

Fading Away

**GRETTA
PALMER**

Orthodoxy Horrifies Justice Douglas

A Modern Martyr

It was no act of bravery on the part of leftist soldiers to shoot down in cold blood a defenseless Sister. No military purpose was served by this senseless murder. No advance of the leftist cause could result from this brutal act. The martyred Sister stands as an example of holy women everywhere who have dedicated themselves to God and whose lives are spent in the service of the young, the poor and the afflicted. They live for God and humanity. They are ready to die in fulfilling their duties.

Sister M. Anthony stands before the world as a modern martyr. She is a sterling example of devotion to duty. She represents to the world the many thousands of Sisters whose ordinary burden of charity is added to in these days by the constant threat of persecution and death from their pagan enemies. May her death bring to all religious communities an increase in vocations, a ready response to all whom God has called.

Let Your Light So Shine

Those who are interested in the March of Dimes fund-raising drives have been asked to place signs in stores and shops. The signs have been sent on to the local chapters of the National Foundation for the Blind. The campaign continues to draw the public interest in the children who fall victims to such diseases as infantile paralysis and blindness. The movement to minister to the afflicted ones and eventually to overcome disease.

Those who will be interested in the "Mothers March on Polio" set for Wednesday, January 30th, as a climax to the 1953 March of Dimes. The motto for this movement is "Let your light so shine". Mothers will make a one hour canvass from seven to eight on that evening. Prospective givers are requested to turn on their porch light for this hour. The mothers will call at every house where the light is shining for them. Do all you can to help this Mother's March On Polio and to make successful the March of Dimes drive in your county.

Be sure to have a Bible in your home. The New Testament and the Old Testament in one volume should be not merely a book for our shelves or for the library table. It should be constantly at hand ready for use each day to open it and to read. We may read for only a few moments or we may read for an hour or more. We may be sure that the inspired word of God will bring joy to our souls as we become more and more familiar with it. Learn to read the Bible. Keep it close to you and let no day pass without feeding your heart and soul on this great book of God's revelation.

The man who has faith has an answer for all this. The man without faith has no possible answer to the practical problems of everyday existence. Without faith in God man can only weep at the tribulations that surround him. With faith he can find in God's goodness a remedy for every sorrow. Without faith man finds himself in the darkness outside. May Christ teach us to find our happiness in the faith that we have in Him.

... Mrs. Joseph F. Herrmann, noted philanthropist and prominent named by Pope Pius XII to

See 'Open Door'

[illegible]

What this country needs is some highly religious comic relief. I WHY Rogers were living. I might propose that the government hire him as a court jester, and assign him to jest the President and his family and the people and the nation.

what I might call the Denominational litter. A good heavy laugh or two would do

Something altogether dreadful has happened to the great American sense of humor when the American Council of Christian Churches can adopt, with a straight face, a resolution re-

"The American Council of Christian Churches goes on record as considering Roman Catholicism as much a menace to our heritage of freedom and liberty as communism." Bosh

Y KNOW that our fellow Protestants fellow Catholics don't believe in the same things as you do. I mean, for instance, - If they did, it would be in a bad way. Every Protestant would be going about peering suspiciously at every Catholic. My next-door neighbor would probably sit up all night and wonder what he was going on being Protestant and the other half the Protestants going around suspecting the other half, and the other half that half, of dark and devious designs to enter the Catholic Church. If so, the Protestants would be the Catholics. I mean, Protestants would let the Catholics in on the secret.

Glenn Archer of "Protestantism and Other Americans United for the Separation of Church and State".

Here we were, we Americans, living together in reasonable peace and harmony, until the Catholics came along and now suddenly we are all at each other's throats. I mean, we told that some thirty millions of our people are engaged in a gigantic sub-

I don't think even the people who passed the resolutions really believe what it says. If they do, I suppose their next step will be to demand a law establishing Protestantism, and outlawing the Catholics. If they don't believe what it says, why ratify the law? It's a self-defeating

Consider the publicly material sent to Protestant ministers by the promoters of a Protestant pilgrimage to Washington to protest against appointment of an

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ROSE KEY, JAMIN B. STARNETT,
S.D., President

Member of the Anti-Slavery Society of America and the Catholic Peace Council

Member of the National Catholic Writers' Conference



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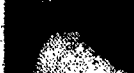
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Associate Justice of the Supreme Court William O. Douglas is the man who wants to recognize Communist China ("As soon as there is a ceasefire in Korea"). His recommendation has not so far led to a treason trial. The offending speech is, instead, published as



Gretta Palmer

inodoxy appears to be a willingness to defend the moral against the immoral, religion against atheism, freedom against the police state. Orthodoxy is a section of the ideas that might make right. And Justice Douglas tells us that "the great danger of this period is that we will become victims of the orthodox school. . . . Our weakness grows when we become intolerant of opposing ideas. . . . The time will demand a renaissance that will end the orthodoxy that threatens to devalue us."

the lead article of the January 13 New York Times Sunday Magazine—a periodical which appears to be inviting the attention of the "Index Expurgatorius" these days.

Justice Douglas' suggestion is exactly as shocking as a similar suggestion would have been in 1942: an office holder had no right to be taken into account towards Adolf Hitler—and with no unkind references to the Nuremberg Laws, no tactless suggestion that the ovens of Buchenwald be cooled Red China is no gentler than the pocket edition might be as handy, in the coming months, as a pocket handkerchief. For all that, if we are all going to be allowed to say what we like, we had better learn to flaunt their sneer, proudly, as a badge. Here are a few — a very few — of the things that we can crib from Chesterton as the others from Douglas's speak out:

"Intolerance" is a word that has lately taken on a connotation of evil among masses of people who recognize no other evil. It has come to suggest dislike of the Jews and, refusing the Negroes the

Men who would blandly accept the label of adulterer, blasphemer or liar will wince if you accuse them of possessing a faint tinge of "intoler-

ance. It is true enough that intolerance of people is a sin against charity. But it is false enough that intolerance of wrong ideas is any sin, at all.

with horror, that Americans "are developing tolerance only for the orthodox point of view on world affairs." And, the Justice tells us, "Orthodoxy was

always the stronghold of the status quo, the enemy of new ideas. He who was wedded to the Orthodox view was isolated from the challenge of new facts. The democratic way of life re-

jects standardized thought. It rejects orthodoxy."

To the Justice, the orthodoxy he deplores seems to mean a refusal to surrender our moral standards in order to achieve

to be true. And if that is intolerance, we share the tag with every Saint in the past twenty centuries.

Orthodox, Justice Douglas

Thirty million Americans

Chinese Communism. Such or least, still glory in the word!

A LOOK '52 Wealth

'52 Wealth Conspicuous

By A. C. Tuohy

In recent years the assertion has been commonly made that the old America is dead. Many people who are wont to look upon the glorious 20's as some kind of a millennium derided the class leveling that sprang, so they

Without the privilege or the expectancy of accumulating great wealth or superfluous fortunes the country was destined to go the way of Socialist England or decadent France.

The first order pointed to the Rockfellers, the Mellons, and the Duponts, as model trustees of money, who had used their great wealth for the benefit of their fellow men. Never again, they lamented, would we see their likes.

Henceforward, the country would be run by ex-grocery clerks or what is worse, by union delegates. The culture and breeding of yesterday's upper class would be replaced by philistine democracy and mediocre accomplishment. Moral standards and social values would be set by devotes of burlesque rather than the patrons of opera.

There is a horse question, of course, but there is no question of truth in the above lamentations. An old order has passed, the likes of the Rockfellers will hardly ever be recreated, the coming-out party is almost as obsolete, as the horse drawn carriage, and refinement is not the fetish it was twenty years ago.

to say that the past twenty years has not produced millionaires. Henry Kaiser might not have the glamor of Commodore Vanderbilt and he may not belong to the 400, but he is a postdepression millionaire. As a matter of fact, *Fortune* magazine for January devotes a whole article to the days from developing first ar- day even then a hatred of the noble man who gave his dogs champagne and his servants beer. Class antagonisms between the rich and the poor develop much more easily in the likes of the good old days than under present conditions.

It is true that the "big rich" (those with incomes over \$1 million) have declined from 600 in 1929 to 130 in 1948. However, the number of people reporting incomes of \$3,000 to \$5,000 in 1928, a meager 1,200,000, jumped to 14,000,000 in 1948; a boost of over 1,000 per cent.

Those who are making money may not be making as much as Andrew Carnegie, but there are more people making real money. Some 15,000 people report in-