrows, that impatient opening of the lips which indicates a remark choked back in time. For you have asounded your non-Catholic neighbor; you have nearly scandalized him. It is only out of deference to your feelings that he suppressed the question he would have liked to ask.

THE QUESTION that rose in his lips was this: "Do you mean to tell me that after you people have gathered for a solemn religious act, such as Holy Communion, you rush off together to wolf down bacon and eggs and listen to such levity as that? Do you mean, further, to tell me that a priest is present at such goings-on? Will you add to my bewilderment by telling me that the priest himself told the jokes that brought unseemly, corporate laughter on a Sunday morning?"

Now, the awful solemnity of the old-fashioned Calvinist Sunday

day probably is not a habit with the Protestant you have shocked. The phrase "the Lord's Day," does not really interfere with his own jaunts to the beach or to the golf links. His life is undisturbed by an ancestral memory of that grandfather who forbade the cooking of meals on Sunday or the reading of any literature lighter than Leviticus.

But the memory is there... a vague, haunting belief that people who practice any traditional form of Christianity ought to be solemn about it, voting the Prohibition Party ticket and frowning on all games of chance.

Many a non-Catholic who attends the races and cheerfully plunges on a long-shot is horrified to hear that the Catholic Church in his town has raised money by means of bingo parties or selling chances on a trip to Bermuda.

BECAUSE OF this strange predisposition the non-Catholic finds our priests completely baffling. He thinks they should be either Blue Nose sports, hectoring against the use of lipstick or else tolerant of every popular falsity and sin. Their lives of chastity, alone, would frighten and disturb members of a generation inclined to regard every normal bachelor as a wolf.

Fear of priests is extraordinarily common among those outside the Faith. And why not, if they suppose... as many of them do... that the priest is more severe in his judgements of their behavior than anyone who has been around since the last Salem witch was burned?

Uneasiness about how to act in the presence of a priest has probably kept thousands of men and women from ever asking for instruction in the Faith; worry about the proper protocol for dealing with the priesthood certainly troubles most converts in their first instruction hour.

Making the priest sound human to a non-Catholic friend... even by quoting the nifty he got off... or the joke he retailed... will remove at least one coating of the frozen and unnatural dignity with which non-Catholics hold him in awe.

BUT IF YOU really wish to make the priesthood seem real and human to those outside the Faith, there is a second step and an important one made possible only this week. Give them, as a follow-up gesture, the magnificent book Robert Considine has written and Doubleday published, called "The Maryknoll Story."

Its introduction (which the author calls "an inadequate tribute to men who ask no tribute") is fine and warm and also, as a first description of what a priest is as has appeared in print for many a day.

### STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

Official Newspaper of the Rochester Diocese

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Most Rev. James E. Keane, D.D., President.

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This strange building is the ancient fortified church of St. Andrew. BEJA, PORTUGAL.

ERANCIAN GIRLDE figures in the story of the PALACE OF THE CONSTITUTIONS, BURGOS SPAIN, since its name THE HOUSE OF THE CORD. Here the Catholic monarchs received Columbus on his return from his second journey in 1497.

A SILVER STATUE OF ST. BARBARA, Patron of Gunners, is prominent in the mess of the U.S. EXCELLENT ESTABLISHMENT FOR BRITISH NAVY GUNNERS.

ROME WAS PLAGUE STRICKEN DURING THE FOURTH HOLY YEAR (400) - BETWEEN 700/800 DEATHS OCCURRED DAILY, AND FRAGILE BOHEMIA WAS ALSO DESIGNATED AS A SANCTUARY WHERE THE SPIRITUAL PRIVILEGES COULD BE OBTAINED AS IN ROME.

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