

'Look' Magazine Writer Should Look Again

By Peter F. Edwards

The Protestant-Catholic relationship in the United States receives an almost incessant attention in the pages of popular magazines, and people of various dignities manage to contribute all sorts of articles aimed at lessening religious tensions and the rest. Even the serious journals from time to time carry studies of this kind and some of them are extremely perceptive and have, we may hope, a salutary effect.

This past week, however, LOOK magazine, in question and answer form, presented what may be a kind of classic in its own way on the whole business. It is not clear who provided the questions, but the answers were supplied by a Dr. James H. Nichols of the Divinity School, University of Chicago.

The special merit of this treatment is that it manages to place within the scope of a very few pages, and in reasonably clear language, almost every charge made against the Catholic Church in recent years. What is even more startling is that Dr. Nichols accepts the validity of every one of them apparently without ever having heard what Catholics have to say in reply.

While one is reluctant to admit that a professor at the University of Chicago can live in such a rarefied atmosphere, sealed off in a kind of aseptic, cellophane-wrapped world, it would seem nonetheless, to be true.

The matter of conversions is the beginning. For Dr. Nichols there are three to four ex-Catholics who become Protestants "for every Protestant who turns to Roman Catholicism." No respectable statistician, Protestant or Catholic, can even take a remark like this seriously and there must be dozens—even of people at the University of Chicago—who could have set the doctor straight.

Then there is the question of Catholics and democracy. We are reminded once again that the Catholic Church is not democratic. No one ever claimed that it was; neither is the University of Chicago. Do the students at Dr. Nichols' university elect their own president, set their own courses, select their own professors, etc.? Does their association with such an "authoritarian" institution destroy their belief in democratic ideals? Does it affect Dr. Nichols, who is part of it?

The next point is on Catholic schools. These contribute to religious segregation, according to Dr. Nichols, and place sectarian interests above national ones. No attempt is made to understand why the Catholic schools are built; at enormous sacrifices, for Catholic children. The moral and spiritual training they provide as part of the curriculum is set aside, and "a plot" exposed to get Federal funds support, which in fact Catholics have not sought.

From here we get to censorship. Dr. Nichols now accuses Catholics of "hitting democracy below the belt" through use of the boycott and the "censored list." One of the signs of an alert democracy however is the awareness of its people and their willingness to act, whether in protest or approval, on current situations. When Catholics do this nevertheless, it is anti-democratic!

Then there is Communism. Once again we are told that Catholic countries are easy prey to Communism and Protestant countries its natural enemies. Actually less than half the countries behind the Iron Curtain are Catholic and the center of democratic life in Western Europe is in Catholic lands like Italy, France, Austria, Belgium and Western Germany. The Church actually was condemning Communism for decades before most Protestants would even listen.

Well, the list of old bromides could go on for a long time, but for what purpose? Catholics have explained these misunderstandings of Catholic thought over and over again but they continue to reappear and even from the pens of the professors. Fortunately many Protestants are informed on these matters and recognize them for what they are—rubbish.

For the rest we would suggest that those who really wish to increase religious understanding take a little time out to study the Catholic position as it is, not as they imagine it. Most of our tensions come from the existence of "straw men" and long ago we should have put the torch to them. Dr. Nichols writing merely keeps the wretched old mannequins marching.

Murder and Martians

By Peter F. Edwards

(Professor of Literature, Nazareth College, Rochester, N. Y.)

MORE MURDER IN A NUNNERY, by Eric Shepherd, Sheed, 1964. THE SECOND CONQUEST, by Louis De Wohl, Lippincott, 1964. LAST CRESCENDO, The Story of Paul Grey, by Owen Francis Dudley, Longmans Green, 1964. All available at Tran's.

Eric Shepherd shouldn't have done it. Louis De Wohl most emphatically shouldn't have. Owen Francis Dudley, may God give him perfect rest, had every right to do it, to work his own vein with his own obviously "deep" sincerity. All these stories will make pleasant hours for a serviceman and the Father Dudley is a spiritual reading.

The first Murder in a Nunnery was a really inspired conception—a good base of detective story and some new flavor like the pistachio of Reverend Mother, and the exotic spice of the little Anacardium who kept a knife concealed on her person.

But more Murder seems to have been made of imagination's leftovers. A bit in a convent garden with long-established and undetected basement quarters; Mother thoughtfully giving the knife back to her little Anacardium for use—South American jungle use—Verity and Mother People are good Detective story there is none. If you haven't read the first you will enjoy this.

AND LOUIS DE WOHL, who has done several excellent historical romances, comes in a lagging and altogether too second to C. S. Lewis on the theme of man and the devil on Mars. As science fiction it will better satisfy the ninth grader, for it is up-to-date and quite realistically concerned with the problems of space travel. It is a desert waste cliché.

The account of the devil's machinations, also has some of the force and feeling, none of the surprise of theological truth vividly embodied that Lewis captured in Out of the Silent Planet and Perelandra.

THERE IS ONE good fact about the story, when the noble

JOSEPH BREIG

What Kind Of World Order?



Joseph Breig

The Mayor of a great city once told me that after his election he went to a wise old bishop and inquired:

"What kind of world order do you have a word of advice for me?"

The bishop smiled and said:

"Our world. Don't disturb the followers of the Pope."

I am reminded of that by my study of the Pope's Peace Program.

Nowhere was the Holy Father more specific about world organization than in his talk to members of the World Movement for World Federal Government in April, 1951. He said to those delegates:

"Your movement, gentlemen, is devoted to building an effective political organization of the world. Nothing is more in conformity with traditional doctrine of the Church."

"It is necessary to arrive at such an organization as far as we can, and then to proceed to the armaments race in which... people have been raising and exhausting themselves..."

The Pope then assured the delegates that in advocating a federal form of world organization, they were again in accord with the Church's principles, assuming that they meant that the world organization must be based on a mechanical and numerical unitarianism.

What the Pope meant here was what the wise old bishop meant when he counseled the Mayor against disturbing "the followers of the Pope."

The Holy Father explained that the world organization must take into account "the natural relations" of human beings.

He denounced the "blind worship of numerical strength" which views a human being merely as a voter. Each of us is other things as well. We are fathers or mothers, perhaps; we are workers or artists; we differ in religious background, and so on.

As I understand it, the Pope, he wants the world organization, like the American Constitution, carefully to preserve individual rights while establishing order.

The future world organization... will have an effective authority only insofar as it will safeguard and have every where the life that is proper to a healthy human community...

The Community of Nations, in other words, must be a co-operative thing. It must establish law and order, give aggression, and the armaments race, and create peace, while generously and good-humoredly safeguarding everybody's rights of self-development.

Do we not have before our eyes a splendidly encouraging example of what the world community ought to be like?

I point to the U.S.A.

Did not our Founding Fathers lay down the principle that all men are creatures of God, possessed of inalienable rights?

That is to protect those rights? That human beings should be helped in the pursuit of happiness? That the effective political organization which established our own Community of Sovereign States must encourage men and women to develop themselves fully, while at the same time harmonizing them all in one great national family?

HAVE NOT THESE United States been astonishingly successful? Is it not a fact that within this Community of States, persons of the most amazing diversity live together happily—persons of all religions and none, of all races and nations, of all philosophies, cultures and backgrounds?

Pope Pius XII believes that the peoples of the world likewise can establish a peaceable community, under international law, without losing their inalienable rights and freedoms. Why not?

(This is another article in a series on the Pope's peace program. I suggest that you save it for future reference.)

Cardinal Blesses Engaged Couples

By Peter F. Edwards



Bishop Kearney's Appointments

MAY

- 16 Sunday—St. Joseph's, Annual Mass for the Rochester Firemen's Holy Name Society—1:30 A. M. Aquinas Institute, Services at Mass for Aquinas Mothers Club—9:30 A. M.
- 17 Monday—St. Joseph's, Rochester Social Union May Day Celebration, Prayers and Process at St. Joseph's High Mass—7:45 P. M.
- 18 Wednesday—Eastman Theatre, Diocesan Schools Music Festival—8:15 P. M.
- 20 Thursday—Old St. Mary's, St. John Fisher College Festival Feast Day Celebration—Low Mass—9:00 A. M.
- 22 Sunday—Good Counsel College, White Fishes—Benediction Service—1:30 P. M.
- 24 Monday—Nazareth Academy May Day Exercises—10:00 A. M.
- 25 Tuesday—Convent of the Sacred Heart, Solemn Pontifical Mass, Pastoral Feast—9:00 A. M.
- 26 Wednesday—Our Lady of Mercy High School May Day Exercises—9:30 A. M.
- 27 Friday—St. Joseph's, Knights of Columbus State Convention Pontifical Mass—9:30 A. M.
- 28 Saturday—Convent, Low Mass, Pastoral Feast—8:30 A. M. Convent—Solemn and Benediction—5:30 P. M. Holy Name, Knights of Columbus State Convention Banquet—7:30 P. M.
- 29 Sunday—Nazareth College Benediction Mass—11:00 A. M. St. Mary's, Bath—Consecration—1:30 P. M. St. Francis, Convent—Consecration—1:30 P. M.
- 31 Monday—Nazareth College Faculty Banquet—6:00 P. M.

Over 3,000 Priests In Red Hungary Barred From Office

Washington — (NC) — Red Hungary has one of the largest corps of "priest-workers" in the world. But they are not engaged in a spiritual apostolate to the workers. Rather they are forced to work to earn their daily bread.

The story of this army of priest-workers in Hungary—estimated at over 3,000—was told here by Father Francis E. Toth, a Hungarian Jesuit who escaped from his homeland in 1948.

HUNGARY'S ARMY of priest-workers is made up of priests of various orders who were thrust out of their monasteries in June, 1950, by the Communist regime. There were some 4,000 other priests in the country at that time. They were engaged in preaching, teaching and pastoral work.

At first, the Red regime "packed" the priests into "concentration monasteries"—huge monasteries which had been converted into prisons by the regime.

However, the very existence of these "concentration monasteries" aroused the sympathies of the Hungarian people, who came in crowds to the monasteries with food, clothes and offers of help for the priests, Father Toth related.

AT THIS point the Red leaders decided to disband the monasteries, the priest said. They freed most of the priests, except some considered "extreme" recalcitrant. The latter were thrown into prison or regular concentration camps.

However, in freeing the religious, the regime warned them that they were being freed as "private citizens" and not as religious or priests.

Meanwhile the regime had issued a decree "dissolving" all monasteries and convents. It warned the freed religious that they could not establish new functions.

There is no evidence of any general discrimination against them at work because they are priests, he stated. But they are not permitted to carry on any sort of apostolate at their place of work. Nor are they permitted to say other than private Masses at their residences.

If they engage in any priestly work they are subject to prosecution, Father Toth noted. He related that only a few months ago a priest, Father Eugene Torok, was sentenced to hard labor in the coal mines for "illegally" exercising his priestly functions.

Priest Explains Confusion About Mary Chronology

Washington — (NC) — How old was Mary when she died? Father Marion A. Habig, O.F.M., said in a Columbia magazine article and an NCWC News Service story, that the Blessed Mother died after her 72nd birthday.

Readers puzzled over the figures and concluded to the contrary, that Mary was 74 when she died. If she was born in the year 20 B. C., and died in 54 A. D., as N.C.W.C. News Service reported, she was 74 when she died. They insisted, Twenty years (before Christ) and 34 years (after the birth of Christ) add up to 74, they reasoned. These same calculations added two years onto the period between Christ's ascension and Mary's death, boosting the 24 years reported by N.C.W.C. to 26.

FATHER HABIG explained it this way: If, as his suppositions hold, Mary was born on September 8, 20 B. C., she became one year old on September 8, 19 B. C. By one B. C., therefore, Mary was 19 in 20.

Mary had her 20th birthday in 1 A. D. She became 72 in September 72 (52 years later) in 53 A. D. and died in 54 A. D. before her birthday. Therefore, she died at the age of 72.

Add the fact that NCWC News Service said Mary was 15 years old—rather than "in her 15th year"—when Christ was born and that she was 49 years old—rather than "in her 49th year"—when Christ died, and there was

You Can Win Converts

A Quick, Sure Lead—Then

By

Rev. John A. O'Brien, Ph.D.

Judy McGibbon is a seventh grader, 13 years old, but she has been instrumental in winning three adults for Christ. Our Lord is able to use little children as well as grown-ups as channels of His grace. "A little child," said the prophet Isaiah, "shall I lead."

That is exactly what Judy has done. Today, a member of St. Bernard's parish in Randolph Mass., the youngest of five children, she is a confirmed communicant. As there is no parochial school there, Judy along with the other children were instructed by Father Francis G. Keller and William J. Flanagan. Judy learned her catechism well and has a special devotion to our Eucharistic Lord, whom she loves to receive as often as possible.

"Daddy," said Judy, "why don't you go to church with Mummy and the rest of us? God wants every one to come and worship Him, and He misses you."

"Okay, Judy," said Dad, "some Sunday I'll surprise you and go along. But I'm not ready just yet."

THIS WAS THE way matters stood on April 23, 1953, when the parents noticed a strange jump in the back of Judy's head, near the hairline. Much disturbed, they took her to Children's Hospital in Boston where she was diagnosed as lymphosarcoma—a serious illness.

While her parents were visiting her at the hospital Judy renewed her plea to her father, "Daddy, don't worry about me. I'll get along all right. I love Jesus and He will take care of me. But," and she hesitated a little, "I'm worried about you. Won't you go to know Him and pray to Him like Mummy and I do?"

Tears streamed down her father's face. "Tears of joy and love and pride in his little girl who wasn't worried about herself but only about her dad."

"I won't put it off any longer," Judy said.

"When will you see Father Keller?" asked Judy.

"Tonight," Judy answered. "I'll call on him, but he won't have much time. He'll be busy with you. You'll feel better if you know a little bit and don't have to start from scratch."

Judy knew by heart many of the questions and answers. She went over them with her dad. Once in answering her God is not a big mixed-up and confused being—Supreme Being, said "Supreme Being."

"Daddy," chuckled Judy, "you need a lot of instruction when you get God mixed up with our market. Father Keller will have his hands full getting you straightened out."

But that's exactly what Father Keller did. Henry McGibbon and his little girl knelt beside by side on June 2, 1953, when he made his First Holy Communion. And again the following month in Holy Cross Cathedral in Boston, Dad took as his confirmation name, Judy.

The story, it would seem, should end here; but it doesn't. Judy displayed much the same zeal in seeking to win her grandparents, Mr. and Mrs. Peter McGibbon. She spent the summer with them and would skip off to church while they remained at home.

JUDY USED to plead with them to learn more about Jesus and to visit with Him at Mass. Her words struck home. On August 20 her grandfather was stricken with a heart attack and rushed to the South Shore Hospital at Weymouth. He called for a priest. Father Powers answered the call, instructed him and received him into the Church before he died on August 25.

The grandmother, now 82, said she should not further postpone putting her own house in order. She was received into the Church the following month—much to Judy's great joy and happiness. She was kneeling at "Gram's" side when she received her First Holy Communion.

What a wonderful example Judy and Emma, our readers will join with me in prayers for your speedy and complete recovery. God love you.

Readers who know of any lay person who has helped to win two or more converts are kindly requested to send the name and address of such a person to Father John A. O'Brien, Notre Dame, Indiana.

Buddhist Stronghold

Guacho Katsuko, Japan — (NC) — A new Catholic parish plant—the 14th on this island stronghold of Japanese Buddhism—has been dedicated here for the Spanish Dominican Fathers.

Wily China Red At Geneva Follows Ideology Of Marx

By J. J. Gilmore

Washington — (NC) — Washington and other capitals of the free world are taking a new and appraising look at a smiling, affable and highly confident man with whom they may have to deal increasingly on the subject of peace in Asia and, consequently, peace in the whole world.

The Geneva conference has caused the free world to focus its sights on the man there who claims to speak for the half a billion people in China, numerically the largest country in the world. He is the Chinese communist Premier, Foreign Minister, Chou En-lai.

TO GET a better focus on this energetic and concededly astute diplomat, it might be well to look at him through two interviews with him that appeared in the American Catholic press shortly after World War II, when large segments of the free world still considered him only a leader in an "agrarian reform" movement.

Chou was interviewed by Father Patrick O'Connor, Columbian priest serving as the Far Eastern correspondent of the N.C.W.C. News Service.

Chou told Father O'Connor bluntly at the time: "We follow the ideology of Marx. Our present policy is not our ultimate goal, which is the classless society for the world. We must first go through the 'middle stages.'"

The two interviews are particularly significant today because they give some hint of how quickly the communists, particularly Chou En-lai, can shift ground at the conference table.

Father O'Connor's first interview was at the time General George C. Marshall attempted to bring the Chinese communists and nationalists together to form a coalition government—a solution that is now being considered for Indo-China. At that time Chou told Father O'Connor that the communists would be satisfied with one-fourth of the 46 seats in a coalition government. Of course, they intended to hold on to their army, he said.

FOUR MONTHS later—when they had formed a coalition government with the Nationalist Chinese—Chou said: "We are materialists. In the sense that we do not believe in a soul distinct from the material body. After death there is nothingness. We believe in the law of nature."

"But not in the law-maker?" Father O'Connor interjected.

"The wily Chou seemed himself being led to a trap by the logic of the question. He laughed loudly and cordially. He skirted the question by protesting with a smile that he did not want to go into a philosophical discussion."

WHAT'S DOING AT THE DALY'S

By Mary Timely Daly

ready for that one. "Can everybody find a maple leaf like Katherine's?"

EVERYBODY COULD—and all too quickly. "No I found another kind," Carol Haggerty held up her find.

"That's a birch leaf," Pat identified. "Now let's each find a birch leaf."

Each did, and Pat could see her repertoire exhausted. . . . Home—after five minutes?

"Just look what I found, Miss Daly!" Blonnie little Mary Carr, with her contagious grin, presented a new species.

"That," Pat hesitated a fraction of an instant. "Why, that's a compound leaf. See how the stem has little leaves coming out from it?"

"Now let's see if we can find a compound leaf," one of the Brownies suggested. So they found the "compound" tree.

By that time we were all being led by the eager nature lover, beyond the maple and maple spot—tapping a creek to get there.

"Oh, LOOK!" Anne McManus was shouting over. "See those chestnuts? They're chestnuts!"

"Wait!" Pat instinctively went into the Girl Scout salute for silence, thumb inside palm, arm upflipped. Being real Brownies, everybody responded and were saved from a nest of poison ivy. (At least we hope they were saved.)

Birch and maple and "compound" leaves beside the point, though. Brownies learned, firsthand, what poison ivy and poison oak are—and to dodge them.

The Brownies spent a pleasant, busy, drawing pictures of their finds of the afternoon, completely engrossed in getting in the veins of leaves and carefully labeling them: "Birch Leaf," "Maple Leaf," "Compound Leaf" and from memory "Poison Ivy" and "Poison Oak."

Everybody had a notebook of souvenirs to take home, fresh pictures and drying samples. "Take home that they took home no samples of nature's 'poison'!"

"That's a maple leaf," Pat was

And