

May Devotion



WOMAN'S VIEWPOINT

Visual Age Challenges Catholic Editor's Ability

By Marie Weidman

The other day a rather high official in Catholic newspaper circles said that in the field of Catholic journalism there was no room for "crackpots" to go to it anymore. Let us hope not—but if any of either species have managed to infiltrate our ranks, perhaps at the annual Marie Weidman convocation of the Catholic Press Association of the United States next week, these elements may be subjected to the often uncomfortable scrutiny of objective truth.

These days it is undoubtedly easier to lapse into the sophomoric than to develop into any kind of conscientious crackpot. We are virtually inundated week after week by floods of printed, pre-digested opinions which are often aptly grounded in prejudice, just plain lack of information, or data supplied by the omniscient Dr. Gallup.

THE AIM waves crackle with ornithology predictions about our admittedly dark future. With snappy incisiveness the commentators reel off even the exact date of our impending doom, as revealed by those much over-worked "high government sources."

We seemed to have confused our wonderful ability to convey thought with the thinking process itself. Goes in the sat-

isfaction and even the exhilaration of going from premise to conclusion—we now depend on the too pat utterances of the newspapers, newsmagazines and radio. It is the sheep in us that makes the trust so beautifully in any viewpoint, just because it is in print!

Today we are even getting round to examining the surface of the sun and other cosmic phenomena which have so amazed and awed man through the ages. Doing this stupendous kind of thing seems easier for modern man than sitting quietly to analyze and think, although these happy faculties are among man's highest endowments. It is disheartening then, to have to accept all the assorted stupidities which somehow pass as authoritative opinions. The only obvious conclusion, of course, is that all those who write do not necessarily think, and all those who think and reflect do not, unfortunately, write.

WELL, THEN, does the American Catholic press articulate thought processes to any better advantage than the too often perfunctory secular press? Probably some sub-editor on a huge weekly might think the ability and influence of the Catholic press was negligible, while the same question posed to a delegate to next week's convention would elicit a fervid reply on the vital need of an efficient Catholic press today.

Actually the Catholic press, in an effort to interpret with insight and maturity is apt to

get a bit self-conscious about the seriousness of its task. As a whole, Catholic journalism is greatly given to soul-searching in order to be constantly certain whether or not it is living up to the aim of presenting events in the light of Catholic values and philosophy. Surely just leading through some of the Catholic periodicals of the past few years will indicate the progress made toward eye appeal to the reader. It is obvious that editors are trying to make their observations as aptly and challenging a fashion as possible, without stiffness; Catholic editors have successfully developed characteristics of precision and penetration. They have also grasped the deeper meaning of passing events in a manner which secular editors do not care to do.

However, tonio self-examination may be, it is ultimately up to the readers to prove the effectiveness of Catholic journalism. When it comes to choosing a slick, sophisticated magazine, filled with Thurber drawings and short stories with no plots and a Catholic "think" publication, even a practical Catholic may waver.

The competition is tight and stiff, besides, ours is not an age of the visual—we are becoming a nation of "lookers" rather than readers, beset as we are by pictures and images of every description. Yet in the melee of word confusion, we need a strong Catholic Press. It is a matter for the HOLY GHOST.

A LOOK AT LABOR

You Cannot Reconcile Pegler with Pope Pius

By A. C. Tuohy

In a socially conscious era like our own, it is necessary that our Catholic ally reflect the mind of the Church on the moral issues involved in social and economic life.

We can do nothing, of course, about anti-Catholic prejudices that derive from ill-will and malice. True, Apostles nonetheless can root out bigotry based on ignorance and misconception. This means, however, that our Catholic ally must be informed, rightly informed, and truly apologetic. Such is frequently not the case.

A short time ago I had the occasion to address a Newman Club in one of the outstanding engineering colleges in the country. As I arose to speak on the recent social encyclicals of the Church, something prompted me to ask the following simple questions:

"How many of you have ever heard the name 'Bernard Negro'?" Then, and only then, had you ever heard the name. "How many of you read the great Letter to the Editor, even in part?" "How many of you have ever heard the name 'Quadragesimo Anno'?" "How many of you know what the name 'Quadragesimo Anno' means?"

a secular college unfamiliar with even the names of two important Catholic social documents. How could they serve as social apostles in the engineering world, even if they were of that mind?

Anyone with a little experience has discovered Catholic doctors recommending birth control to young wives, Catholic psychiatrists approving sin for neurotics, Catholic lawyers arranging divorces, etc. Had enough as these situations are, there is little doubt that the Catholic in question know the mind of the Church on these matters.

It is a far worse condition when Catholics do not know the teaching of the Church at all. Certainly those Newmanites, of whom I spoke, did not know the social teaching of the Church.

RECENTLY a number of Catholic authors have analyzed West-brook Pegler and his anti-fundamentalism in the light of Papal social teaching. Pegler, indeed, rather badly. Yet I read a letter sent to one of the authors by an educated Catholic, who denigrated Pegler as being perfectly in harmony with the best social teaching of the Church.

How any student of the papal encyclicals can reconcile Pegler with Pope Pius XI is more than I can understand.

Catholics can and should, where necessary, disagree about specific applications of Catholic social teaching, but there should be no disagreement about where we want to go and the general approaches to a reconstructed economic order.

I RECALL experiencing definite opposition to the social teachings of the Church within the fold. One group of young businessmen gave up the study of the encyclicals because they found its principles unpalatable. The Bishops' (American) Plan for Social Reconstruction, published in 1919, was condemned as "socialistic," even by some of our own.

The task of education is difficult, to be sure. In this country Catholic educational groups have been doing yeoman work for twenty years in the face of great opposition. A great deal has been accomplished. Most of us today would hardly make socialists out of those who favor minimum wage laws, social security systems, pensions, or trade unions.

Yet we must not let our partial success blind us to the fact that a great deal remains to be done. Catholic schools have an advantage in this respect, but some effort must be made to reach those Catholics who are being educated under secular auspices. They represent the majority.

Editorials

Welcome to Catholic Press Representatives His Excellency Returning from the Holy City No Patriotic Motives for Breaking of Ties

By Msgr. William M. Mori

National Catholic Press Meet

The Diocese of Rochester and its official paper, the Courier, welcome the National Catholic Press delegates assembling here for their National Convention. We invite the visitors to be at home with us during the days of their meeting. May every delegate enjoy to the utmost the hospitality of Rochester and its Catholic people and friends.

The strength of the Catholic Press is in the thousands of men and women who in every part of our country give themselves to produce the very best in editorial composition, inspirational and informative writing and competent direction. Rochester is proud to have all of these newspaper leaders present at this important convocation. Great good must come from a gathering of so dedicated a group of loyal and enthusiastic promoters of Catholic literature and especially of our Catholic newspapers throughout the United States.

A glance at the program will show the serious problems to be met, the important subjects to be discussed. There is a social side to every convention, but the real purpose of our press meet is the serious one of making things better in our press and editorial rooms.

Our press must stand beside the secular press on the most friendly terms, supplementing news and comment on secular subjects, with a full coverage of religious news and timely articles on religious and social topics. There can be no standing still with the Catholic Press. It must advance or it will begin to go back.

The formal Dinner open to the public is set for Thursday evening. You are invited to attend this dinner. May the convention be of definite help to every delegate and an inspiration to all our people to profit by being a subscriber to and a steady reader of our Catholic Newspapers!

Bishop Kearney Returns

Bishop Kearney will address the Press Dinner Thursday evening. It will mark his return from the Holy Year Visit to Rome. We all have been mindful that our Bishop has placed our cause before the Holy Father, his return for all of us at the four great Basilica Shrines assigned for the Holy Year Visits. We welcome him as he returns from the feet of Pope Pius XII filled with new graces and the spirit of the Holy Year, the Year of the Great Return.

Bishop Kearney had a private audience with the Holy Father in connection with his pilgrimage to Rome. The Holy Year Pilgrimage and its attendant circumstances remind us vividly of the fact that we are all one great family under the Holy Father, who rules over the Church Universal, and over us.

Distinguished Visitors

Our community is honored by the visit of leading churchmen and distinguished civic leaders who will address sessions of the Catholic Press Association of the United States. The Rev. Paul Rusaard, President, who is editor of the Catholic Digest, will preside. Bishop Michael Ready, of Columbus, who attended St. Bernard's Seminary, will be among the clerical speakers. He is Episcopal Chairman of the Press Department of the National Catholic Welfare Conference.

Senator Joseph McCarthy of Wisconsin will address the Convention Dinner Thursday evening. His message will mean much to his hearers because of the active part he has taken in opposition to Communists allegedly active in the official life of our Department of State. Every American is patriotically opposed to public and hidden Communist infiltration into our government, every person at the dinner will be eager to hear Senator McCarthy submit needed proof for the charges he has made against the State Department and against individual officials and employees. The serious nature of the charges makes most necessary and indispensable competent and acceptable proof.

Local talent will be headed by Monsignor Randall, Executive Secretary of the Catholic Press Association and Managing Editor of the Courier. The Rev. Joseph Sullivan returns from Rome, where he is correspondent for the NWC News Service. Editors of newspapers and of Catholic magazines will add their part to the very full and interesting program. Interested Catholics are invited to attend convention sessions. All should welcome this unusual opportunity to meet and hear these distinguished leaders in Catholic journalism.

No Ties With The Vatican

One by one the satellite states of Russia have been terminating diplomatic ties with the Vatican. Czechoslovakia is the latest to close its office in Vatican City, and withdraw from any association with Vatican City. All the world knows the reason prompting this action—hatred of religion, and pagan opposition to the Church. It was not prompted by love for things Czechoslovakian, or for the people of that oppressed country.

No patriotic motive can be found for the opposition of certain Protestant leaders in the United States to the appointment by the President of a representative at Vatican City. President Truman and the great body of our people patriotically accepted the benefits to us and to other peoples that came from Myron Taylor's assignment to the post of representative. The appointment of a successor is opposed by those who are just opposed religiously to Vatican City—as are Russia and its satellites.

Witness of Christ

Christ told His Apostles that the Advocate would bear witness of Him. Co-eternal with Father and Son, present with Christ in all His preaching and converting, in all His sufferings and in His death, in His resurrection and His Ascension. He could bear witness to Christ because He was with Him from the beginning. He could give new strength to the Apostles recalling clearly all that Christ had taught them, and by protecting them against teaching error by His infallible help. Throughout the life of the Church, He would abide with her to bear witness of Christ—witness that would assure all generations of attainment to full knowledge of all Christ's teachings.

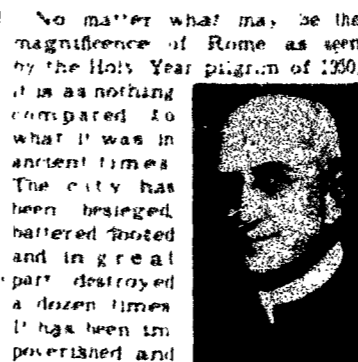
Christ told His Apostles they also would be witnesses of Him, because they had been with Him from the beginning. Three years of His public life they shared most intimately, three years of His public teaching they took in, and now they were to be witnesses to Him even to the far places of the earth backed up by the Divine witness, the Advocate, the Holy Spirit.

Persecution and suffering, opposition and even impending death at the hands of bitter enemies, were to complete the witnessing mission of the Apostles to Christ. Until the end of time in the Holy Spirit, in themselves, in their successors in doctrine and in the patient acceptance of martyrdom, they were to be Witnesses of Christ!

LIFT UP YOUR HEARTS

What You Won't See in the Eternal City

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



No matter what may be the magnitude of Rome as seen by the Holy Year pilgrim of 1950, it is as nothing compared to what it was in ancient times. The city has been besieged, battered, looted and in great part destroyed a dozen times. It has been impoverished and depopulated again and again by barbarians and civilized by its own inhabitants and even its own guardians as well as by enemies from without by Catholics as well as Protestants and by atheists.

I have space for the story of only one simple instance of its destruction. I borrow it much abbreviated from an excellent little volume "Rome" by Norwood Young.

He describes the siege of 1527 by the Duke of Bourbon who undertook to avenge wrongs (real or fancied) which had been done by the Pope to the Colonna family.

ON MAY 4, 1527, Bourbon stood before Rome at the head of a Chinese and Imperial army. A motley crowd of Germans, Spaniards and Italians. The invaders had no difficulty scaling the low walls the Pope Clement VII fled with a few supporters into the Castle San Angelo and says Mr. Young "then began a sack from which Rome has never recovered. Bourbon most unfortunately for Rome had been killed early in the assault. The invaders were under no control. There was no Alamo to restrain the horde of 40,000 half-starved savages who found them

seives masters of the city, no Brennus to stay their hands on payment of ransom. For several days every desire was gratified, murder, rape, pillage, cruelty, and the German Lutherans took an especial pleasure in despoiling the churches and disregarding their sanctity. The Spaniards distinguished themselves by their applications of torture to assist the recovery of hidden wealth. The Italians were the most ingenious in the discovery of secret hoards."

THEN FOLLOWED a series of cruel and obscene indignities inflicted upon high churchmen caught in the melee. The only distinction made by the soldiers was between beauty and ugliness, wealth and poverty. Never says Ranke "never did a richer booty fall into the hands of a more terrible army, never was there a more protracted and more ruinous pillage."

"The splendour of Rome fills the beginning of the sixteenth century; it marks an astonishing period of development of the human mind—with this day it was extinguished for ever."

IF IT IS NOT too severe a strain upon the feelings of the reader he may recall that this sack of Rome in 1527 was only one in a long line that commenced 700 years earlier.

The pilgrim of today, looking for example upon the Colosseum and seeing only the thin flat bricks characteristic of ancient Roman basic construction, must remember that the present unprepossessing exterior what is left of it was once covered with gorgeous marble. He must remember also that the roof of the

Pantheon had been covered with tiles of gilded bronze that its beams were also of bronze encased with gold, and that the ceiling of its portico had been likewise embellished with solid gold.

Some of the bronze beams of the roof were removed by the Christian Emperor Constant II in the 7th century and those that remained for a thousand years longer, were removed in 1632 to provide material for the casting of the incomparable columns that support the baldachino that support the baldachino of the main altar in St. Peter's.

THE COLOSSEUM was used for centuries as a kind of quarry to supply material for the building of churches and palaces, and a similar fate befell hundreds of the monumental structures that from the days of Augustus to those of Trajan Hadrian and Marcus Aurelius had made Rome the greatest of all world wonders. Augustus is said to have boasted that he found Rome a city of brick and left it a city of marble. Because of the depredations of barbarians, iconoclasts and Philistines it has again become, not by any means a city of brick, but one over which ancient Romans returning in the 20th Century would lament as Pope Gregory the Great did in the 6th Century.

But the miracle is that Rome remains. It is the Eternal City. It still contains a wealth of monuments of art, architecture and, above all, of religion. The pilgrim will not be disappointed but he will do well to bear in mind that what he sees in 1850 A.D. is not to be compared with what he would have beheld in 50 A.D. (To be continued)

THE TOP OF MY MIND

Apologetics for Mixed-Up Moderns

By Gretta Palmer

There is only one topic in the world on which the convert may make so bold as to speak out loud in the presence of his Catholic betters. The view point of the pagan and agnostic and the atheist world from which he came. The neopagan is his blood brother. Gretta Palmer memory alone should render him an expert witness on the type of apologetic most effective in reaching the mixed-up moderns of our day.

The outstanding characteristics, then, of this generation of potential converts to the Church seem to me to be: 1. He has a violent repulsion against the word "Christian" which he identifies with a kill-joy Puritanism. The very word "good" frightens him when applied to people; it conjures up pictures of dowdy women, cut on Mrs. Grundy's pattern. He thinks of "church members" as people who play it safe, walk the chalkline of dull respectability, and who have eliminated all chance of fierce adventurous living from their lives.

2. He does not give a tinker's damn for the appeal to his reason. What he wants, from the very start, is a hard and beautiful ideal by which to live; if it lacked logic, he would quite happily surrender his intelligence as a small sacrifice upon the altar of something worth dying for.

3. He detests the burden of personal responsibility and hopes that the Church will take over the rudder of his will, tell him what to do. He longs for the "security" a totalitarian philosophy would give him.

The somewhat pedestrian methods of classical apologetics will not do for them. For us, case apologetics is presented to them as a violent thing they will reject unless they see it as a drama they will be bored by. If it seems to ask too little of them they will run from it. For what they seek is simply this: the folk of the Cross.

WHAT CAN WE DO to help the millions of Americans whose hearts are restless, whose minds are the scene of a continuous civil war between one second rate ideal and the next one? Perhaps there are a few things we can do:

1. We can use the word "Catholic" in season and out, and keep as far away as possible from being identified with the kind of dreary, spoil sport "Christianity" the pagan of today has come to dread. We can stress the things that are uniquely Catholic: the valid sacraments, the Blessed Mother, the intercession of saints, the Latin liturgy... all the elements of the Faith which come to the modern man fresh and new and free from the bleak Sunday school associations of his past.

2. We can give the convert-to-be a glimpse, and more than a glimpse, of the goal towards which he will arrive after he has plodded through this dull and (to him) quite unnecessary process of satisfying his reason. We can present the Faith to him in as dramatic a way as possible—allowing him, from the very start,

to see that this ideal will demand everything he has to give. The neopagan is not a philosopher... he is a man of action, longing for blood and sweat and tears. 3. We can give him credit for knowing, pretty well, how to control his various forms of concupiscence. If once he is persuaded that such a sacrifice is worthwhile, Ferrovino, or spiritual pep talks, may sometimes be the spiritual diet that he needs for if his motives are strong, he knows how to suffer in the service of a high ideal. 4. The Church (not being totalitarian) cannot tell her members "what to do," cannot anticipate the Holy Ghost by telling each man to follow such and such a career. But perhaps the Church, through her priests, can talk a little more about the million and one tasks about the world waiting for someone to perform them. Perhaps a few talks on "what needs to be done" would bring a response from hundreds of confused, nearly-converted men and women who want to be of use but don't know how. 5. Waiting the new apologetics will be a thrilling and creative achievement of our day. Home missionaries, priests of vast experience will finally devise its methods. But we the lay fugitives from the wrong side of the spiritual railroad tracks may, perhaps, be allowed to add an occasional footnote such as this to the solid work that they will do.

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Advertisement for the Vatican Railroad System, featuring a train and text about the system's length and location. Includes a small advertisement for 'Stone Devils' and 'The Bedstraw Plant'.

Advertisement for the Courier Journal, providing contact information for the National Catholic Welfare Conference and the Catholic Press Association.