

University of Notre Dame
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"It's A Dizzy World."

Back to the mines... back to the farm... back to the truck and the wheelbarrow... back to the pick and shovel! It's a dizzy world. Culture plus agriculture... democracy plus dirt... aristocracy plus mediocrity... mediocrity plus! The world is full of squirrels.

Now that you've got it, what are you going to do with it? Here you are, chock-full of education (you've got all you can hold, haven't you?) and Notre Dame is going to turn you loose with it... going to ship you back to the DEAR OLD HOME TOWN that we've heard so much about.

How much culture can the home town stand? Is it a John Greenleaf Whittier town or an Amosnandy village? Is your bootlegger the mayor or only the most influential citizen? How many murder trials have you had in the last year? (Chicagoans are excused from answering this question.) How many of your magistrates and commissioners are in jail? (New Yorkers and citizens of Klan-ridden Indiana may claim exemption on this one.) How much real culture can it stand?

Find out. Give it both barrels and see what happens. It's a dizzy world, all right, but there is one institution in it that is not dizzy - the Catholic Church. As Will Rogers said when the Holy Father issued his recent Encyclical on Christian Marriage, "When the Pope speaks, whether you are a Catholic or a Protestant, you don't have to ask him what he meant." That's the Catholic Church - the sure-footed guardian of culture through nineteen centuries, the dizziest of which is the Twentieth.

Catholic culture doesn't start from theories, fantasies, hallucinations; that is why it is sure-footed. It is not the product of an overstuffed ego or a diseased imagination; it is not built on experimentation. It is based on FACT, eternal, unchangeable, irrefutable fact; therefore it has fixed principles of criticism, fixed standards, fixed rules for art, for literature, for life. It recognizes an objective difference between right and wrong, between truth and error, between harmony and discord, between reality and unreality.

The basic principle of Catholic culture is this: "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you." (St. Matt. 6:33.) It follows the divinely-appointed rule that God and the soul come first: what will lead the soul to God is good, what will withdraw it from God is evil. These are the principles you have been taught at Notre Dame; those are the principles you have had opportunity to practice. You are now thrown back on the world to test your character, your ability to live up to principles under adverse conditions.

"Is that what they teach you at Notre Dame?" If the dizzy world says that to you in contemptuous rebuke, don't come back here any more; we can well spare you, we can put to good use the space you would occupy, the time we would waste on you. But if your mother is pleased with what Notre Dame has done for you, then come back and welcome.

But what's the use! The first greetings extended on the campus next fall will be something like this: "Hello, Dix. I thought you were going to Fizzlewits this year where they have privileges. Out for a little more discipline, eh? And back three days early! You must love it." -- And so to the cafe.

God bless you, then, and give you sense. It's a dizzy world.

PRAYERS: A deceased friend; a friend who is ill; your special intentions. And keep in your prayers all summer the intentions of your fellow-students.