

BOOK SHELF

Five Ideas

By SISTER MARGARET TERESA Nazareth College

Five Ideas That Change The World. By Barbara Ward, author of *The West At Bay, Faith & Freedom*, etc. Norton '59. 188 pp. \$3.75. A Thomas More Book Club choice. At all bookstores.

One of the 70 books hastily withdrawn by the Soviet Government from the U.S.A.'s Moscow exhibition was Barbara Ward's *Faith & Freedom*. Barbara Ward is dangerous—to despots! She thinks; she deals with facts; she talks indistinctly; she is internationally famous.

In *Five Ideas That Change the World*, this London editor of *The Economist* and elite among lecturers puts today's fiasco puzzle together with steady hand.

NATIONALISM stands first as the strongest political force now at work in the world, and Miss Ward (Lady Jackson) shows its power from earliest times (Annam, for 1000 years supposedly absorbed by China and returning completely to itself when the time came, is a starting example).

The nationalism of China and of India is analyzed, and the independence of the Greek cities (which set a great ideal in the world), and the special nationalism created in the U.S.A.; then the policy of the Russian Empire with its diverse peoples is sounded, and the reckless Arab nationalism now at work—a rounding-up of the "grandeur and servitudes of the nationalist idea" more readable than any fiction.

Then industrialism, the change-over from the isolation of subsistence-agriculture to productivity and trade; the world history of this movement and the vision of freedom it has brought to mankind takes up 33 brilliant pages.

Colonialism follows, a study of the instinct to conquer as history presents it in East and West, among big and little peoples—who won and who lost in conquest and long-maintained control. Miss Ward suggests the conditions under which new nations can best advance: economic development, education—and more education and still more education; this way lies freedom.

SOVIET CONTROL in Europe can't last, Miss Ward believes: "The inefficiency of Marxism as an ideological cement to take nationalism's place" is evident. There is nothing "more ultimately tedious than a vast apparatus of solemn nonsense designed to explain everything about everything," and she quotes the young freedom-fighters of Budapest who revolted because "We wanted to get rid of the hours of compulsory Marxist indoctrination in our classes."

As to the solemn nonsense of Marxism, Miss Ward shows that its theory of the withering away of capitalism states has been left high and dry by a hundred years of events in total contradiction to it, and that Communism—this is her fourth section—simply shuts its eyes to this fact. "It is since 1945 that the last link with reality has been broken and Communism has become a source of almost pure unreason in the world."

Communist minds are ruled by "hypocritical simplicities." Perhaps they are "determined to impose a Communist world order by fraud where possible, by force where necessary." Perhaps "for all their force and shrewdness men like Khrushchev and Chou En-lai may well be alienated from reality to a degree which would probably consign them, in private society, to a mental asylum."

OUR WORLD happens to be their asylum—so the final chapter on Internationalism, with the whole of international politics in most welcome. The whole is ideally clear—and the fact that these talks were first given at Ghana University to a politically young people may have helped to make them so.



My Wife A Convert, Knows Faith But Can't Develop 'Outlook'

By FATHER JOHN L. THOMAS, S.J. Assistant Professor of Sociology At St. Louis University

My wife is a convert and probably a better practicing Catholic than I. Sometimes however, I wonder how well instructed she is. She doesn't like many Catholic devotions, gets very upset when she reads reports about some of the things that happen in Catholic countries, and lately, she's been putting me on the spot with her questions about how to raise the children. Since I don't always know the right answers, I keep wondering how I can help her.

It is well to remember that converts enter a new and sometimes seemingly strange world when they become Catholics. If they are enthusiastic about their new found faith, they are likely to be shocked by the apparent indifference of many cradle Catholics.

If their conversion resulted from serious study, they soon discover that they know more about their religion than many who have been raised in the faith. If they enter after undergoing only a relatively brief set of instructions before marriage, they probably know little more than the barest essentials and must continue their study until they understand Catholicism as a way of life.

In all cases, converts and others must face the fact that it requires patience and time to acquire the outlooks, attitudes, habits, and practices associated with their new approach to the service of God. You seemed disturbed because your wife doesn't like some contemporary Catholic devotions. In this connection, Fred, you should keep in mind that such special devotions do not pertain to the essentials of the faith.

Such practices as novenas, devotions to particular saints, the stations of the Cross, Holy hours, processions, the wearing of scapulars or medals, and even the rosary are promoted and offered to the faithful as means to cultivate piety and devotion. They are not ends in themselves and should never be confused with the essential liturgical service of worship centered on the Mass and the sacramental system.

Down through the centuries, Catholics have practiced a great variety of special de-

viotions. Some of these flourished for a time and then disappeared. Some appealed to one group and not to another.

The Church has always maintained a watchful eye on the devotional practices of the faithful, permitting wide margins for individual expression, yet carefully suppressing or restricting any innovations not in conformity with Catholic doctrine or likely to mislead the faithful.

It is easy to understand why some of these devotions may not appeal to your wife. Most Catholics are attached to the practices they learned in their youth, yet even in this case, there exist great differences in individual likes and dislikes.

Hence you should help your wife understand, first, that current devotions are in conformity with Catholic doctrine; and secondly, that they are means to an end. If some of them do not appeal to her, she need not practice them, though she should try to appreciate the fact that others may find them helpful.

Further, you say she gets upset when she reads about some of the things that happen in Catholic countries. Well, don't we all? In this connection, there are several points that must be kept clearly in mind. First, newspaper reports on such matters tend to be incomplete and frequently biased.

Don't get ulcers or pass judgments until you have all the facts in the case. Further, what is a Catholic country? Some countries may have a more or less Catholic tradition and may count the majority of their citizens as Catholics, but they do not represent the Church or Catholicism as such. We cannot defend many of the attitudes and actions of Catholics either in the past or at present.

If, either as individuals or as groups, their attitudes and actions are not in conformity with defined Catholic doctrine, they are wrong. In such cases we must carefully distinguish between what Catholics do and what the Church teaches, remembering that only the Pope is the final, infallible interpreter of Catholic doctrine.

It may help your wife in this regard if she understands that apart from defined doctrine and basic principles, individual Catholics may differ a great deal. Thus we find them embracing a great variety of opinions in regard to politics, economics, and the social order.

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Men On Moon? Maybe

Vatican City — (RNS) — Two leading Vatican experts in the fields of theology and science said the possibility of intelligent beings existing in outer space would pose new problems for Catholicism but none of them would be "incompatible with the laws of the Church."

The scientific expert was Father Daniel O'Connor, who said that the problem of whether man could survive on the moon would be solved within the next five years and that man "may not only reach the moon but also Mars and Venus."

The theological expert was Father Raimondo Spiazzi, O.P., of the Pontifical Lateran Athenaeum, who said that if living creatures existed on the moon or other planets, they would be subject to the same moral and divine laws governing Catholics on the earth.

Both Vatican experts were interviewed after the Vatican Radio, in a broadcast commenting on the Soviet rocket to the moon, had hailed the achievement as a "great conquest which honors man." Earlier Observatore Romano, Vatican City newspaper, declared that any Catholic tributes voiced over the moon rocket were for the scientific achievements made by man and not by a political system.

He recalled that if these beings resembled men in mind and physical form, the Church's universal laws would naturally apply to them.

He added that, on the other hand, if the resemblance was purely mental, they might — since the Church does not exclude the possibility of living organisms existing on the level of pure mind — still be in need of redemption and could be raised to grace.

Earlier in an article published in *Osservatore Della Domenica*, Vatican City weekly and later broadcast by the Vatican Radio, Father Spiazzi listed possible conditions in which the first spacemen might find beings like themselves on the moon.

He said these beings might be descendants of Adam and Eve who reached the moon in some unknown way in prehistoric times after the fall of the First Parents.

Or, he added, "they might be beings like ourselves, but descended from other First Parents created separately by God, in which case they might be either in a state of pure nature not elevated to grace as Adam and Eve were before their fall." Other possibilities, Father Spiazzi said, were that these beings might be perfect human beings in a state of grace; or fallen men, like Adam's descendants before Christ or men redeemed either by the grace of Christ's death on earth, or by a separate incarnation of God and a separate redemption.

Foundling Hospital Celebrates 90 Years

New York — (NC) — A historical exhibit marking the 90th anniversary of the New York Foundling Hospital was opened by His Eminence Francis Cardinal Spellman, Archbishop of New York.

The exhibit also marks the first anniversary of the institution's transfer to its new \$10 million building.

At the opening of the exhibit in the institution's auditorium, Mayor Robert F. Wagner of New York, and other city officials and civic leaders.

Since it was founded in 1869 the New York Foundling Hospital has cared for some 110,000 abandoned and neglected children. The institution, conducted by the Sisters of Charity, provides shelter for about 1,200 children annually.

HIGHLIGHTS of the historical exhibit are a number of displays with life-sized mannequins in period costumes, depicting certain outstanding events in the history of the founding hospital.

The central attraction of the show is a replica of the wicker cradle which, beginning in 1869, stood for many years outside the door for the original foundling home to receive abandoned babies.

Other items on display included handwritten notes which

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