



Joseph Breig's Column

Atheism In Orbit

Sometimes I have an eerie feeling, as I read the news dispatches from Moscow, that I am watching a rerun of a movie so old that it was made years before movies were invented.

This impression was especially strong when an atheist propagandist in Russia, Y. P. Fadeyev, issued a statement about Soviet space satellites.

Fadeyev alleged that the existence of God had been disproved because rockets "have neither encountered angels nor discovered a Supreme Being."

This, of course, is godlessness in its most ignorant and juvenile form. I would be unfair if I did not note that there are better — although still unconvincing — arguments for atheism.

AT THE MOMENT, however, I am not concerned either with attacking a proposition as pitiable as Fadeyev's, or with discussing the more able objections to belief in God.

What strikes me forcibly is the fact that the doctrinaire communists seem to be going through a phase very like the intellectual confusion that produced the 19th century's atheists.

For a period that extended into the early 1800s, European scientists — most particularly in France — did not dare to say publicly that they believed in the Creator.

So blindly biased was opinion among the intellectuals that any one who questioned the iron dogma of atheism was dismissed as a fool, an obscurantist, and no scientist.

THE REASON for this intolerant, and indeed stupid, attitude was essentially simple. Gross religious illiteracy was the fundamental cause.

Theologians were helpless to correct the situation, because they were automatically discredited in advance. They were silenced because nobody would listen to them.

The prevailing view was that a theologian had an ax to grind. He was convicted of prejudice by the mere fact that his field of study was theology.

Thus the scientists, and above all the followers and popularizers of scientists, were guilty of the worst sort of anti-intellectualism — while priding themselves upon being intellectuals.

MEANWHILE, philosphers

were in a state of intellectual shock. With a few honorable exceptions, their minds had been overwhelmed by the sudden advance of experimental sciences.

They were incompetent to fill the new discoveries into the magnificent body of thought handed down, and refined, since the time of Aristotle.

Thus the 19th century was the period that produced, ultimately, the village shoemaker atheist as a kind of type of the time.

Little by little, as they learned more and more, the real scientists retreated, shamefacedly and almost secretly, from atheism — but it lingered on among the little-tooled.

Meanwhile, godlessness, with its inevitable inhumanity was created into a philosophical, and finally a political, system by Marx and Lenin, and by the rightful tyrant Stalin.

It was forced upon the long oppressed people of the Soviet Union in the chaos of World War I, and then thrust upon others by the bayonets of the Red Army.

But atheism remains a product — and an expression — of religious illiteracy. It is intellectually almost impossible for one who knows theology to disbelieve firmly in the Supreme Being.

The God whom the atheists deny is almost invariably not God at all, but a caricature of God dredged up out of their ignorance.

LITERALLY, the average atheist is one who knows less than nothing about God — because the things he thinks he knows are erroneous. He imagines he knows what we mean when we say God, but he doesn't.

His mind is inhibited by a host of weird misconceptions. And by the discoveries of the scientists. The mind is so paralyzed by material fact that it cannot see spiritual truth.

Fadeyev, of course, is an extreme case. Apparently he does not so much as understand that God is not a huge material being, but pure spirit, outside space and time.

Still, Fadeyev's religious illiteracy is different only in degree, not in kind, from that of other atheists. He is in the village shoemaker stage of godlessness.

Minister's Wife
Saint Candidate

New Orleans — (NC) — A Jesuit priest has been visiting in this area in behalf of the beatification cause of the foundress of the Sisters of the Holy Childhood, who, at one time was the wife of an Episcopalian minister.

Father James Walsh, S.J., postulator for the cause of Mother Cornelia Connelly, visited the chancery office here and also contacted New Orleans relatives of Mother Connelly, in behalf of her cause.

He also visited the chancery of the Diocese of Natchez-Jackson, Miss., and the convent of the Religious of the Sacred Heart in Grand Coteau, La., where Mother Connelly was a lay teacher.

MRS. CONNELLY lived for a time in Natchez, where her husband was rector of the Episcopal church. Both were converted to Catholicism and Mrs. Connelly became a teacher at the Academy of the Sacred Heart in Grand Coteau. Her husband taught at the Jesuits' St. Charles College there.

The Connellys visited Rome and Mr. Connelly decided to

study for the priesthood. To make this possible, Mrs. Connelly joined a sisterhood.

After ordination her husband reverted to Protestantism and became rector of a church in Florence, Italy. Mother Connelly founded the Sisters of the Holy Childhood in London. She died in 1879.

Father Walsh maintains his office as postulator at the convent of the Holy Child, 3833 Chestnut Street, Philadelphia 4, Pa.

Physic Institute New York — (NC) — Fordham University will conduct its Summer Institute for High School teachers of mathematics and physics again this year, aided by a \$95,000 grant from the National Science Foundation.



Catholic War Vet Leaders Visit Pontiff

Vatican City — (RNS) — Peter J. Hopkins of New York (left), national commander of the Catholic War Veterans of the U.S. and a former World War I captain, was granted an audience with Pope John XXIII, a former World War I sergeant, Commander Hopkins, accompanied by national Chaplain Edie Scully,

O.F.M., Cap. of Wassau, N. Y., and national president of the Ladies Auxiliary, Mrs. Gertrude Carr of Camden, N. J., presented a spiritual bouquet to the Pope on behalf of the organization. In return, the Pontiff bestowed his blessing upon the zeal and devoted work of the Catholic War Veterans.

Book Shelf

Steadfast Man

By SISTER MARGARET TERESA Nazareth College

"The Steadfast Man: A Biography of Saint Patrick," by Paul Gallico. With two authentic letters of the Saint's: his "Confession" and "Letter to Coroticus." Doubleday \$5. 238 pp., indexed.

This book is available to readers at the Catholic Evidence Library, Columbus Civic Center.

Paul Gallico has had the same experience of Saint Patrick recorded once in a drawing by G.K.G., that of a living spirit lowering over his classmate, Ireland, not remembered in monuments but alive on the lips of the people, in their speech and in their hearts, presiding over every mountain he visited and every little stream from which he drew so long ago the saving waters of baptism.

So Paul Gallico, accomplished storyteller (The Small Miracle, The Snow-Goose and a dozen other loved stories) and expert in character, has attempted a most difficult thing: to push away the weight of fifteen centuries of legend that swirls round the name of Patrick, and finds the real man, the great heart that stands guard to this day over the Faith of the Irish.

MR. GALICO found a method and a means for his daring experiment, even though the fifth century is naturally not superabundant.

His means were the two records of Patrick's heart written by his own hand, the letters. One, the "Confession," seventeen pages long, beginning "I am Patrick, a sinner, most unlearned," is a paean of thanksgiving to God for his whole life, which it relates.

The other, the "Letter to Coroticus," some seven pages, is a cry of indignation against some Welsh raiders who have carried off a number of Patrick's new-baptized Irish. It begins, "I, Patrick, a sinner, unlearned, resident in Ireland, declare myself to be a bishop. Most assuredly I believe that what I am, I have received from God."

These two letters are Mr. Gallico's most trusted sources, and they prove adequate under his handling. He urges the reader to begin with them and to read the book in their light. They are precious documents.

His method is simply this: to regard as true any tale or information that can be corroborated with the true Patrick who

speaks in the letters, and to hold false any tale and any assertion, no matter how old or how much cherished, that does not measure up to the "steadfast man," away with it!

And the method works! In chapters such as "The Young Patrick," "The Education of Patrick," "Patrick in Ireland," the courage and love of the more boy, the saint, grow out magnificently.

"I am very much of a doctor, who gives me such great grace that many people were reborn in God through me."

Stories that match this brightness, this warmth, are not lacking.

Then Gallico describes "The Walls of Patrick," "The Mountain of Patrick," "The Journeys of Patrick," and you find him so deep in love with the country that you are not wholly surprised to hear him confess that he must go back there as soon as possible!

In a final chapter we spent a story telling evening at a beach party in Gateway, and we go to a Corpus Christi procession in Cong. The magic is renewed; we listen for the "Irish, sandal-shod feet of God's personal messenger to the Irish."

This is an unexpected, living book from an author who could have written at less cost to himself. Listen to him on page 189: "The worship, the living sincerity of faith that Patrick brought with him when he came to evangelize the heathens, and which from the time of his own discovery of the meaning of God on the lonely slopes of Slieve Donard was the ruling passion of his life and key to his existence."

Life Tough In Alaska



FATHER FOX

Holy Cross, Alaska — (RNS) — "A new parka for an old warhorse" is the way to describe the Alaskan skirt which the Sister and girls of the Holy Cross Mission here made for Father John P. Fox, S.J., a missionary for more than 20 years in Alaska, he is a one-man Chamber of Commerce for Holy Cross. Now that Alaska is the 49th state mail is pouring into the mission from prospective immigrants seeking information. Father Fox gets them all and to each he is forced to recommend that prospective Alaskans, except for missionaries, seek a home in some other area. Life is too tough, and we are not sure that circumstances will improve in the near future."

Two New Bishops For Brooklyn

Brooklyn — (RNS) — Two new Auxiliaries to Bishop Bryan J. McEntegart of Brooklyn have been named by Pope John XXIII. The Brooklyn diocese, part of which became the Rockville Center diocese in 1957, remains the largest in the country with a Catholic population of over one million.

One of the new Auxiliaries is Father Charles R. Mulrooney, 53, rector of Cathedral College of the Immaculate Conception, preparatory seminary of the Brooklyn diocese. The other is Father Joseph P. Downing, 52, pastor of the new parish of Queen of Angels in Sunnyside, Long Island.

Father Mulrooney was named Titular Bishop of Valentianara, and Father Downing Titular Bishop of Maltus.

Oldest Monk's Funeral Held

Collegeville — (NC) — Father Roman Honor, O.S.B., 94, oldest monk of the American Cassinese Benedictine Congregation, was buried in St. John's Abbey cemetery after a solemn Requiem Mass here.

Making Marriage Click

Wed In College

By MSGR. IRVING A. DOLAN, C. (Director, Family Life Bureau, N.C.W.C.)

"Have" just read that married students at college seem happier than other groups. Maybe we ought to encourage parents to give dowries again and push those student marriages. How about it?"

It did take a war to show that education and marriage can mix, and that school grades don't suffer for it. Several studies show that there are also relatively few break-ups of student marriages during college days.

However, it is by no means an ideal situation or one to be generally recommended.

Our whole U.S. population is marrying earlier now than ever and college life is obviously not much of a barrier. But something quite profound is happening to marriage itself and early nuptials reflect it.

MARRIAGE IS often no longer looked upon as a religious act or an economic partnership for the establishment of a home. It is no longer assumed that the man must be settled in his business or the woman ready for the responsibilities of rearing children.

As defined by many, the role of the husband in the early years of marriage no longer demands that he also be a provider; and the role of wife in these young years no longer requires that she be a homemaker. Marriage is thought of as an affectional relationship; all other ideas of what a husband and wife should be are completely subordinated to this major one of affection.

Some couples in college do have a remarkable job together. They can achieve a unity of purpose. They study and do research together, they have a good time making and painting their own furniture.

Students entertain each other at home without at-

tempting to put more on the table than they can afford. Guests are sometimes asked to bring their own dishes so that there will be enough to go around.

Parents often subsidize their married children in college. But of course there are problems. The young husband may come to lean on this subsidy; the parents, paying the piper, may try to call the tune and may even try to decide whether there should be children or not.

Birth control is a major sore.

The budgeting of time is serious. The husband may have to devote too much time to study or if he also has a part-time job, he has very little time to spend with his wife. She gets jealous even of his books.

This all happens gradually and unconsciously. It can, however, be carefully guarded against.

One little bride found a job as typist to help with general finances of her student husband. He was busy buying himself in his books. For more than three years they spent less than three hours a day together except for attending Church and an occasional party.

He was using her, perhaps unconsciously, as a stepping stone to a professional success. It is tragic that they finally separated; it is equally depressing that with some thought and planning this situation might have been avoided.

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Aqu... The first R high school tournament ending this Institute of J ing as the ch house in A Name High 8 80-86 in the I Sunday, to di The game v view of the g hind effort A preceding m McQuaid Jes 58-22 before 7 at the Com mial. The c in local ind the 8.517 wro tional Basket West All-Star ago in the W Fighting a after the fir two Rochest day's game, A mand of the vantage of the BOB YAHN were stando Sunday's gar bounding, bal making. Hank Sant six-footer, tto battle und was only one mirt's Jerry team in the points in the was the team with 19, incl the free-thro Bob Yahn honors with. In Saturday made a fabul trailing Mo into the third fans were call crowd in the Memorial. Except for In the first was strictly s out the first the third qua this period putting on McQuaid sta takes. McQUAD GO B, His H Director c in Italy. Sacred Co intimate a He said th dear to h the Prop pulled do while Dir Faith whi while seri After a Missions he decision to having give a visit with times that t ly about the The Chur rector of the radia men. The that eve which wa States, of vincts of The fir slated that Church. Th Faith in th for sollicit from every no collect all areas; whom Chr Desp is unable Mission given by their we self and a day. I Christ v Society I instead i week. GOD I my piano purchaser to And f \$3. "Well I M.M. for t The every di offering you one SARY I sacrificer love so. Cut 6 Most Roy, the Propa N.Y. or y nut Street Hig FOLLO by spr If you preach foreign BRO: in the write.