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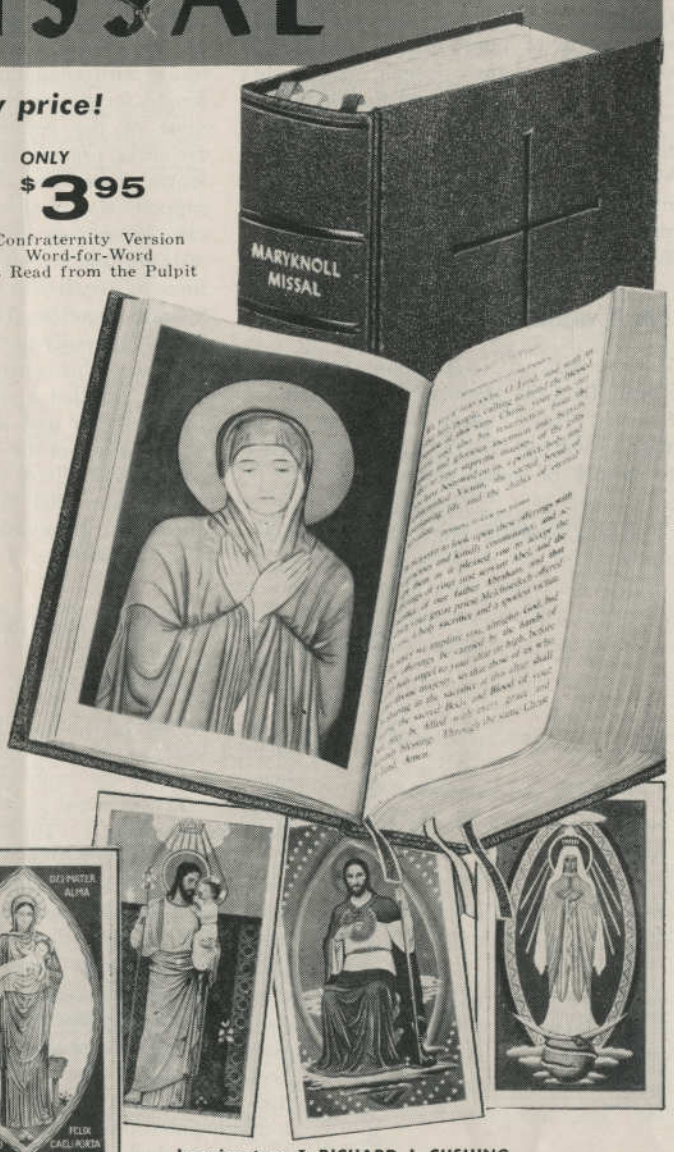
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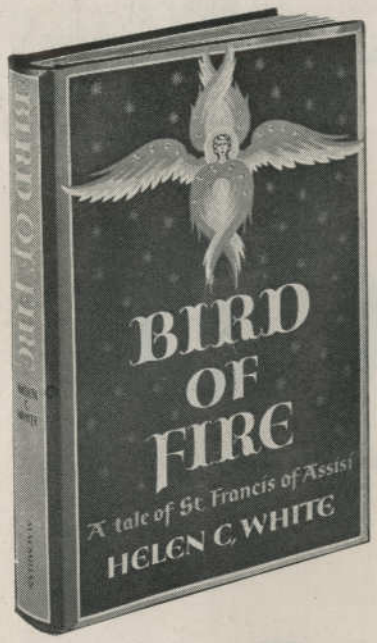
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America

National Catholic Weekly Review

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Correspondence

Sense of Humor

EDITOR: With world tensions, prices, temperature and humidity all on the upgrade, AMERICA (8/2) has mercifully come through to show that one need not dispense with a sense of humor in intelligent discussion of problems. Joseph A. Breig's "Safari" was delightful and Father Masse's "The Cost of Beer" should be reprinted in tremendous bulk and dropped all over Washington—the prophets of doom there might appreciate the chuckle as well as the perception.

W. D. WELLS

Baton Rouge, La.

No Communist

EDITOR: AMERICA (8/16) published a letter signed by Don Manuel Fraga, "Member, Spanish Cortes." Aside from other errors, which I will not take my time or your space to correct, Sr. Fraga asserts:

> What is unquestionable is that the present Chief of State, who assumed extraordinary powers in the course of a terrible civil war between communism and the Spaniards who fought against it (and against its fellow travelers, in whose name Sr. Irujo speaks). . . .

I am not a Communist nor a fellow traveler, nor have I ever been one, nor do I have any traffic with communism, nor have I ever fought for its implantation. I can say the same of the National Basque Christian Democrat organization to which I have belonged since I was 18 years old, and which supports the autonomous Basque Republican Government of President Jose Antonio Aguirre, and which I represented several times as Minister in the Government of the Spanish Republic. This everyone knows in Spain, especially Sr. Fraga, who has special reasons for being well informed.

The fact that a civil servant of General Franco should have made such a slanderous statement about me does not offend me, as only he can offend who is in a position to offend. But what does offend me, and it offends me deeply, is that such a statement should have been permitted to appear in the distinguished columns of AMERICA. Aside from our common democratic position, I believe that it is proper for me also to invoke our common Christian and Catholic position in requesting you to print a full rectification of these slanderous statements.

MANUEL DE IRUJO

London, England

Cost of Homes

EDITOR: In his article on "The Cost of Beer and Other Things" (AM. 8/2) Father Benjamin L. Masse, S.J., seemed surprised that the highly paid workers in the country cannot buy modest three-room houses, and he concluded it was because of inflation. This conclusion I am sure is wrong. The fact is that the average-paid worker—or even the highest-paid—has never been able to support a family and buy a house without help, and that not even in the best of times.

Most families have more than one breadwinner. That and that alone accounts for the number of families living in their own houses. Actually, I believe the average worker could easily support himself and three others, and buy a modern house, regardless of inflation, if we weren't hogtied by the frightful combination of union tactics, antiquated building codes, outmoded construction practices and the lust for too high profits.

DONALD CUMMING

Elizabeth, N. J.

Rights and Duties

EDITOR: Without necessarily disagreeing with the conclusions reached by Msgr. Francis W. Carney ("The Morality of Right-to-Work Laws," AM. 9/6), I should like to point out that the basis of his thesis that "in human relationships duties are prior to rights" is open to question. In the real order we find subjects of rights who are incapable of duties. A child while still in the womb has a right to life; it certainly has no duties. Other examples could be given; moreover, rather unusual conclusions can be drawn in many situations by an unconditioned application of the principle which he invokes. Certainly, his principle is not capable of the unconditioned application which he makes of it.

Inasmuch as three types of union security are possible, it would be better to weigh the arguments for each separately. It is conceivable that the prohibition of one type would be morally objectionable and that of another not objectionable.

(REV.) JOHN J. O'ROURKE

St. Charles Seminary

Philadelphia, Pa.

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The Presidential Election of 1880

JESUIT STUDIES

by Herbert J. Clancy, S.J.

This monograph is an analysis of the presidential election of 1880. The writer has fine-combed all the available documentary evidence. The personal papers of James A. Garfield, Samuel J. Tilden, Thomas F. Bayard, Chester A. Arthur, as well as those of thirty-one other American politicians, have been carefully examined. The election was one of the closest and most exciting in all American history. Bribery, forgery, and religious bigotry formed the seamy side of an otherwise fair political contest. The loser, Hancock, was convinced that he had really been elected and then defrauded. The winner, Garfield, was promptly assassinated by a disappointed office seeker. The final chapter, which deals with Garfield's close victory and tragic death, is based in part on the assassin's own letters. The monograph joins the company of four distinguished studies of presidential elections: Gammon's study of the election of 1832, Fite's study of the election of 1860, Coleman's study of the election of 1868, and Haworth's study of the election of 1876. Like these men, the author has tried not to let Lord Acton's warning, "The impartial historian can have no friends," keep him from being objective.

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Current Comment

Angry Steelworkers

Accounts of the Atlantic City convention of the United Steelworkers of America mostly featured the giant union's internal squabble, but the real story possibly lay elsewhere. In his opening address to the 3,400 delegates, President David McDonald denounced the steel industry in terms scarcely less scathing than those he used for the Dues Protest Committee. It is clear that the Steelworkers have moved a long way from the pacific path of "mutual trusteeship" which Mr. McDonald walked so hopefully a couple of years ago.

It could be, of course, that the union's leadership decided to play up the employer issue to disarm its internal critics and foster what one delegate called "togetherness." But it could also be that the growing feeling of union resentment against management reached the boiling point at Atlantic City and spilled over. This feeling stems from the suspicion that industry is exploiting the McClellan hearings to divide the members from their leaders. If such is not industry's plan, labor leaders are asking, why the campaign to place on them the blame for inflation? Why the drive for right-to-work laws? And why the spreading attacks on union leaders? (The day before the convention opened, the news broke that several industrialists had helped finance the vicious pamphlet on Walter Reuther which the Knowland forces have been importing into California.)

In opposing right-to-work laws, a number of bishops have warned that these laws are calculated to embitter industrial relations. Evidence mounts that the bishops are right.

Questions for Candidates

Pre-campaign pledges on behalf of our major political parties are a fixture of the autumn scene. To the extent that this rite lessens the use of underhanded smear tactics, it is welcome. Equally welcome would be the reduction of religious tensions now sought by the Fair Campaign Practices Committee. Toward this goal its chairman, Charles P. Taft, plans to have religious leaders "consider the integrity of questions that could be put to Roman Catholic candidates for political office."

Catholics, together with most political office-seekers, hold convictions which derive from the dictate of conscience. Where such convictions pertain to issues of legitimate interest to voters, questions, fairly posed, are in order. To start off, however, with a reference to a candidate as possibly "disciplined to the power interests of the Church" would seem at least a suspect approach to proper questions. Still more dubious are questions relating to the constitutionality of State statutes unanimously upheld by the U. S. Supreme Court. Such questions are put by POAU members in an alleged effort to "educate everyone to the legal and historical meaning" of separation of Church and State.

The problem here lies in the questioners' unstated assumption of incompatibility between Catholicism and democracy. Understandably, two questions in turn occur to Catholics. What more must they do, in addition to constitutional performance of duty in almost every elective and appointive office in the nation, to demonstrate the unwarranted nature of that assumption? What distinguishes the formal interrogation some would have Catholic candidates undergo from an unconstitutional test of religion? Answers to these questions might help the Fair Campaign Practices Committee in its laudable effort.

Crackdown on Obscenity

Two bills passed by the 85th Congress to clamp down on obscene matter in the mails have been signed by the President. The first provides that senders of smut may be prosecuted in the place where such stuff is delivered, as well as in the place from which it is mailed. Hitherto prosecution could be instigated only in the place where the material was mailed. Fines have been increased, too; second and succeeding violations can draw a maximum penalty of 10 years in jail, or a fine of $10,000, or both.

The second law broadens the authority of postal authorities to impound obscene material that has up to now been exempt: pornographic magazines with second-class mailing privileges and obscene publications that have been copyrighted.

Most obscene matter originates, it is said, in or near Los Angeles and New York. Feeling that courts in these two cities "seldom return convictions on obscenity charges," the lawmakers envision this new statute as a means of protecting local communities on which the smut is dumped.

Opponents of all censorship will not like the new laws and it is probably true that they will lead to a crop of administrative snarls. One aspect of the new laws, however, deserves nothing but loud cheers: the severity of the penalties. For too long the smut-purveyors, when and if convicted, have blithely paid a small fine, changed their address and gone right back to their foul traffic. Post-office officials have long felt helpless to track down the culprits at the source; the new laws, rightly assessing the seriousness of this social evil, give officials a double weapon in their fight.

National Day of Prayer

President Eisenhower has designated Wednesday, Oct. 1 as "A National Day of Prayer." He asks our citizens and the visitors to our land to pray for mankind and for a just and durable peace "under the guiding hand of Almighty God."

"In our time, buffeted by unprecedented changes and challenged by an aggressive denial of divine Providence, we have continuing need of the wisdom and strength that come from God," the President said.

These sober words gain added force from the unhappy events of the last few weeks. In the Far East the struggle with Communist China once more has the world teetering on the brink of disaster. At home a harrowing and divisive battle over the Little Rock issue afflicts the unity of our people. Our Government and citizens need consummate wisdom and prudence to secure the paths of peace with justice and charity.

In the 1953 inauguration, Mr. Eisen-

hower used two Bibles for his oath of office. The famous Washington Bible was open at the 127th Psalm: "Except the Lord build the house, they labor in vain that build it"; the other Bible, President Eisenhower's own, was open at II Chron. 7:14—"If my people . . . shall humble themselves and pray . . . and turn from their wicked ways, then will I hear from Heaven, and will forgive them their sins, and will heal their land."

This same trust in God and humility are strongly stressed in the Presidential proclamation. We commend them to all on this National Day of Prayer, which coincides with the start of the month of the Holy Rosary.

In this secularist age, it is no small thing for the head of a government to designate a day of prayer. Thank God, the "wall of separation" is not so lofty that the voice of the President cannot be heard crying like a muezzin from its top.

Trial and Joy

When a study of engaged couples shows that almost half of them break up before marriage, what can we learn about American life and manners? One family expert, James H. S. Bossard, concludes that flexible engagement practices are a necessary adaptation to the needs of our time. A wider range of careers open to women, more frequent contact between the sexes, earlier marriage and the impersonal human relations of our large, mobile city populations demand more from the engagement period than accumulation of a hope chest and ceremonial or festive arrangements. The rate of broken engagements is, then, not just a sign of modern frivolity.

That an engagement should test marital intentions and deepen mutual understanding would not seem to be recently developed needs, though modern circumstances may make the trial function more significant. Yet it does not follow that the more often pledges are broken the more successful the institution of the engagement is. Perhaps the high rate of broken engagements rather reflects prevalent attitudes on the fragility of the marriage bond itself.

Whatever the meaning of broken engagements, the fact remains that preparation for marriage has great moment in any society. This fact underlies the Church's solemn blessing of engage-

Liturgical Week at Cincinnati

THE CROWDS which thronged to the sessions of the 19th annual North American Liturgical Week in Cincinnati, August 18-25, proved that the Catholic public is steadily growing in its understanding of the meaning of the Church's liturgy. The speakers on this occasion did much to show where the movement's real strength lies.

First and foremost, speakers emphasized the inner connection of the Church's liturgy, her official and communal worship, with the deepest and most central doctrines of our faith. This connection was strikingly brought out by Father Godfrey Diekmann, O.S.B., editor of *Worship* and long a leader in the liturgical movement in America, who wished to "stress emphatically" that we have no reason to envy those who knew our Saviour as His contemporaries did during His life in Palestine. It was rather they who had the right to envy us. "For by means of the liturgical year we are immeasurably closer to Christ than were even His favored apostles, Peter, James and John, while walking in the flesh with Him."

Participants emphasized the need to bring people to a "sense of community" in their worship of God. Indeed, this might have been taken as the Week's theme song. At the same time, they agreed on a need for genuine personal sanctity, and decried any tendency that would suppress that need.

Father Gerald Ellard, S.J., of St. Marys, Kansas, called attention to the very obvious requirement of the worshiping people for plenty of spiritual nourishment. The Church expressly provides such nourishment by the reading, or chanting, of the Epistle and Gospel at Mass. Father Ellard gave support to a suggested change—now under study at Rome—that would substitute a two, three or four-year cycle of biblical readings in the Epistles and Gospels of the Mass for the present cycle, which is repeated each year. He also suggested that less attention be concentrated upon creating new missals for Mass attendance, and more upon such plans as Cardinal Lercaro of Bologna has adopted. These include use of a lector to read Epistle and Gospel, and some congregational singing at High Mass or dialog at Low Mass.

Another indication of growing strength in the liturgical movement was the manner in which it was related by participants to other vibrant movements in the Church. At the National Catholic Laymen's Retreat Conference, also held in Cincinnati that same week, Fred Niehaus, religious activities chairman of the National Council of Catholic Men, and active in both conventions, listed a five-point series of Liturgical Week suggestions as a very practical way of "living with Christ," and so living with the retreat, all through the year. In like manner, the liturgy was linked with the Family Life Movement by John Julian Ryan, author and teacher of Goffstown, N. H.; while the many parish priests who attended the meetings showed keen interest in ways and means of relating the liturgy to the catechetical movement.

Proceedings of the Week will presumably be published by its headquarters, The Liturgical Conference, Elsberry, Mo. They will deserve the most careful study by clergy and laity alike.

JOHN LAFARGE

ments in a ritual finding more and more favor among sociologists of married life. Similarly encouraging is the wide interest among marriage counselors and judges in Catholic pre-Cana conferences. A sense of the solemnity of the marriage contract and a mature introduction to the meaning of married life are some urgently needed benefits an engagement should provide.

Woes of the Supermarket

If you do much shopping in the neighborhood supermarket, you will be interested in some facts uncovered by management consultant Norman Jaspan at a recent Supermarket Institute in Chicago.

When you lay your purchases beside the cash register, there is only one chance in four that you will be charged the correct sum. But take heart, most of the time the error will be in your favor. As high as 65 per cent of the customers are undercharged an average of one per cent of the total sale.

Of course, you already know that supermarkets suffer great loss by theft. Probably you have put most of the blame on light-fingered housewives. But according to Mr. Jaspan's investigators, the shoplifting customers' share of the booty is just peanuts in comparison with what the employes steal. After all, it is they who have the lush opportunities to cart off cash and goods. Supermarket employes are said to siphon off well over $300,000 every working day in the year. This means the profit on $5 billion of sales. In some cases losses run to $1,000 a week per store.

More shocking still, dishonesty on the management and supervisory levels is said to be even more costly than malpractice by the rank and file. All in all, another sad insight into the ethics of the market place.

Viva Cristo Rey!

It is often hard to see the hand of Providence in the disasters suffered by the Church behind the Iron and Bamboo Curtains. The work not only of one generation but of centuries seems wiped out in a matter of months.

In this connection, one recent happy aftermath of the now almost-forgotten Mexican persecution deserves recording for our comfort. The story began 34 years ago in the city of Guadalajara, under the Calles regime. On the night of Nov. 26, 1924, soldiers forced their way into the Carmelite monastery of San José and Santa Teresa and expelled the nuns from the three-centuries-old structure. After three years of dispersion, these dedicated women went into exile and were ultimately welcomed to San Francisco by the late Archbishop Edward J. Hanna. In time, thanks to the special efforts of the late Rev. Dennis J. Kavanagh, S.J., they found a residence that, for all its improvisations, at least provided the quiet and peace needed for their calling. In San Francisco they took root and prospered.

Last Aug. 1 the nuns of the Carmelite Monastery of Cristo Rey finally entered a home made for them. The new structure, comprising monastery and chapel, was made possible by the will of Mrs. Rita Marie Shomo. A widowed convert, Mrs. Shomo died in 1954 after a life that seemed dedicated to Carmel.

The City by the Golden Gate is now assured of the permanent possession of a center of inspiration and grace. To complete the story, it should be added that in 1940 the old monastery at Guadalajara was re-established by eight nuns from San Francisco. The persecutor, in this case as in so many others, not only failed to stamp out religion but scattered the seeds of the faith over a wider field.

China Tragedy

In the long pontificate of Pius XII the saddest message he has ever had to pen is undoubtedly his third and latest encyclical on China. Entitled *Ad Apostolorum Principis* and dated June 29, though just released, it takes cognizance of the recent uncanonical and schismatic episcopal consecration of a number of Chinese "patriotic priests."

It has been estimated that 14 Chinese priests have, under Communist pressure, been consecrated bishops by the hands of bishops hitherto in good standing. About 20 priests in all have been designated "bishops" by the Peking regime. This is the first tragic step towards a schismatic, government-controlled Church in China. A tactic of division that was tried but failed in Eastern Europe seems to be succeeding all too well in China. Hence the grave and apostolic admonitions of the Holy Father to the faithful and clergy of China.

It is a tale of wholesale betrayal of a trust. While bishops known for their zeal for souls are enduring so many trials, the Pope wrote, the occasion is seized to establish false shepherds in their place. For those conferring and accepting consecration under these circumstances, without the necessary canonical authorizations and indeed in open defiance of the Holy See, excommunication is automatic.

Fortunately, this lamentable scandal is countered by the example of others more worthy, both clergy and laity. The case of Bishop Ignatius Kung of Shanghai (Am. 8/11/56) is a particularly inspiring example of courage and solidarity. May his heroism and that of other faithful shepherds prove decisive for the Catholics of China!

Racial–or Social Factors?

One of our corresponding editors in England explains this week what he and several other observers on the scene regard as the real causes of the violent events in Nottingham and London. The Negro immigrants of those cities are the victims not of racial prejudice, he argues, but of nagging social facts which the Teddy boys are taking advantage of: pressure on housing space, on jobs and on sexual morality exerted by the new Negro element.

But Justice Sir Cyril Salmon, who on Sept. 15 sentenced nine white youths to four years' imprisonment, was voicing the view of many other Britons when he said to the condemned youths:

> It was you who started the whole of this violence on Notting Hill—you savagely attacked five peaceful and law-abiding citizens without any shadow of an excuse. Indeed, you knew nothing about any of them except that their skin happened to be a color which you, apparently, did not approve.

Interviews with Teddy boys have been appearing in newspapers around the world. The statements of Britain's fancily dressed hooligans show that, in addition to various cultural and social factors, there is the ugly factor of racial hatred.

It is unfortunate for Britain that this racial problem has agitated much of the Commonwealth. The British press and Government spokesmen perhaps made

matters worse by bringing up the subject of immigration controls. It must be painful, indeed, for Englishmen to see their tradition of racial tolerance assaulted and to have their tradition of free access to the mother country questioned.

Life in Kerala

In this issue (p. 666) the Rev. Joseph Vedassery paints a picture of life in India's Red-ruled Kerala State which is at once grim and hopeful. Law and order have deteriorated under Communist rule. Political murders are on the increase. The Communists have failed to solve the unemployment problem, one of the issues which won them the 1957 elections. The near chaos, however, does have its saving aspect. Because of it the people of Kerala are coming to realize what it means to be ruled by Communists.

Moreover, Kerala is becoming a problem of national importance. In the course of parliamentary debate last Aug. 22, Prime Minister Nehru himself more than hinted at the need for Government inquiry into the goings-on there. Since state governments enjoy considerable autonomy under the Indian Constitution, such a move would be considered a drastic measure. But drastic situations call for drastic remedies. Certainly the reports of police inaction in Kerala while roving bands of Communists terrorize the populace into support of the regime and make it impossible for rival political organizations to operate do not square with the democratic ideals professed by the country as a whole.

In traveling through India several years ago, one of our associate editors experienced almost everywhere an "it-can't-happen-here" attitude toward the Communist menace. Kerala has demonstrated that it can happen there. Yet there is cause for optimism. As Fr. Vedassery notes, the people of Kerala have been shaken out of their lethargy. Perhaps all India may now come alive to the threat within.

A Common Ground for Separated Brethren

IN THE DOORWAY of our residence hall a Presbyterian minister stood with me and we chatted about pastoral problems. Some yards away, a Jewish rabbi was posing in his prayer shawl for a photograph. A Lutheran pastor was taking the picture. All these men were living in the same building on the campus of a Catholic university.

For clergymen of different faiths to gather and live for a week in such surroundings must seem strange, indeed. But it happens every summer in the Institute for Mental Health at St. John's University, Collegeville, Minnesota.

Last year AMERICA published a report on the Institute for Mental Health, and similar reports have appeared in *Lumen Vitae, Jubilee* and elsewhere. The emphasis in all of them has been on the principal aim of the Institute—the education of clergymen in pastoral psychology.

My own recent experience in the St. John's Institute has convinced me that another aspect is also noteworthy, namely, the coming together of clergymen of different faiths.

Offhand one might suspect that discussions of pastoral psychology would provide fertile ground for the growth of misunderstanding and disagreement among students so diverse. The field is, after all, an infant one, and Protestant thinkers have taken much of the initiative in it, particularly in this country.

In practice, however, one finds quite a different story. There were certainly theological differences, and no one tried to hide them or stoop to dogmatic indifferentism. (I speak for the Protestant and Jewish members of the group as well.) But the group of 33 priests, 6 Protestant ministers, and 2 Jewish rabbis lived amicably in the same residence hall, chatting at the same breakfast table and during the same coffee breaks. They experienced the sincerity and interest of the other participants. They swapped stories about their respective pastoral jobs and pooled valuable experiences. In short, they lived for one short week a common life.

It was a new experience to run an errand for a crippled Lutheran pastor, to be caught between a rabbi and a Congregationalist minister in a discussion of the seal of confession, to watch a Catholic priest and a Jewish rabbi playing tennis (No, the rabbi won.). For many priests, too, it was a new experience to live for a week with diocesan priests, Capuchins, Benedictines, Franciscans, Redemptorists and Maryknollers.

But the real unifying force in the Institute at St. John's was pastoral psychology itself. Far from being a mental bog of confusion and controversy, it was really a well-defined area of problems shared in common by all the participants. Through learning together and sharing experiences, both sides found the coldness and aloofness melting into personal warmth and respect. Because of our common problems and interests, dogmatic differences could move for the moment into the background.

The merits of such an ideal situation should not for a moment be overlooked or underestimated. Pastoral psychology is today one of the rare areas in which all the faiths can meet on a genuine common ground while keeping at a safe distance from both dogmatic indifferentism and dogmatic controversy. The charity and mutual respect developed at St. John's between individual Catholic, Protestant and Jewish clergymen cannot but have far-reaching effects beyond the scope of pastoral psychology.

DANIEL C. O'CONNELL

FR. O'CONNELL, S.J., *of St. Marys, Kan., has written for the* Journal of General Psychology.

Washington Front

Desegregation: Derailment in Virginia?

In a series of bewildering moves, Gov. J. Lindsay Almond of Virginia managed to confuse everybody, and also perhaps himself, on just what his State was going to do about desegregation of public schools. He also threw doubt on the validity of his own "massive-resistance" laws of 1957.

Three Federal judges had declared the Virginia laws invalid and ordered Negro pupils entered in Arlington, Norfolk, Charlottesville and Front Royal. The first three of these are cosmopolitan: Arlington is really a Northern county; Norfolk, a busy seaport metropolis, is Virginia's largest city; and Charlottesville is the seat of Thomas Jefferson's own State University. None of them is truly Virginian in the backward sense. Front Royal was special: a lovely mountain town, with the one high school in all of Warren County. Some 100 Negroes were transported by bus as far as 55 miles away, boarded there from Monday to Friday. Federal Judge John Paul ordered this unnatural situation to stop. So Governor Almond ordered the white high schools closed.

Then, in advance of court orders, he closed the other schools under Federal bans. That was standard procedure under the laws. Then he suddenly announced that he would take over these schools himself and operate them segregated as his own superintendent of schools. But his own lawyers found another law which says a school may be *operated* only by the local school board. His idea had been that as Governor he would be immune from suit. (The school boards are still subject to the Federal judges, as in the past.)

Balked at this point, he switched to another tack. He took the constitutionality of his school laws to his own State's Supreme Court! Some thought this very clever: it would bypass the Federal courts, maybe stymie them for many years. But disagreement came from Robert E. Lee Baker, a Virginian who is his State's correspondent for the Washington *Post* and gets around. He thinks that Almond's real purpose is to have some laws declared illegal, to take him off the hook—especially the laws closing the schools, or denying State funds to them if they remain open and desegregate themselves.

The reason for this idea is easy to find. At long last, the Governor has found Virginians, apart from the few wild men and women, in a groundswell of a save-the-schools movement. This claims 3,500 members in Arlington alone, and Charlottesville is going strong, with Norfolk not far behind. This could mean more litigation, not originating with the Negroes, as of now, but with the whites. This opposition to closed schools comes especially from the parents of high school seniors; they fear that too prolonged an absence from classes may deprive their sons and daughters of the necessary credits to enter college next fall. These are not Negroes or poor whites, but influential people. Maybe Governor Almond has heard from them.

Wilfrid Parsons

On All Horizons

EDITOR DIES. The Catholic press mourns the loss of Rev. Robert H. Duffy, 41, editor of the *True Voice*, weekly of the Archdiocese of Omaha, who died Sept. 4 in a highway accident. In U. S. Catholic journalism, his deft but forceful editorials were outstanding.

►ACTION IN INDIA. The Catholics of India, under the leadership of Cardinal Gracias, are planning a congress to find means of combating the intellectual arguments of international communism. One project envisaged is the formation of a "peace army" of 15,000 workers to expose Red aims in Kerala by a door-to-door campaign.

►ROSARY CAMPAIGN. In an unusual joint program, the bishops of ten dioceses, in Minnesota and North and South Dakota, have proclaimed a diocesan-wide crusade to make the Rosary a daily and intimate part of family life. There are an estimated 250,000 Catholic homes in the three-State area.

►PRAYERS FOR CHINA. A card bearing a prayer for the afflicted Church in China is being distributed, to those who ask for it, by Rev. John Lee, 1921 N. Keldvale Ave., Chicago 39, Ill.

►YCS GROWS. Rev. James R. Anderson of San Diego is the newly elected national chairman of the Young Christian Students' executive board. There are now 200 YCS high school sections.

►PEACE MEET. Space exploration and control, along with thermonuclear weapons, will be among the subjects discussed at the annual convention of the Catholic Association for International Peace set for Oct. 24-26, in Washington, D. C. The keynote address will be delivered by Most Rev. John J. Wright, Bishop of Worcester. The CAIP Peace Award will be made at the banquet, Oct. 25, at 12:30 P.M., in the Burgundy Room of the Sheraton-Park Hotel.

►LATE WRITER'S LETTERS. A search is on for the papers and letters of Caryll Houselander. Her literary executor, F. J. Sheed (33 Maiden Lane, London, W. C. 2), has promised that all material made available will be returned after copying. Miss Houselander, a convert and author of many spiritual works, died in 1954.

►INTER-CHURCH POST. The Dutch bishops have named an "episcopal delegate" for contact with Protestant and Orthodox Christians. The new post is said to be in line with a recommendation of the Holy Office, which on Dec. 20, 1949 urged action to further Christian unity.

R.A.G.

Editorials

Education at Little Rock

THE PUBLIC SCHOOLS in Little Rock did not open according to schedule on Monday, September 15. But three days earlier the U. S. Supreme Court read officials, parents and children in that Arkansas community —as well as those in many other troubled Southern communities—a lesson in basic American civics. On September 12 the high court unanimously affirmed the reversal by the Eighth Circuit Court of Appeals of a two-and-one-half-year postponement of integration granted to the Little Rock school board June 21 by District Judge Harry J. Lemley.

In effect, the Supreme Court's ruling gives a resounding no to the questions: Is violent local opposition to integration in the public schools a valid reason for continued postponement? Is the threat of violence a justification for modifying the ruling that integration must proceed "with all deliberate speed"? Must the efforts of the Federal Government to protect the constitutional rights of citizens yield to ingrained social prejudice?

The struggle over desegregation and integration will, unhappily, be a national worry for years to come. The recent decision, however, makes even more anomalous the position of the Faubuses and Almonds and other Southern leaders who pose as upholders of legality, States' rights and white supremacy. The road they follow ends in outlawry and anarchy.

State officials everywhere, including those in Arkansas and Virginia, take an oath to support the Federal Constitution. The interpretation of that document is the office, not of an individual State official or legislature, but of the U. S. Supreme Court. When the court errs, or its decisions do not correspond to the will of the nation, there are established procedures for seeking redress. The cavalier dismissal of a Supreme Court decision as "unconstitutional" by the Governor of Arkansas or Virginia is not one of these ways. To justify continued defiance of the Constitution in the name of State sovereignty is a fatuous attempt to revive a dead issue.

These were considerations that prompted President Eisenhower on the day of the Supreme Court decision to appeal "to the sense of civic responsibility that animates the vast majority of our citizenry to avoid defiance of the Court's orders in this matter."

Some idea of the lengths to which Governor Faubus and the hard-core segregationists are prepared to go can be gathered from the 15 laws recently passed by a special session of the Arkansas Legislature. The Governor was not only given full power to destroy that pride of the American people, the public school, rather than accept integration, but in thus arming him the legislature unceremoniously leveled the "wall" of separation between Church and State erected by the constitution of Arkansas. Act Number 5 of the new legislation provides for the reallocation of State funds from a closed school to other public schools and to accredited nonprofit private schools, *including sectarian institutions*. These funds would go to any school accepting students displaced by integration. This measure sharply conflicts with the accepted meaning of Article XIV, Section 2, of the State Constitution, which says plainly enough:

> No money or property belonging to the public-school fund or to this State, for the benefit of schools or universities, shall ever be used for any other than for the respective purposes to which it belongs.

The youngsters who have been shut out of their schools in Arkansas and Virginia may have to be patient for some weeks. For although policemen, lawyers, marshals, judges and State officials are disrupting the formal process of schooling, this is still a small price to pay for learning the larger lessons of respect for the process of law, recognition of the equal rights of all persons and regard for charity and justice. We hope the children will learn these lessons better than have some of their parents.

The President and the Doubting Draftee

A FEW DAYS prior to President Eisenhower's radio and TV address of September 11, New York *Times* correspondent James Reston quoted an unnamed Washington youth in his column. Because the opinion of the young man, a prospective draftee, reflected Washington's prevailing mood as the country faced another Far East crisis, Mr. Reston thought it worth recording.

Like many another young man in the same shoes, Mr. Reston's youth realized that, once drafted, he might be called upon to defend the Nationalist-held offshore islands of Quemoy and Matsu against Chinese Communist attack. He lacked the information, he remarked, to judge the wisdom of fighting Red China to keep these islands in friendly hands. But he did feel he was entitled to the confidence that the Government was approaching its China problem "in an orderly and serious way." He was willing to fight for his country, even on the beaches of Quemoy and Matsu. Nevertheless, he

wished he could feel the Administration had decided the matter only after the most careful deliberation.

Uneasiness over our policy toward Quemoy and Matsu has not been confined to the nation's capital. The strategic value of these islands to free-world security has been questioned all over the country and by our allies. Are they worth the sacrifice of a single American life? In pronouncing ourselves ready to defend them against Communist assault, have we not needlessly maneuvered ourselves to the brink of war? Against this background of incertitude Mr. Eisenhower made his TV appearance.

As the President spoke, it was almost as though he were addressing Mr. Reston's doubting draftee. What was at stake was not merely Quemoy and Matsu, Mr. Eisenhower declared, but the whole system of Western defenses in the Pacific. Reminding his listeners that the Munichs of the past had inevitably led to war, he asked:

> Shall we take the position that, submitting to threat, it is better to surrender pieces of free territory in the hope that this will satisfy the appetite of the aggressors and we shall have peace?

In the President's judgment the renewed Communist shelling of Quemoy was but the first step in a planned series of actions which have as their ultimate aim the seizure of Chiang Kai-shek's Taiwan stronghold and the eventual "liquidation of all the free-world positions in the Western Pacific." Said Mr. Eisenhower:

> I assure you that no American boy will be asked by me just to fight for Quemoy. But those who make up our armed forces—and the American people as a whole—do stand ready to defend the principle that armed force shall not be used for aggressive purposes. Upon observance of that principle depends a lasting and just peace.

If indeed Quemoy and Matsu are essential to free-world security, then Americans have no alternative save to support a policy which envisages possible American intervention in their defense.

This statement of the case, however, has not met with universal acceptance. The President did not succeed in allaying the suspicion that we have been jockeyed into a position on Quemoy not of our own choosing but of the choosing of Chiang Kai-shek, who has committed one-third of his forces to the offshore islands. Many still feel that it is not free-world security which is at stake but the ephemeral dreams (admittedly encouraged by our one-time "liberation" policy) of the Chinese Nationalist leader, who still talks of a return to the mainland. Barring an insurrection in Red China, which is unlikely in the foreseeable future, Chiang's reconquest of China could not be accomplished without the expenditure of American blood and treasure.

Was it for this reason that the President left the door open for negotiation with the Reds? As Mr. Eisenhower stated:

> There is a far better way than resort to force to settle [the Quemoy problem] and there is some hope that such a better way may be followed. That is the way of negotiation.

But why negotiate unless we are seeking some way to "extricate ourselves with honor," as the slogan being heard in Washington these days would have it? And how do we extricate ourselves with honor unless we succeed in neutralizing these offshore islands, a process which would involve the withdrawal of Nationalist troops to their Taiwan stronghold? We cannot, as Secretary Dulles has said, barter away the territory of a friendly Government. But, as the ally of Nationalist China, we can make recommendations which military and political wisdom would seem to justify.

Such an approach to the problem of Quemoy need not compromise the position of Taiwan as a bastion of the free world's Pacific defense line. Indeed, it must not. For never again must that island be used as the springboard for an attack on Southeast Asia, as Japan used it in World War II and as Soviet Russia and Red China could use it today. That is the basic issue which should determine our involvement in Taiwan Strait and our support of Chiang Kai-shek.

Behind the Big Deficit

IN THESE TIMES of cold and hot wars, of inflationary pressures at home and exchange crises abroad, Federal budget estimates are about as reliable as midwinter odds on the Kentucky Derby. Even in normal times it is hard enough to guess what a big Government like ours will spend and collect during a 12-month period ending 17 months from the date of prediction. These guesses must not only anticipate the mood of Congress; they must also foresee the course of a highly complex economy a year and one-half into the future. And then, too, of course, since we live in a democracy, the vision of fiscal things to come tends to be distorted by the fears and hopes of statesmen-prophets who can never afford to forget that they are also politicians.

All this is a roundabout way of saying that no one ought to be surprised that in projecting the 1959 budget last January the President missed the target. The only surprising thing about it is that he missed by so much. The President estimated that the Government would spend $73.9 billion in fiscal 1959 and take in $74.4 billion, leaving a slim surplus of $500 million. After the customary midyear budget review, Maurice H. Stans, director of the Bureau of Budget, announced on September 11 that a record peacetime deficit of $12.2 billion was in prospect. Spending estimates had been revised upward to $79.2 billion, and indicated receipts had been revised downward to $67 billion. Mr. Stans "hoped" that the final deficit would be smaller than now appeared likely, but he admitted that it might well be larger.

What made the crystal ball so murky last January? In the first place, the recession turned out to be

much deeper than the Administration—neve one to err on the pessimistic side—had anticipated. Because of our heavy reliance on income taxes as a source of Government revenue, the decline in production and employment has had a severe impact on Treasury receipts. In January, Mr. Eisenhower estimated personal income-tax collections at $38.5 billion. The revised estimate puts them at $36 billion. He thought that taxes on corporate profits would reach $20.4 billion. Now they seem likely not to go beyond $16.7 billion. Since the recession started last August, and had by January spread to such an extent as to cause grave apprehension in Congress, it is hard to explain how the Administration strayed off target by such an amateurish margin.

In the second place, the Administration failed to reckon with the ingenuity of our farmers (not to mention the weather) and with the drastic change in the attitude of the 85th Congress toward spending. This failure is, of course, more excusable than the miss on receipts. Mr. Eisenhower could scarcely have anticipated that American farmers, blessed by favorable weather, would grow the biggest crops in our history on the smallest acreage they ever planted. The bumper harvest now in prospect has forced an upward revision of $1.8 billion in the funds allotted to the Agriculture Department for its price-support and loan programs.

The shift in congressional sentiment could more readily have been foreseen. Though the first session of the 85th Congress was notable for its zest for economy, the combination of Soviet sputniks and widespread unemployment brought about a radical, but predictable, change of heart. Even before Congress assembled, a Senate committee had started readying an answer to the Russian triumph in rocketry; and the representatives had no sooner returned to Washington than they began concocting costly schemes to soften the impact of the recession. Though the President vetoed a number of proposals, he found himself with an anti-recession housing program costing a billion, higher wage increases for postal and other Government workers than he wanted and a half-billion increase in defense spending. He was lucky that Congress didn't vote a more liberal jobless pay measure than the $585-million bill his supporters backed.

Whatever one may think of the Administration's prophetic gifts, the 1959 fiscal outlook goes a long way toward assuring economic recovery. In fact, it gives such a powerful push to the recovery already in progress that both the President and the Federal Reserve Board now seem more fearful of inflation than of slump. If they are right, there is comfort in noting that 60 per cent of the prospective 1959 deficit is attributable to a decline in anticipated Government revenues, and only 40 per cent to an increase in spending. This indicates that a speedy recovery from the recession affords more hope of cutting that $12.2-billion deficit than do any plans the Administration may have of curbing Federal outlays.

Do We Review Books, or Publishers?

SOME MONTHS AGO Msgr. John S. Kennedy, editor of the Hartford *Transcript*, who also writes that paper's sparkling book-review column, "The Sifting Floor," wrote a witty piece on "Demands on the Book Reviewer." He quoted from a number of fictitious but all too typical letters; his correspondents asked him would he please suggest source material for an M. A. thesis, or kindly compile a comprehensive reading list on "anti-Gallicanism among the lower clergy of Provence from 1815 to 1848," or be gracious enough to read a small manuscript on "the history of the buttonhook." To all such requests Msgr. Kennedy decided that he had to say a gentle but firm no.

But there are other types of letters that come to book-review editors, and some of them pose more delicate problems. One zealous type of correspondent becomes really indignant when a good book gets a favorable review if its publisher has been guilty in the past of offering books of questionable taste and morality. A number of years ago, several indignant readers of our book columns wrote in to demand how in the name of decency we could ever again review favorably a book published by Macmillan, since that firm had had the effrontery to publish *Forever Amber*. This problem has risen again; indeed, it was flagrantly dramatized in the September 7 issue of the New York *Times Book Review*, in which, on facing pages, were prominent ads for two books published by Putnam. One book was *Lolita*, which we excoriated (AM., 8/30, pp. 552-553); the other was *The Once and Future King*, which we heartily praised (AM. 9/20, pp. 646-647). Did praise for the one book imply condonation of the other? Are we indifferent whether firms play, so to speak, both sides of the literary street?

Obviously, as Catholic journalists, we cannot be indifferent to the appearance of suggestive best-sellers. We will continue to blast books like *Lolita*, and to express our not-too-mild wonder that otherwise reputable firms stoop to such huckstering. But fairness demands that we call attention to the good books; further, our hope is that we shall thus do our stint toward driving out the bad by stimulating a demand for the good. This is by no means a pipe-dream. Our uncompromising stand on books like *Lolita* has, over the years, been at least partly responsible for giving publishing houses pause in continuing so to debase a noble profession.

If it ever became evident that a particular firm was making a *policy* of publishing only pornographic books, that would be another question, and we would readily cancel such a firm from our review lists. Meanwhile we shall continue to praise the good books, first of all because they are good and, second, in the hope that the *Lolitas* and the *Forever Ambers* will appear less and less frequently on the lists of self-respecting houses. After all, it is books that we review, not primarily the publishers.

Religion and the ACLU

Robert F. Drinan

IN 1950 WHEN Roger N. Baldwin resigned after 30 years as the guiding spirit of the American Civil Liberties Union, his colleagues sponsored a banquet for him at the Waldorf-Astoria. Mr. Baldwin, the sometime radical and colorful advocate of unpopular causes, complained in his farewell talk that the organization he had founded in 1917 had assumed an "unexpected respectability," on which he looked with a certain suspicion.

The "respectability" of the ACLU has since 1950 become more evident; its membership has more than quadrupled since then to 45,000, and its 29 paid staff workers coordinate the work of 800 volunteer lawyers in 300 cities and an ever increasing number of State affiliates, staffed with full-time or part-time paid personnel. ACLU states that it "is the only permanent national nonpartisan organization defending the Bill of Rights for everyone." ACLU's national budget is approaching $400,000 and the number of its interventions and press releases continues to mount.

A thorough second look at the ACLU is merited and a review of its Church-State position is especially in order in view of the weight which the press and the public seem to give to its pronouncements on the cases in which it intervenes. With this in mind this writer reviewed the union's literature and had lengthy talks with Patrick Murphy Malin, executive director of ACLU, and Louis Joughin, assistant director and coordinator of the union's work in the Church-State area.

ORIGIN OF ACLU

After Roger Baldwin had served nine months in prison for defiance of the 1917 draft law, he entered upon a career as the defender of Everyman. Baldwin's philosophical commitments seem to have been uncertain or nonexistent but he became deeply involved in the Scopes trial over Tennessee's Anti-Evolution Law, the contests over the Federal Antisedition Act and the struggles of labor unions—especially coal miners—to vindicate their rights prior to the Norris-La Guardia law of 1932.

In 1927, after a visit to Russia, Baldwin published *Liberty under the Soviets*. The book, to say the very least, was not a realistic picture of Russia at that time. During all this period Baldwin was seeking to extend the Civil Liberties Union, which in those days almost always reflected his personal views. These were often radical and extreme. In this connection it is noteworthy that as late as 1934 Baldwin published a magazine article entitled "Soviet Russia Today" in which he seems to have subscribed to some basic Communist dogmas.

The 1939 pact between Hitler and Stalin came as a traumatic shock for Baldwin and the ACLU, which for several years had been denouncing fascism but at least condoning communism. On February 2, 1940 the ACLU came to a critical decision and voted to exclude from its rolls all members of totalitarian parties. Communist party member Elizabeth Gurley Flynn refused to resign, necessitating an order of expulsion by the Board of Directors. Since 1940, there can be no question that the ACLU is anti-Communist.

The national enthusiasm for civil liberties after the war gave the ACLU the greatest opportunity in its history and the union has used it well. Its income has more than tripled since 1950, and it has intervened now in over 2,000 cases. The able administration of Executive Director Patrick Murphy Malin, Philadelphia Quaker and former professor of economics at Swarthmore, will in all likelihood continue to enhance the prestige of the organization.

The ACLU, with offices at 170 Fifth Avenue, New York, lists on its stationery a national committee of 80 prominent individuals. Included in the list are three Protestant bishops—one of whom is Bishop G. Bromley Oxnam—and two Protestant clergymen. No Catholic or Jewish cleric is listed. This group does not direct policy, however, and holds no meetings.

The policy-making group behind ACLU's frequent pronouncements on civil liberties cases is the 35-member Board of Directors, among whom are two Catholics, James O'Gara and Edward Bennett Williams. This group meets fortnightly in New York to discuss policy decisions. A request by this writer to participate in a discussion with the directors on Church-State matters was to be presented to the board's September 22 meeting.

ACLU's Board of Directors has always been composed almost exclusively of New Yorkers and includes many lawyers. Although the board decides policy on some of the deepest constitutional problems of our age,

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none of the great writers on constitutional law, like Prof. Edward S. Corwin or Prof. Robert K. Carr, is a member. ACLU officials concede that the necessity of having regular meetings in New York and the absence of travel funds have restricted the membership of the board to those in the metropolitan area. The union's leaders state that they have been searching through the years for more Catholics to serve on the board but that few of those invited have accepted.

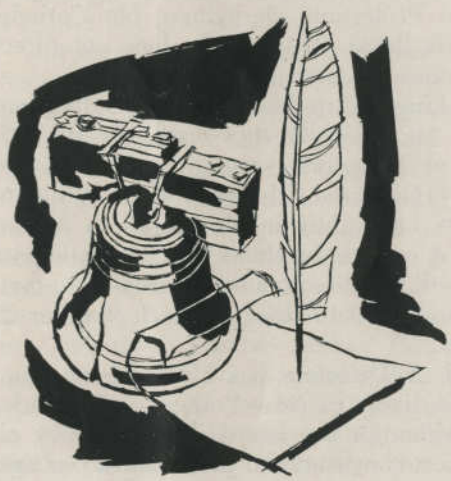
The Board of Directors ranges over broad areas and assumes a definite position on involved questions of censorship, loyalty and security, criminal procedure, racial problems and the rights of labor unions and their members. No record of split decisions or dissents within the group is ever made known to the public. Some dissent, however, must be present since the Supreme Court very frequently resolves by a close vote the problems on which ACLU pronounces.

Everyone must warmly congratulate ACLU on the courageous stand which it has taken on the segregation issue. Everywhere the union has advanced the ideal of integrated schools. Equally admirable is ACLU's forward-looking position on the rights of those accused of crime. The union's condemnation of abuses in congressional investigations is also commendable. Likewise notable is its defense of equal rights for women and its insistence on fairness to aliens. Many other most admirable attitudes could be noted among the far-ranging positions it has taken.

Not everyone will agree with certain other stands ACLU has taken, such as its declaration that the Smith Act of 1940, under which members of the Communist party have been prosecuted, is unconstitutional. Nor will there be unanimous applause for the ACLU persuasion that the Federal loyalty program has limited value, or that laws against obscene literature are a considerable threat to civil liberties. Such differences of opinion, however, are inevitable since ACLU pronounces on scores of questions that are as complex as the civilization which produced them.

ATTITUDE TOWARD RELIGION

After a cursory review of ACLU's declarations about religion, at least one commentator concluded that the union is an "enemy of organized religion." ACLU opposes released-time religious education even when held off the school premises (allowed by the 1952 *Zorach* decision of the U. S. Supreme Court), actively campaigns against bus rides for private school children (authorized by the 1947 *Everson* decision of the same court), is against Bible-reading in public schools and is not willing to allow any form of general religious exercise or instruction in tax-supported schools. To conclude from these facts, however, that the ACLU is hostile to religion is simply unfair to the organization. The fact is that the ACLU has a very positive devotion to every type of religious activity and a desire to extend as far as possible the horizons of religious liberty.



The ACLU has been active for many years in efforts to extend constitutional protection to the exemption of conscientious objectors, to the activities of the Jehovah's Witnesses and to those who refuse to salute the flag on religious grounds. ACLU has joined with Catholics in fighting zoning ordinances which would exclude Church-related institutions from certain residential areas and has protested the compulsory attendance of Catholics and others at high school graduation exercises held in Protestant churches. ACLU has no objection to statutes which would guarantee to mothers in adoption cases the right to transmit the mother's religion to the child if this is also for the best interest of the child. ACLU has never spoken against tax-exemption for religious groups, nor against draft-exemption for seminarians and full-time ministers of religion. ACLU defends the provision of religious service to members of the armed forces, though it does not endorse such provision through an official chaplaincy system.

RELIGION AND EDUCATION

Catholics can rejoice in all of these positions and can be grateful that religious liberty has found such an ever more powerful and respected voice. But Catholics and all religionists must file several caveats when it comes to ACLU's position on religion's relationship to education. After the *Everson* decision in 1947 and again after the *McCollum* decision in 1948, the officials of the ACLU had a "great debate" on what would be the union's position on the thorny question of the relation of Church and State.

They decided that the union should advocate the absolute separation of Church and State and should oppose, consequently, any monetary aid to church schools as well as the introduction of any sectarian instruction into the public school curriculum. ACLU has adhered strictly to this policy, with the result that it opposed the *Zorach* decision and is working for its reversal on the basis that even the minimal aid rendered by the school to off-the-premises released-time instruction is an unconstitutional aid to religion.

In line with this policy ACLU actively campaigns against any suggestion that children going to private schools obtain bus transportation or secular textbooks. The union is, for example, currently working against an Oregon law designed to give free textbooks to children in private schools. Somewhat inconsistently, however, ACLU has no objection to Catholic school children sharing daily in the benefits of the Federal School Lunch Act.

ACLU's insistence that no tax money go to church-related schools gives its literature in this respect a resemblance to that of Protestants and Other Americans United for the Separation of Church and State (POAU), an organization on which as such ACLU takes no position.

ACLU'S PHILOSOPHY OF THE STATE

It is easy to say that ACLU draws its conclusions on religion from major premises which are secularistic, but it seems doubtful that this remark (so often repeated in the Catholic press) would be meaningful to those active in ACLU. This organization, in the spirit of its founder, seems to be interested only in concrete cases and specific rights, not in a philosophy of government. ACLU seems to have only one principle underlying its statements on the relation of government and religion. That principle is that the state is constitutionally banned from concerning itself in any way with religion. The state must be absolutely neutral, neither favoring nor disfavoring religion in any way. The state is incapacitated from even inquiring about religion, ACLU states, and on this basis ACLU opposed a question about religion on the 1960 census.

The government, in ACLU's opinion, must not discourage religion, which the denial of tax-exemption to churches might do, but it must not on the other hand encourage it, which the supplying of bus transportation to church-related schools might do. The neutrality of the state must, moreover, give to those who make Saturday their day of worship the right to pray on this day and work on Sunday.

How does this principle of total neutrality operate when there is a question of the parental right to educate? ACLU enthusiastically endorses the right of parents and churches to conduct schools of their choice and would undoubtedly concede that this right is one of our fundamental civil liberties. But ACLU denies that the state has any right or duty to aid parents to implement this basic liberty. The fact that children in private schools are deprived of rights intended for all children, and the undeniable truth that parents of children in Catholic schools are penalized for exercising their parental right seem to make no impression on a group which is so sensitive to any infringement of rights in other areas of life. For the ACLU the *absolute* separation of Church and State, with the prohibition of any aid to religion, seems to give a satisfactory answer to the problem of the parents of 5 million children in Catholic schools.

IS ACLU NONPARTISAN?

It seems to this writer that ACLU is a good deal behind the best thinking in the country on the relationship of government and religion. Its position, furthermore, is simply not the law, and for the ACLU to continue, in the name of civil liberties and as the self-appointed "only permanent national nonpartisan organization defending the Bill of Rights," to oppose bus rides and off-the-school-premises released time creates serious problems for Catholics and all religionists. If ACLU wished to defend the Bill of Rights as presently interpreted by the Supreme Court, no one could object to its assuming the title "nonpartisan." But when it openly advances its own opinions—views inconsistent with two recent major opinions of the Supreme Court—the *Everson* and *Zorach* rulings—one can challenge the "nonpartisan" role which ACLU asserts it has assumed. The Church-State positions taken by the ACLU are *not* nonpartisan; they are the result of one theory of the role of the state in a pluralistic society—a theory not subscribed to by a large body of eminent constitutional law experts in this country and not at all considered to be "nonpartisan" by many religious groups. ACLU's version of the First Amendment has so magnified the establishment clause and the separation of Church and State that the religious liberty section of the First Amendment is unduly restricted.

One of the most difficult things about the ACLU for Catholics to accept is the inference clearly drawable from its activities that Catholics are violating the civil liberties of other Americans. For example, in a recent controversy over the enactment of a Connecticut law authorizing bus transportation to parochial schools according to local option, ACLU actively worked against the bill at Hartford. Since Catholics were active on the other side, many observers who do not understand that the U. S. Supreme Court in the *Everson* decision allowed States to provide bus transportation for private school children were probably persuaded that Catholics were seeking to change the law and enact something which ACLU states is unconstitutional and contrary to the separation of Church and State. If ACLU wishes to prevent the creation of new religious tensions, it should make clear in its pronouncements that its own attitudes are contrary to the law and are only the partisan views of 35 men and women who, for the most part, live in or near New York City.

ACLU seems to realize that its position on Church-State problems may be too doctrinaire and its relatively new committee on Church and State is rethinking the problems of government vis-à-vis religion. Louis Joughin, who is not a lawyer, recently resigned from the union to accept a position with the American Association of University Professors. His successor in coordinating Church-State activities will have many great and complex problems to discuss with the advisors whom he selects. It is to be hoped that an organization which claims to be "nonpartisan" will listen to all parties and adopt a Church-State philosophy more acceptable to those who, though desiring the separation of Church and State, seek, with an equally intense desire, to implement the right of parents to the education they seek for their children.



Red Regime in Kerala

Thomas Vadassery

MANY AN ANTI-COMMUNIST in the world felt disillusioned on April 5, 1957, as yet another theory about communism was proved false. On that day the 11-man Cabinet formed by the Communist party of India was sworn in and took over the administration of Kerala State. The Communists came to power through purely democratic means, winning control of the state legislature in the general elections held in March.

Kerala, smallest of India's states, has an area of 15,000 square miles, 1/24 that of India, and a population of 13.6 million. Before the states in India were reorganized on a linguistic basis in November, 1956, Kerala consisted of three separate units: the Maharaja-ruled kingdoms of Travancore and Cochin, and Malabar, that part of Madras State where Malayalam is spoken.

Scenically Kerala is the delight of tourists. The innumerable rivers and the countless meandering canals with their quaint-looking crafts and tiny canoes, the miles on miles of cool coconut groves, plantations of rubber, tea and coffee, the blue mountains in the east with their immense forests rich in wild life, and the vast expanse of the ocean to the west make Kerala a dreamland. The people are highly cultured, healthy and robust, extremely clean, industrious and intelligent. Literacy is higher in Kerala than in any other part of India —54 per cent.

What helped the Reds into power in Kerala? It is not easy to answer this question offhand; but a certain number of things stand out clearly.

COMMUNIST HONEYMOON

During the war, especially after 1942, the Communists, who were then busy propagating the slogan of the "people's war," entered into an *entente cordiale* with the autocratic State Minister of Travancore. Indeed, so close were their relations that the Communists went about freely organizing a private militia of their own, which the Minister used as freely to suppress the Congress movement for independence. This honeymoon not only helped the Communists to entrench themselves in the state but also to emerge as the champions of the Nairs (influential middle-class Hindus), who feared that their interests would suffer if the Christian-dominated Congress came into power.

The democratic system was introduced into Kerala soon after India gained her independence. But somehow or other, true democracy failed to take root. In the short period following independence, as many as nine governments were formed and fell. Internal strife among members of the ruling Congress party accounted for most of the incompetence. There were too many dissensions, too much lust for power and a great deal of nepotism and corruption.

Of 1.9 million landowners in the Travancore-Cochin area, 94.1 per cent possess holdings below 3 acres. Holdings below one acre form 38.1 per cent. These figures show how the land is fragmented in the state. The farmers are weighed down by debt, and the average landholder's financial resources are too meager to allow him to use modern methods of cultivation.

Right from the beginning, the Communists posed as the champions of the landless. They agitated through a campaign of violence, arson and murder. The Government banned the party but it carried on its activities underground. While Congress leaders failed to alleviate the misery of the masses, the Communists throve.

Unemployment, too, helped the Communists to power. Twenty per cent of the adult population is fully unemployed. Actually, the real problem is underemployment, for many people can find work only a few months in a year, or a few days in a month. This is quite natural since 76 per cent of the people are farmers, and agriculture is seasonal.

Then there is the unemployment of the educated. The Malayalees are an intelligent people. Scores of university colleges and numerous schools graduate thousands annually who swell the ranks of the unemployed. These frustrated and restive intellectuals find refuge in political and communal activities. Seeing the utter impotence of the Government, and seeing the economic situation deteriorating day by day, they were ready to cooperate with the Communists, who pose as the friends of the downtrodden, the eliminators of corruption, the magicians who can turn destitution into plenty and chaos into order.

The Communists distributed tons of free literature recounting in glowing terms the achievements of Russia, China and other Communist countries. Young men and women fell for their propaganda and went over to the Communists by thousands, either as party members or as fellow travelers. The Russian atrocities in Siberia, Hungary and elsewhere were well known to them. But Nehru's esteem for the Red leaders, the enthusiastic re-

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ception given to top Communists like Bulganin, Khrushchev, Tito, Zhukov and Chou En-lai, and the innumerable delegations shuttling between New Delhi and Moscow took the suspicion out of their minds.

The atmosphere was further vitiated as each party, including the Congress and the Communists, set up its candidates on the basis of communal strength. And it is no exaggeration to say that it was the communalists, not the Communists, who won the last elections in Kerala.

The 13.6-million population of Kerala is made up of five distinct communal groups. The 3.6 million Ezhavas (economically and educationally backward Hindus) form the largest single community. The Christians, an agricultural community, 90 per cent of whom are educated, account for 3.3 million. Mohammedans, the third-largest group, number 2.8 million and live chiefly in the northern part of Kerala. There are 2.3 million Nairs, influential middle-class Hindus. There is another class of Hindus, formerly known as untouchables, who depend on others for their livelihood and are proverbially poor. They number around a million. The remaining 4 per cent of the population is accounted for by Brahmins, Jews and Parsees.

The Ezhavas as a community are notorious for their Communist leanings, and the depressed classes follow suit. Both these groups had nothing to lose and everything to gain from communism. The Communist party was led by the Nairs and therefore had the support of that community.

COMMUNAL HATRED

A glance back into history would help us to understand these facts. About 50 years ago the Nairs led a successful agitation against the Brahmin monopoly in the public services. The Christians sided with the Nairs on this occasion, but soon became dissatisfied with the prominence of the Nairs in the political arena. Deprived of the fleshpots of office, the Christians turned their energies into economic and industrial channels and within half a century became dominant in these fields.

Thus, though the Hindus number 8 million to the Christians' 3.3 million, the latter are superior to them in many respects. Between 85 and 90 per cent of the Christian community can read and write. They conduct university colleges, hundreds of high schools and about 2,000 primary schools. They have made their mark in every field of activity, being in the forefront in business, banking and industry. Only the small group of high-caste Hindus can hold their own with the Christians in education and the various professions. This gave rise among the Hindus to fear and an acute jealousy.

Hence, years ago, a silent campaign was started to thwart the progress of the Christians. This hostility was seen clearly in the last two elections. Hindus voted against Christian candidates irrespective of party affiliation. If a Christian candidate was put up by the Congress party and a Hindu by the Communists, the Hindus, though of Congress persuasion, voted against the Christian.

The Congress party bosses themselves showed their venom against Christians when the time came to choose candidates for the election of March, 1957. Christian aspirants who would have been a real asset to the party were rejected for no good reason. Congress put up Hindu candidates in predominantly Christian constituencies. Many Christians thus lost their enthusiasm for the Congress party. Since other parties did not interest them, they did not bother to vote, while Communist volunteers saw to it that every one of the party's supporters did. In other cases the Christians put up their own candidates, who stood as independents. This proved fatal to the cause of anticommunism, for by splitting the votes the independents gave the Communists an easy victory.

An analysis of the vote reveals what happened. The Communists won 60 seats with 34.68 per cent of the total votes polled. Independents (5 of whom support the Communists) and the Muslim League with 8 seats polled 13.32 per cent of the votes. The Congress, which is now leading the opposition, polled 37.45 per cent of the votes and returned 42 members to the 127-man legislature. The Praja Socialist party, which won 9 seats, got 11.3 per cent of the votes; while the Revolutionary Socialists, who polled 3.22 per cent, did not return a single member to the assembly.

The Communists have been ruling Kerala for 17 months now. They have an apparently very attractive program of legislation: increase in wages, land distribution, anti-eviction laws, etc. Their immediate object is to win the good will of the man in the street. If the Communists make a success of their program, there may be serious repercussions in other states of India. But if they do not solve, as they have promised, the glaring problem of unemployment, they may find it difficult to continue in power till the next general election.

THE EDUCATION BILL

Before coming into power the Communists proclaimed that they would solve the food and unemployment problems, give shelter to the homeless, start new industries and nationalize plantations. Yet the only thing that has seriously engaged the attention of the Government is education, a commodity of which Kerala has no scarcity. It has carried through two important and basic bills on education; the Kerala education bill and the Kerala university bill. These measures together would give the state control over the entire educational system, in a way incompatible with democracy. They would deal a crippling blow to the Christians, especially the Catholics, who run most of the schools.



The Catholic community, with a fine advantage in

its definite convictions and traditions in education, spearheaded the opposition to the education bill. Soon all the anti-Communist forces—the Congress, the Praja Socialist party, the Muslim League and the greater part of the population—joined hands against the Communists.

The bill was passed by the Communist-dominated state legislature on September 2, 1957, in spite of state-wide protest meetings, demonstrations and representations. The bill as it stands cuts across the minority rights guaranteed by the Indian Constitution:

> All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. . . . The state shall not, in granting aid to educational institutions, discriminate against educational institutions on the ground that they are under the management of a minority, whether based on language or religion.

It would not be out of place to mention a few salient details about the passing of the Kerala education bill. The total time allotted to the discussion of the bill at its various stages was only 13 hours, and this despite the fact that the public opinion against it had been expressed on a scale unprecedented in the history of any Indian legislature. The need for public circulation of the bill was pointed out to the State Government by the authorities in Delhi. The Communists replied that evidence would be taken at the committee stage. But out of nearly 1,400 citizens who applied for permission to give evidence only 38 were examined.

If the Kerala Communists thought that by rushing the education bill through the legislature they had succeeded in abolishing private schools, they were in for a big disappointmnt. The President of India, Dr. Rajendra Prasad, referred the bill to the Supreme Court to ascertain its constitutionality.

The Supreme Court's decision (May 22, 1958) was on the whole a victory for those who opposed the bill. The court declared that certain clauses violate minority rights. The Union Government is studying the verdict before it advises the President on the course to be adopted.

MALADMINISTRATION IN KERALA

One of the slogans on which the Communists rode to power was land reform. They are apparently under the impression that the parceling out of bits of land will of itself solve the agrarian problem. Therefore their land-reform bill, while ending certain types of landlordism, proposes a very low ceiling on the acreage a family may possess. This policy would reduce the food production of the state, which already suffers from a heavy food deficit.

The deterioration of law and order in Kerala since the Communist assumption of power has been much discussed in the national press. Political murders have increased. Arson, holdups and looting are quite usual. Crime and labor unrest abound. Managers of factories or state enterprises are held as hostages by unruly labor unions. A government ordinance forbade the police to intervene in any trouble where labor is involved. The opposition parties are dubbed "enemies of the state," and political differences are the chief contributory cause to the rise in the crime rate. With the police chary of performing their duties, every non-Communist in Kerala State feels insecure.

The Communists have completely failed to solve the unemployment problem. Employment opportunities are actually decreasing. Not only has the Government been unable to set up even a single industrial unit in the past 17 months, but several industries which entrepreneurs had planned to establish in Kerala have been repelled by the unstable situation.

CONCLUSION

The Communists' success at the polls and the respectability they achieved by forming the 17-month-old Kerala Government have led the party to make a new bid for national power. It has put itself forward as the only one that can rule India in place of the Congress party. The new constitution of the Communist party abolishes the cell system. The aim is to make the party more respectable by broadening its base among the workers, peasants and the middle classes. The Communists have said that their aim is to bring about socialism by peaceful means, and they have promised not to liquidate other parties. But these fine words and sentiments would mean nothing to the Communists once they took power.

It is painfully clear that the Communists have been increasing in strength on an all-India basis. In last year's election, the party gained a majority in Kerala. In votes cast for the Indian Parliament it increased its strength from 5.3 million to 11.9 million. It lost ground in Telangana and Madras but won fresh territories in Bihar, West Bengal, Uttar Pradesh and elsewhere. In recent months it has been trying to extend its influence among the working classes. And the party's success in the by-election of last May in the Deviculam constituency shattered hopes for a speedy overthrow of the Communists.

There are encouraging signs, however, that in Kerala the people at large have recognized the true character of the Communist regime. They are not deterred by the increasing lawlessness or repression. In fact, the opposition parties have attained a certain amount of unity and evolved a common policy in the face of Communists' totalitarian tactics. Moreover, honest young men who were deluded into joining the party are leaving the party in disgust.

The Communists, on the other hand, crowing over their victory at Deviculam, are straining every nerve to make Kerala a showpiece for communism—a base from which to spread their influence throughout the land. They know that the fight for Kerala is very much more than a struggle for just a single state.

The Kerala Government, therefore, must be closely watched and its moves carefully examined; for the tentacles of the Communist octopus in Kerala are reaching out to enfold an unwary young India.

Race Riots in Britain?

Paul Crane

LONDON—For two or three evenings during the fortnight August 23-September 6, two squalid districts of two English cities have been the scene of what the press of Great Britain and the world has described as "race riots." The term is unfortunate and its use in this context has done harm, for it carries an impression of large-scale communal conflict. That has not been the case. Informed opinion in Britain is convinced that the ugly street brawling, which took place recently in St. Ann's Well Road at Nottingham and the Notting Hill district of London, is best described as a limited outbreak of vicious hooliganism.

NO RACIAL HATRED

This can be said without denying the fact that in each case the colored population was the object of attack. Neither does it deny that the influx of colored people into these areas since the war has created tensions between black and white, which have served as an *occasion* for hooliganism. That is disgraceful. But the hooliganism cannot rightly be classified as racial conflict. The seeds of that lie in resentment against colored people simply because they are colored and regardless of the irritations, real or imagined, which their presence and practices as newcomers may have brought to a small section of the older inhabitants of a particular area. In Britain today, it is true to say that there is no fundamental or large-scale objection to colored people as such and I do not think there is likely to be.

At the same time, there are areas where their presence has occasioned unrest and turned them into a convenient target for the discontent of small minorities. The hooligan element among Britain's postwar youth has cashed in on this discontent and found in assaults on colored people an outlet for its viciousness. That I believe to be an accurate analysis of the recent so-called race riots in Britain.

That view is supported by the facts. The Midlands city of Nottingham, where trouble first broke out over the weekend of August 23, has a population of 330,000; some 3,000 of them are colored immigrants. The trouble which made the headlines there was confined to St. Ann's Well Road, a run-down district of the city where Saturday night brawls are commonplace. A fair number of colored people have moved into the area and it is understandable, though inexcusable, that a rowdy local minority, which in the past has measured its street-fighting strength against refugee immigrants from Europe, Irish laborers and American servicemen, should now look upon these newcomers as their logical victims.

Nevertheless, though the Teddy-boy or hooligan element was involved in the first Saturday's street fighting in Nottingham, it would be wrong to write off this unpleasant incident simply as another Saturday night spree. For men were involved in the first Saturday's fighting who were not of the Teddy-boy type and their presence points to a resentment against colored people in the area, which subsequent inquiry has shown—not only at Nottingham, but at Notting Hill in London—to be clustered round three heads. I find it difficult to assign priority to any one of them.

THREE CAUSES OF RESENTMENT

In the first place, there is irritation at the pressure on housing space, caused by the influx of colored people into these areas. What matters is the influx, not the fact that those who compose it are colored. One need only think of a situation like that reported from Notting Hill, the dilapidated area of West London where most of the recent trouble has taken place. There the West Indian immigrant wants to own his own house. He saves hard, puts down his deposit and purchases a property. Only then—when he has bought his house—does he remember what he was told on arriving in Britain, that he will not be able to evict its white occupants. The resentment and trouble all round which arise from this situation need no description.

Second, there is the fear that colored people are doing white people out of their jobs. As a matter of fact, this latter is not true, certainly not in Nottingham. No colored workers in that city have displaced white workers and the rule of "last in, first out," which is more or less universal in British industry, insures that it will not be so, for in the event of redundancy the first to go will be the colored employes. Nevertheless, where a white worker is put on short time, for example, and sees colored men, in quite another industry, working normal hours, ignorance and lack of logic can bring him to look on the immigrant colored worker as the cause of his own troubles.

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The association of colored men with white girls is the third but, I am inclined to think, the least of the factors making for tension between black and white today in Britain. I doubt whether, in itself, it is particularly resented. It certainly is looked down on and it is greatly bedeviled by the fact that in an area like Notting Hill, where some colored men are living conspicuously off the earnings of white prostitutes who are their wives, any association between black men and white women, however legitimate in itself, is liable to breed suspicion and resentment. It would be absurd to exaggerate the number of these cases, but they exist and one that is conspicuously obvious in a neighborhood of that sort can cause a great deal of bitterness.

Then, too, the temperament and living habits of the West Indian and the Englishman differ in harmless accidentals, which nevertheless can become a source of mutual irritation when coupled with the three irritants just mentioned. The carefree colored man with his happy-go-lucky ways, his flashy clothes, his pleasure in noisy late hours in his own home—and his shiny new car, when he can get it—these characteristics tend to make him fall foul of English suburban custom, especially in an overcrowded area. Moreover, the colored man who prospers and displays his good fortune to everyone, as he will, tends to provoke that jealousy at another's good fortune which the equalitarian propaganda of postwar years has dinned into many English minds.

The hooligan element of our population is constantly trying to express itself. Only last year vicious disturbances were built up by Teddy boys in and around theatres which were showing "rock 'n' roll" films. Abroad, very probably, little was heard of those disturbances, but they were riotous and disgraceful and the police had to be called in. Those responsible were the same young toughs who poured into Notting Hill on Saturday, August 30, and a few evenings afterwards, armed with flick-knives, bicycle chains, coshes [blackjacks] and heavily buckled belts, in order to "beat up a black," have some fun and perhaps get into the papers.

We have had these types with us during the postwar years. They have "coshed" pedestrians, stolen and beaten each other up in gang fights. Now they have found a new sport, which has the added advantage of gaining them at least the passive support of some of the local inhabitants. They feel they can get away with assaults on colored folk, where they could not get away with assaults on white citizens. They have taken to their new sport like ducks to water.

JUVENILE DELINQUENTS

This analysis will explain, I hope, the mentality of those nine young toughs, aged between 17 and 20, who were brought up before the West London magistrates on August 30. In the early hours of Sunday, August 24, they had toured parts of West London and Notting Hill in a car, beating up any colored man they could find. Their weapons were iron bars torn from railings, automobile cranks, table legs and at least one knife. Their victims, six colored men, were treated in the casualty ward of a local hospital between 3 A.M. and 7 A.M. of the same day; all had deep lacerations of the scalp. While evidence was being given, the accused tittered and giggled in court. For this, they were publicly rebuked by the magistrate. All nine were committed to the Old Bailey for trial and were refused bail.

The pattern is all too familiar in a country where juvenile crime has increased since the war and recently reached new heights. It is, in one sense, pure coincidence that these teen-age toughs picked out colored victims. They might have decided just as easily to go for anyone else. They selected colored people because of the factors already noted in the Notting Hill area which were favorable to their vicious intent. Hence I would subscribe wholeheartedly to what a correspondent wrote in his letter to the London *Times* on September 5:

> The real factors demanding attention in these disturbances (and in some of them colored people have been involved, if at all, only as defenseless victims of aggression) are the social causes of the mob behavior of the white population. The usual explanation of racial tensions—employment anxiety or sexual jealousy—are surely appropriate to only a limited extent in these sudden outbursts. The real causes appear to be principally in the boredom and frustrations experienced by our own Teddy boys, who are today a very sizable proportion of British youth. Colored people are simply a convenient, and often defenseless, target for the aggression arising from mass frustration of this kind.

My endeavor has been to show that Britain's problem is not primarily one of race relations as such. It is rather one of eliminating the causes of the shocking teen-age gangsterism in this country.

Fireflies

At night you see them, intermittent stars,
Flash in the garden, up against the trees,
(The trees are emptied doorways in the dark,
Where doors have swung out open from the sky,
And fireflies are stars escaping through.)
They burn a brilliant instant, disappear,
But to be bright again, now here, now there;
Tonight a galaxy has broken through
To breathe upon our human atmosphere.

A child is in the garden, with a jar;
She reaches out to catch them, and they come,
Docile and bright, into the darkness of
Her hand, and suddenly her fingers glow:
The life between her fingers is a star.
She drops them in the bottle; it becomes
A little universe that holds the night,
And one by one she fills it up with stars.

JAMES F. COTTER

State of the Question

THE WORLD OF ISLAM PASSES THROUGH A CRISIS

A book published last year attributed the current state of unrest in the Islamic world to religious reasons. John J. Donohue, S.J., who spent three years at Al-Hikma University of Baghdad and is now completing his theological studies at Weston College, Weston, Mass., here gives America's readers a critique of that thesis.

WITH THE RECENT COUP in Iraq and the precarious situation in Jordan and Lebanon has come a time for Western decision and revision. The United States has tried to avoid the pitfalls of its predecessors in the Middle East. But to what avail? Two years ago we stood by the side of Nasser in the Suez fiasco. Today Nasser is vitriolic in his denunciatoin of us. The situation is perplexing.

Is it Communist infiltration that accounts for the unpredictable Arab action? Or is it the unbridled ambition of a young dictator? Or is it nationalism?

Wilfred Cantwell Smith, in his recent book *Islam in Modern History* (Princeton, $6), emphasizes the religion of Islam as a prime factor in modern Muslim tensions. Smith is an authority on the modern Muslim history of India, but his insights into the Islamic concept of history and society are as applicable to Cairo and Baghdad as they are to Lahore.

Any Middle East traveler is aware of the religious tone of Arab life. Coffee-shop radios sing out rhythmic recitations of the Koran, workmen unroll their prayer mats while the muezzin chants from the minaret, and conversation is punctuated by "*In sha'llah*" ("If God wills"). Yet many who judge the Middle East fail to take religion into consideration, as if religion cowered in an isolated compartment of Arab life.

Islam versus the West

For Smith the fundamental Muslim tension lies between the religion of Islam and the modern plight of the Muslims: if Islam is the true religion, why are Muslims under the heel of the infidel West? The logic of this tension emerges from Smith's survey of Islamic history and society.

The West is individualistic. Grit, determination and sweat have raised skycrapers and built superhighways. Even Western religion is individualistic, for according to that religion it is one's personal response to revelation that brings salvation. Not so in the Muslim East.

For the Muslim, power lies with the group and salvation comes through the community. Islam does involve personal commitment, but the person commits himself as a vital part of a closed community.

Islamic history began with the community. The year one of the Islamic era is not the year of Mohammed's birth; it is the year in which the small Muslim community came into political power. Furthermore, the Muslim's religious conviction is not expressed in an intellectual credo so much as by participation in the group. In fact, the novelty in Islam as a religion was not in the message revealed to Mohammed. God had revealed scriptures to Moses, too. Rather the innovation lay in this: the message was accepted and implemented in the Muslim community. The clear message of the Koran was not falsified, as was the revelation of the Jews and the Christians; it was accepted in its purity as it came from the lips of Mohammed. It was the true religion; it was God's eternal pattern for the life of man on earth.

God promised Mohammed that he would be with the community, guiding and sustaining the little band of the faithful. And for the Muslim, the astounding spread of Islam and its worldly success were proof positive of God's guidance. Tribe after tribe across the scarred waste of Arabia surrendered to God. The faithful multiplied, rallied under the green banner of the Prophet and swept across borders until the Islamic Empire surpassed that of the Romans.

Islam succeeded not only in subjugating but in unifying a variety of peoples. Islamic law was the integrating factor. Almost every aspect of daily life fell into its mold. The call of the muezzin echoed across Asia, Africa and southern Europe, announcing to them a new and vital civilization.

From this the Muslim could not but deduce a moral. God through Mohammed told men how to live; those who listened and accepted were obviously receiving His blessing. History was confirming faith. And history was woven into the fabric of faith.

But Islamic history was to have its downward curve. When Baghdad fell to the Mongol hordes in 1258, Islamic history came to a close for the Arab Muslim. There was a rise in Islamic fortunes in the 15th and 16th centuries, but the period par excellence of Islamic history would always be that first and classical period, when the actual life of God's community on earth approximated the ideal.

Islam's Historical Problem

History, according to Smith, means much more to the Muslim than to a Christian or a Hindu. The Koran contains the seeds of an "essential history" and in the early days of the Muslim community the Koran was interpreted in the light of the actual historical situation. Thus there is an essential or ideal sense of history implicit in Muslim faith and there is an actual sense of history confronting Muslim consciousness: the Muslim community on earth as it should be, and the Muslim community as it is.

By the 18th century the West was awaking with a new vitality; Islam was in serious decline. The few remaining centers of Islamic power felt the pressure of the Dutch, the British and the French. Power was with the infidel. God's community on earth was weak. The Muslim could sense that something had gone wrong wtih Islamic history.

In this awareness of the gap between the actual state of Islam and Islam as it should be, Smith finds the fundamental spiritual crisis of Islam in the 20th century. The fundamental problem for the modern Muslim is how to rehabilitate that actual history, how to set it going again in full vigor, so that Islamic society may again flourish as a divinely guided society should and must.

Smith clarifies this tension of histories in Islam by contrasting it with the

Christian concept of history. The Christian, it is true, aims at making all things new in Christ. But Christianity was founded in adversity and on adversity it thrives. A failure in worldly history for the Christian is not a sign of divine displeasure.

Attempted Solutions

The first modern move to rehabilitate Islam was made by the Wahhabis in Arabia. Basically, it was a fundamentalist attempt to overcome interior deterioration and return to classical Islam. Mysticism, philosophy and theology were discarded; puritanical sentries ripped down pictures, forbade music and prodded people along to Friday mosque. This austerity flourished in the desert, but once the house of Saud conquered the cities of the Hejaz it was forced to relax its harsh tenets. Still, the rigorous spirit of the Wahhabis spread beyond the desert, and other Muslims agreed in bridging over recent history to return to pristine Islam.

The Waliyullah movement in India added to this spirit of internal reform a loud protest against external encroachment by the West. This double tendency—internal renewal and external liberation—was personified by Jamal ud-Din el-Afghani, who ranged through Iran, India and the Arab world, firing Muslims to a keen awareness of their plight. He lashed out against Western imperialism and he aroused a conscious yearning for the grandeur of classical Islam.

In the wake of Afghani rose the Muslim modernists or liberals. Western liberalism imbibed by European-educated Muslims, the mysticism of the Sufis and the rationalism of the philosophers combined to produce men like the legalist Sheikh Mohammed Abdu and the writers Taha Husain and Tawfiq el-Hakim. They attempted to integrate Western values with Muslim thought. They spoke out against the superstitions that they believed had encrusted Islam. And with them came the hope, to Easterners and Westerners, that in this amalgam lay the solution to the problems of Islam.

The hope has been vain. In Smith's analysis, the liberals were unable to communicate any creative impulse that would spur others on to continue their achievement. Then there was disappointment in the West. Western secular liberals played down the religion of Islam, and Western Christian liberals overemphasized individualism. Anti-Western sentiment grew; liberalism waned. What liberalism remains has been subordinated to Islam. It has yet to be integrated.

Today the dominant force at work within Islam is nationalism—or, as the American press would now have it, Nasserism. This Arab nationalism derives in part from Europe and the rest of Asia, but it does have a specifically Muslim characteristic.

Nationalism as a Solution

Inasmuch as it is a modern expression of Islam's attempt to revitalize itself, this nationalism has a strong negative characteristic. The Muslim community feels that if it is to regain its worldly prestige, it must first shake off foreign domination. The community of God on earth cannot bear the yoke of the infidel.

The Arab Muslim sees clearly what he does not want; but a positive, detailed plan of rehabilitation he does not see. More often than not, once foreign domination is overthrown, Muslim groups have found themselves without a positive plan of action. Smith adds:



> There has been a disconcerting inability to elicit on any wide scale that constructive allegiance that is needed for a nation to survive a deep crisis and to build for itself an effective life in the modern world. Whether the military regime of Abdel Nasser will succeed where [others] have failed remains to be seen.

The roots of this vibrant Arab nationalism sprang from the pan-Islamic movement which today is more a sentiment than a positive force of cohesion. Since the death of Mohammed there have been ruptures within Islam, and though Muslim brotherhood receives a nod from writers and speakers, a working Islamic union has never yet been realized. In fact, even pan-Arabism has its difficulties in the practical order.

Another mark of Muslim tensions is a vast apologetic literature. The intellectual vigor generated by liberalism has been channeled into a defense of Islam and its past rather than into a rethinking of modern problems in the light of the past. It bolsters and consoles but remains on the fringe of the problem. Then there are activist groups, like the Muslim Brethren, rising with fury against the West, against non-Muslim minorities and against all who disagree. Islam is in ferment.

The Force of Religion

In his analyis of the religious drives of Islam, Smith considers religion only as a social force. Dogma and the rigidity of prescribed religious practices do not enter his framework. He finds that the modern world is real and tangible, exerting social, economic and political pressures quite different from those of classical Islam. But he fails to appreciate that the nucleus beneath the social structure of Islamic religion, because it claims divine revelation, is rigid and unyielding. Perhaps the basic problem of Islam lies in this deeper region where religion either shapes the tangible world without itself being shaped—or bends, breaks and seeks fulfilment elsewhere. The social element of religion looms so strong on the turbulent surface of the Middle East that this truly fundamental problem has not been treated in recent studies of Islam.

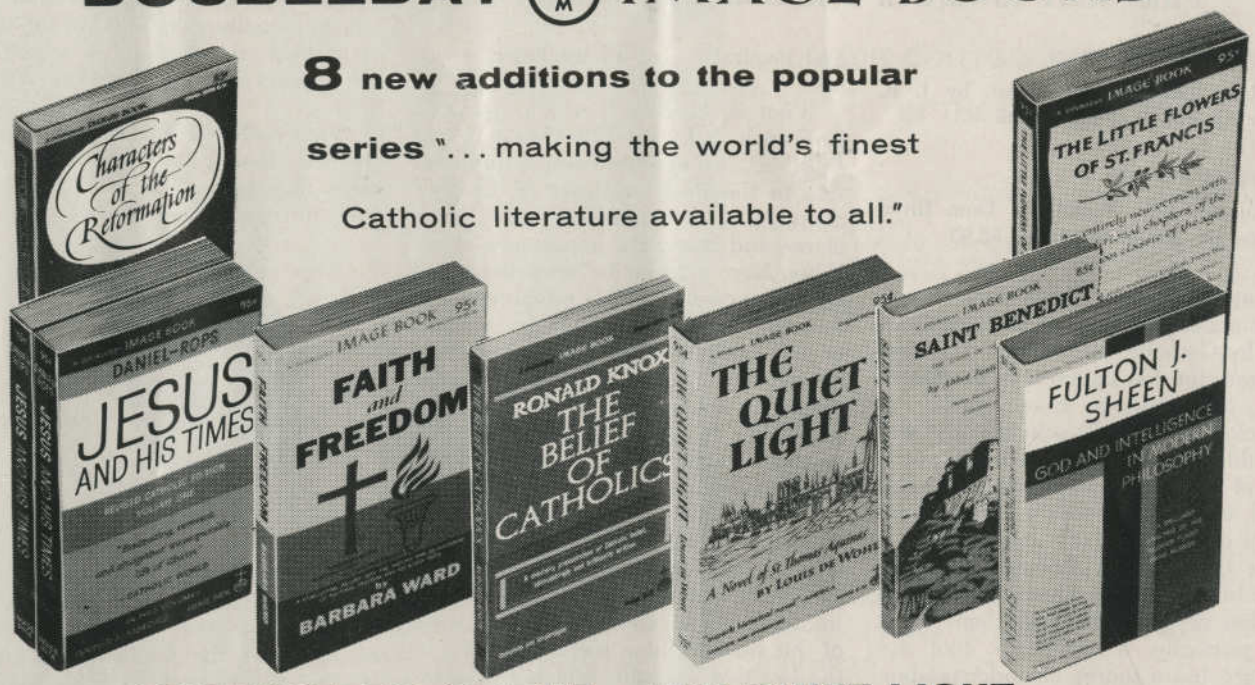
At any rate, no solution can be written at present. Smith concludes only that a new chapter in Islamic history is about to unfold. Whether it will bring an unrealistic isolationism buried in a static past or whether a vital, modern Islam will emerge cannot be predicted with any certainty.

One element seems certain. The next phase of Arab history will be decidedly Islamic. This is the well-bolstered conclusion of *Islam in Modern History*: Islam, basically a unitary society combining Church and State, cannot change society without involving religion.

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WHAT IS FAITH?
By Eugene Joly. Transl. by Dom Illtyd Trethowan. Hawthorn. 144p. $2.95

The appearance of these slender volumes marks the start of an auspicious feat in Catholic publishing. They inaugurate the translation into English of *The 20th-Century Encyclopedia of Catholicism*. The 150-volume series will be published by Hawthorn Books at the rate of two per month. The encyclopedia, which is intended to cover every aspect of Catholic faith and thought, is under the editorial direction of Henri Daniel-Rops, prolific French author and member of the French Academy. It is not primarily a reference tool for scholars, but a source of understanding and inspiration for all intelligent readers.

What is the Bible?, which appeared in French under the title *Qu'est-ce que la Bible?*, is a straightforward introduction to the Book of Books in 12 brief chapters. The author discusses with clarity and charm the importance of the Bible, how it came to be written and how the canon of the scriptures was formed. Apart from a summary account of the contents of the Old and New Testaments, Daniel-Rops has given the reader an explanation of the nature of inspiration and of the problem of literary genres, which is so vital today in the field of biblical interpretation.

If these and related questions are treated very sketchily, the presentation is interesting enough to whet the appetite of the serious reader and send him to fuller sources. The most moving pages of this small volume are to be found in the last two chapters, which are an inspiring challenge to read and pray the "book of man" which is also the "book of God."

Prospective readers may note that this book, though it is the first volume of the encyclopedia to appear in English, is actually volume 60 of the series. It is the lead volume of a subseries of 14 volumes which treat of the Word of God.

What is Faith? forms volume six of the first subseries of 15 titles on knowledge and faith. The English title of Joly's little work may be a bit misleading for those who have had some theological training. The book is much more than a mere analysis of the act of faith, as the French title reveals (*Qu'est-ce que croire?*). Actually, it is a penetrating study of the whole realm of belief in its natural and supernatural modes. In fact, the book is addressed more to the unbeliever and the doubter than to those who are in happy possession of Christian faith.



Still, every fervent Catholic, and for that matter many a skilled theologian, will find here a fascinating approach to the origins and development of Catholic belief in all its supernatural reality and ramifications. The treatment is far removed from the dry methods of the seminary or apologetics text.

Faith, for "all those who are in search of God," is shown to be "engagement" or pledge of the total human personality to a God Who is Love. The engagement itself depends upon an "encounter" in which God takes and keeps the initiative (for faith is a divine gift), but respects the liberty of the individual.

Of particular interest are the pages in which Joly explains Christian faith as an encounter with the personality of Jesus, whereby we are led to a progressive, lifelong engagement to Him in a unifying and dynamic dialog of love and prayer.

Daniel-Rops' book is informative and descriptive, and makes easy reading. Joly's treatment of the nature of our Christian belief will merit a second reading from most of us, if we are to carry away any lasting gain. Both translations run along very smoothly. In

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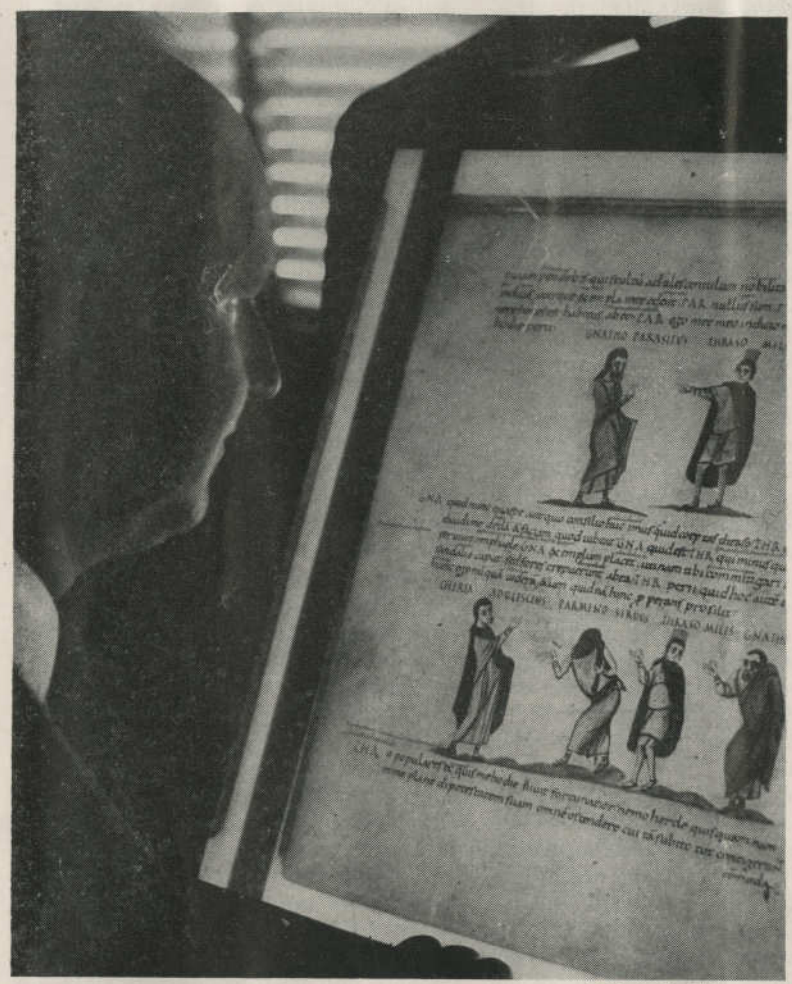


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The microfilms, described by an Oxford professor as "the most important single addition made to the libraries of America," cover all periods of history from the rise of Christianity to modern times. Besides religion and philosophy, they deal with medicine, mathematics, physical science, social studies, literature, languages, correspondence of kings and statesmen, government and politics, Roman Law and Canon Law.

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AE	Adult Education	Mu	Music
C	Commerce	N	Nursing
D	Dentistry	P	Pharmacy
Ed	Education	S	Social Work
E	Engineering	Sc	Science
FS	Foreign Service	Sy	Seismology Station
G	Graduate School	Sp	Speech
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Journalism or History?

THE RUSSIAN REVOLUTION
By Alan Moorehead. Harper. 301p. $5

In Moorehead's new book, appearing two years after his *Gallipoli,* we find many of the virtues which earned the author a reputation as a brilliant war correspondent during World War II: the impressionistic sketch, the significant anecdote, the flair for drama and the lucid, swift-paced narrative.

Alas, *The Russian Revolution* is not a war dispatch. The New York *Times* (Aug. 20) calls it "a book of important historical significance," and its author "an outstanding historian." Therefore, a different yardstick must be applied in reviewing this book than in evaluating his war stories.

What are Moorehead's qualifications to write about Russian history? He himself tells us that he has "no specialized knowledge of Russia or the revolution." He neither speaks nor reads Russian. In addition, he modestly admits that he has not always accepted the "conclusions" of those who *do* know Russia and the revolution. These latter "may also dispute my presentation of the facts"; Moorehead thus sums up the recital of his credentials, and concludes that all this "perhaps was not altogether a disadvantage. . . ."

Moorehead's history can easily be broken down into three parts, of unequal value as to style, purpose and documentation. In the first part, the author sets out to describe Russian society on the eve of the Revolution; his aim is to prove that change was inevitable and the monarchy doomed. Here, the author is at his best as a skilful narrator. All the conventional personages and clichés are here, brought back to life by the cynical pen of an accomplished caricaturist: the weakling Tsar, the neurotic Tsarina, the "mad priest" [*sic!*] Rasputin, the surviving "Mongol tradition," the "indolence and laziness of the peasants," the "lack of culture among the nobility," the pogroms, the savage Cossacks, etc. A Hollywood writer could not have done better! All this is done with considerable talent—and a disarming disregard for historical evidence, or the most fundamental historical facts. There is more fiction and error on one page than many a writer averages in a whole volume.

In another part of his story, Moorehead attempts to disprove the Communist myth that Lenin was "the great hero of history, a prophet, a Messiah, an inspired genius whose motives were of a purity and altruism which are beyond all question." Now, quite a few authors before Moorehead—and better historians —have offered solid and convincing evidence in support of this thesis, including proof of the connections which existed between the revolutionary movement and foreign (especially German) capital. None of it seems to have seriously affected the Communist ikonization of Lenin, nor challenged Lenin's actual role in the revolutionary events of 1917.

Moorehead does make a contribution, however, in having presented to the public some of the findings based on Prof. Possony's recent examination of the captured secret files of the German Foreign Office. Thus the fact that many of the Bolshevik publications were printed on the presses of the German Admiralty and the fact that Lenin, as early as 1915, offered the Germans support in their foreign policies in exchange for German aid to the revolutionaries (to cite only two examples) will contribute to complete the unconventional but truthful portrait of Lenin as a traitor to Russia and to the cause of the Allies.

The actual chronicle of the revolutionary and postrevolutionary days—up to the Treaty of Brest-Litovsk in 1918—has been compiled from conventional English-language textbooks. However, the character sketch, the anecdote and the colorful style of the first section is replaced here by a rather solemn, monotonous and impersonal approach. Some readers will see here an unwitting symbolism of the changes brought about by the Russian Revolution.

SERGE L. LEVITSKY

Mystery of the Stone Faces

AKU-AKU
By Thor Heyerdahl. Rand McNally. 384p. $6.95

The author of *Kon-Tiki* (on a 1955-56 expedition sponsored by Crown Prince Olaf of Norway) has done more than anyone else to tear away the veil of mystery surrounding the giant statues of Easter Island, "the navel of the world," standing in awesome isolation more than 2,000 miles west of its parent Chile.

Aku-Aku, named after the personal power, or *mana,* of Easter Islanders, is

a popularly written adventure-type forerunner of a scientific monograph to be published by the School of American Research and the Museum of New Mexico, a staff member of which, Edwin Ferdon, was one of three American archeologists on the expedition.

Extensive digging, coupled with carbon-14 tests, botanical studies, serological tests and meditation on native legendary history have led Heyerdahl to the conclusion that the history of Easter Island was "a restless exchange of three predeveloped cultural systems ending with complete decay."

Heyerdahl proved to have not only organizational genius but a remarkable rapport with the island's beloved priest, Father Sebastian, and his native parishioners, who opened to him the sculptured treasures of secret family caves hidden for centuries.

He pictures the early inhabitants of the island already at work on their statues in the year 400 A.D. or earlier, probably descendants of red-haired, fair-skinned stock once described as a ruling class in the cultures of Peru and Bolivia. He finds significant the fact that large stone statues are confined to western South America and the eastern Polynesian group, being introduced in the Pacific to Easter Island first, and later to Pitcairn, Rapa Ita and the Marquesas Islands, all of which were investigated by the expedition.

The author believes that the currently dominant Polynesian stock on Easter Island had remote Malaysian origins, but acquired the American Indian blood type during a long sojourn off the Northwest American coast, before drifting south to Easter Island in recent centuries.

The scientific worth of Heyerdahl's efforts has been and will be contested by archeologists and ethnologists, but it must be said in his favor that he is testing his theories with extensive work in the field. As for his own role, he lets his "aku-aku" describe it thus: "the host of specialists narrow their fields and dig down deeper and deeper until they can't see each other. . . . A different kind of specialist should stay on top and piece all the different facts together."

Even if the reader does not agree with this charming modern Viking, he will find the reading of *Aku-Aku* an informative and pleasurable excursion into the past of man—ever earth's foremost mystery.

CLIFFORD LEWIS



THE SWORD OF PLEASURE
By Peter Green. World. 315p. $3.95

THREE'S COMPANY
By Alfred Duggan. Coward-McCann. 286p. $3.95

Back to back, these two historical novels form almost contiguous studies of the decaying aristocracy of Republican Rome in the century before Christ. Peter Green has reconstructed the age of Cicero's boyhood through the jaundiced eyes of Sulla, the marginal aristocrat who gave the Latin word *dictator* its modern meaning; Alfred Duggan's portrait of Cicero's murderers, the *triumviri*, focuses on the less-familiar, better-born Lepidus.

Mr. Green's Sulla is a man possessed by contempt, and the birthmarks on his face symbolize this deeper ugliness. Born into an impoverished branch of an aristocratic clan, his childhood is spent in a Roman slum, his youth in a Roman bohemia, his years of accomplishment in the Roman army afield. In his great rivals Jugurtha, Marius and Mithridates he acknowledges the ruthless, egocentric ambition he finds alone intelligible. The women in his life, with the exception of Valeria, his fourth wife (at

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whose instigation Sulla prepares the memoirs which give external form to Green's novel), are successively tools of his ambition and targets of his scorn.

Sulla knew the uses of a sword and wielded it for his own pleasure—hence Peter Green's title. Alfred Duggan's Lepidus, on the contrary, is a noble whose sword is rather a piece of parade-ground haberdashery than an instrument of ambition. Ambitious he is, but under layers of snobbery and rationalization and even then only up to a point.

In bringing Lepidus again and again to that point Mr. Duggan portrays with extraordinary vividness the moral collapse of a Roman noble whose final "sin" is his rejection of honorable suicide. That decision, though Lepidus outlived it by twenty years, constitutes the denouement of Duggan's tale of the second triumvirate.

Both of these novels have been recently published in England, where Alfred Duggan, a sometime archeologist turned writer in midcareer, does biographies and fictionalized reconstructions of medieval England and ancient Rome for British and American readers, many of whom may feel that his Lepidus is his most successful characterization.

Peter Green, still in his early thirties, has published some good poetry, a sophomoric travelog, and a good (though overlong) fictionalized biography of Alcibiades. With *The Sword of Pleasure,* his best book to date, he makes his American debut. Like Oxonian Duggan, Cambridge don Green has made Rome's history so much a part of his mental equipment that one wonders at times where the British leaves off and the Roman begins.

JOSEPH E. SHEERIN

THEATRE

A CATHOLIC VIEW OF THEATRE. *Behind the Masque,* by Father Urban Nagle, is one of the half-dozen books always within arm's reach of your reviewer's desk. Father Nagle, in association with Father Thomas Carey, was cofounder of Blackfriars Theatre; and the book is ostensibly an informal history of the 'Friars' activities from the opening of their playhouse to 1951, when the book was published. It is a discursive narrative that at times lingers in reminiscence or wanders in anecdotal digression, but the anecdotes are always rewarding and the digressions diverting. There is never a dull paragraph or dry sentence.

Our Reviewers

LAWRENCE L. MCHUGH, S.J., is an assistant editor of AMERICA.

SERGE L. LEVITSKY is a member of Fordham University's Institute of Russian Studies.

CLIFFORD LEWIS, S.J., director of development at Wheeling College, W. Va., is secretary of West Virginia's Archeological Society.

JOSEPH E. SHEERIN is an assistant professor of the classics at Boston College.

Father Nagle's style is fluent and deliciously humorous. Readers with jumpy nerves will find *Behind the Masque* a more effective tranquilizer than Miltown but not a mental sedative. It is a double-duty book that is amusing and relieves tensions while stimulating the mind.

Your reviewer usually reaches for Father Nagle's book when his mind is tired and he is trying to evaluate a borderline play in the light of Christian morals. While Father Nagle does not have all the answers, your reporter usually finds the guidance he wants and then spends the next hour or two enjoying Father Nagle's effervescent prose.

Father Nagle is an expert hand at converting dogma into wisecracks, without injury to the former; and the book is packed with the wisdom of the Church spiced with the author's personal wit. The reader laughs while he learns.

While the volume is continuously humorous, there is rarely a page that does not offer clarification on some attitude of the Church toward drama. Open the book at random and you are practically certain to encounter a pithy observation like this comment on art for art's sake, which in Broadway ideology means that drama is beyond the scope of moral law: "We don't eat for eating's sake, sleep for sleeping's sake or drink for drinking's sake. All are part of life. Even if seen as a relief from boredom, they serve the greater art of living. So, obviously, those craftsmen who injure their fellow men by denying Divinity, by advocating political slavery or by glorifying lechery are first of all false to their art."

That is clearly a sound working principle for Catholic reviewers and theatregoers, and the only one they really have to know when confronted with a play like *Blue Denim* or *The Rose Tat-*

too. When a play is immoral, it is bad drama.

Catholics, Father Nagle observes, are not wholly guiltless for the frequency of immoral plays and the prevalence of secular drama—theirs is the guilt of negligence. He reminds his readers that drama under Catholic auspices has made practically no impact on the thinking people of the nation. We do little to encourage creative writing for the stage, so we have no Paul Claudel or François Mauriac. Still, we continually complain of the succession of such plays as *Tea and Sympathy* and *A Streetcar Named Desire.*

Father Nagle says: "If we can erect a parochial school system and dot the country with universities and colleges, we could carry through and make the kind of pictures we want to see." At the instant, he was referring to the impotence of Catholic influence in the whole area of theatre arts. His stricture, however, is obviously as pertinent to live drama.

The trouble with quoting Father Nagle is that when you once begin it is hard to stop. His book is so rich in sagacious observation and felicitous humor that approaching the end of available space is dismaying.

THEOPHILUS LEWIS

FILMS

CAT ON A HOT TIN ROOF (*MGM*). Tennessee Williams, who has always specialized in the subject, here seems to outdo himself in devising exacerbated relationships for a Deep South family. His cast of characters includes: a frustrated wife (Elizabeth Taylor) who is what the tabloids used to refer to as a kissless bride; her husband (Paul Newman) whose refusal to sleep with his wife, it is hinted, has sinister implications; the husband's brother (Jack Carson) who is angling to be made his father's sole heir; the brother's wife (Madeline Sherwood) who seemingly has produced a raft of children (referred to by the heroine as "no-neck monsters") for the sole purpose of backing up her husband's designs on the family inheritance; the two boys' father (Burl Ives) who neglected his family and all the gentler things in life in pursuit of money; and the well-meaning, conciliatory, distraught mother (Judith Anderson) who, for no reason except that all Williams' characters must have feet of clay, announces that she was pregnant before she was married.

As is also imperative with the Williams literary method, the characters suffer from an inability to communicate with one another. This does not, however, prevent them from discussing their inability at great length, with considerable eloquence and at the top of their lungs. For a good part of the film the incessant strife is almost intolerable. The sensitive onlooker is further unsettled by the fact that the plot turns on the discovery that the father is dying of cancer.

Yet, these reservations to the contrary, it remains to be said that Williams has written a powerful drama in which the characters are vivid and believable human beings rather than mere psychiatric case histories and in which there is enough groping progress toward reconciliation and love to justify the nerve-jangling sound and fury that preceded it.

The movie version, which Richard Brooks directed and, with James Poe, wrote the script for, is an improvement over the play simply because a certain elementary restraint in language and situation has been imposed on it. In its own right, too, it is a superb piece of screen craft (in color) and the cast is first-rate.

It is strange that Williams, with all his perceptive probing into the human ills and shortcomings of the South, has never turned his attention to the racial prejudice that underlies so many of them and which is so vital an issue today. [L of D: A-III]

THE DEFIANT ONES (*United Artists*) turns its attention to racial prejudice, perhaps more effectively than any previous film. It was produced and directed by Stanley Kramer, who has

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tackled the subject and other controversial ones before. He has never before had a story to work with that cut to the heart of the matter, incontrovertibly and without preaching and cant.

The film simply concerns two convicts, a white man (Tony Curtis) and a Negro (Sidney Poitier), each with the hatreds and prejudices imposed by the society from which they sprang, who learn the hard way that no man is an island. Handcuffed together they escape from a southern road gang. Actually and symbolically the handcuff proves almost unbreakable. Before it is severed, the two men have progressed from murderous hatred through a recognition of the value of physical cooperation to an understanding of real brotherhood that their imminent capture by the pursuing posse will not take from them.

For the most part Kramer handles this grim but uplifting parable very well, though he does slip up with an incidental sequence involving a small town trollop (Cara Williams). The performances of the two principals in any case are impeccable. And the over-all impact is little short of stunning. [L of D A-III]

MOIRA WALSH

THE WORD

Brethren, I give thanks to my God continually on your behalf, for that grace of God which has been bestowed upon you in Jesus Christ; that you have become rich, through Him, in every way . . . . (I Cor. 1:4-5; Epistle for the 18th Sunday after Pentecost).

The liturgy of the Church today interrupts the series of Mass-lessons from the Epistle to the Ephesians, and we read a brief passage from the introduction of Paul's first Epistle to the Corinthians. The excerpt is puzzling. What the Apostle has to say here is clear enough; the mystery lies in why he ever said it. Paul of Tarsus was not given to idle compliments, and this initial praise of the Corinthians becomes (as the celebrated Alice would say) curiouser and curiouser as we read each succeeding chapter in the letter. Nowhere is St. Paul freer and more ample with reprehensions than in this very Epistle; the pages crackle with vigorous denunciations of most serious faults and failings in the Corinthian church. Perhaps, in sheer humanity, Paul felt impelled to praise when and what he could.

Let us presently devote our attention to the significant opening sentence of this Mass-lesson. The Apostle is about to compliment his converts; but, from the outset, all credit must be given to *that grace of God which has been bestowed upon you in Jesus Christ.*

The precise relationship between the grace of God and man's free will is a mystery which provoked one of the most blistering theological controversies in Church history. The Holy Father himself finally had to separate the combatants, and both sides were bluntly admonished (reasonably enough) to stop calling one another names, and let the problem lie where it had fallen. For the controversy, like many another, had ended where it began: in mystery. We simply do not know how grace is related to free will, any more than we finally know how supernatural faith is at once an obligation and a gift, or how God is simultaneously One and Three.

For practical purposes the speculative mystery of grace and free will becomes manageable through the adoption of a well-known and wise formula. For the salvation of my soul I am to pray as if everything depended on God, and strive as if all depended on me.

No reasonable man is going to suppose that almighty God, whose omnipotence can only be thwarted (though never damaged) by human perversity, will haul a human being into the perfect, endless joy of the Beatific Vision without the fellow's lifting a finger—or leaving off gross evil—in his own behalf. Why should God do such a pointless, contradictory thing? Indeed, how *could* He? Whatever be the meaning of those strange words of Christ at the end of the parable of the great supper—*Go out into the highways and hedgerows, and give them no choice but to come in*— they do not mean that.

Yet every man who is earnestly laboring to serve God with fidelity and thus to reach the eternal vision of God feels more keenly with every passing day and hour that he simply cannot do the thing on his own. The human will can be terribly strong against God, but it can be woefully weak against the diabolical ape of God. It is a matter of recurrent astonishment to every sincerely religious man how his most rigid determinations can waver, and then go to pieces in a dark hour.

Supposing, however, that I do what in me lies, I may confidently expect the further help I need, *that grace of God . . . bestowed . . . in Jesus Christ.*

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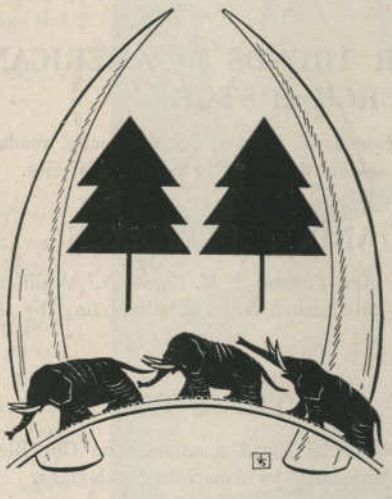
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August 16, 1958

America

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America

National Catholic Weekly Review

Vol. XCIX No. 20 August 16, 1958 Whole Number 2569

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Correspondence

Labor and Antitrust Laws

EDITOR: Since reading "Some Reflections on Monopolies" (AM. 6/21) I have been wondering why no reference whatsoever was made to the monopoly of labor unions.

J. A. BUDINGER

Kansas City, Mo.

[*No mention was made of the "monopoly" of unions because the editorial obviously dealt with monopoly in the spirit and meaning of the nation's antitrust laws. The Clayton Act of 1914 expressly excluded unions from the antimonopoly laws on the ground that the labor of a human being "is not a commodity or article of commerce."* ED.]

For the Record

EDITOR: In a recent "Feature X" (AM. 7/12) is the statement, "But I remember my surprise on hearing that the Church was an archfoe of prohibition."

May I call attention to a comment of the late J. Elliot Ross, C.S.P.: "It is absolutely false that the Church has taken any position on the matter. Because it is a political question, she keeps her hands off."

(REV.) JOHN W. KEOGH, L.H.D.
President
Catholic Total Abstinence Union
Philadelphia, Pa.

Why Not Family Farms?

EDITOR: I can claim some familiarity with farm thinking, but apparently I do not come in contact with the same people and ideas Bill Woodard (Correspondence, AM. 8/9) does. Where, for instance, did he discover the "general consensus" that the farmer is *the* bulwark of democracy? Many claim that the farmer is *a* bulwark, but I have heard no one assert he is the only one.

I suppose the National Catholic Rural Life Conference would be among those in whom Mr. Woodard believes he sees a traumatic reaction "whenever someone implies that there might be too many farmers, or that operators of family farms are inefficient." But the NCRLC has consistently pointed out that not everyone can farm, that some engaged in "farming" might be better off with another source of adequate income, that national policy and legislation should help provide means for off-farm employment. We have, however, also felt it necessary to insist on facts rather than propaganda, facts which conclusively demonstrate that of all types of farm organization the adequate-sized, well-operated family unit is the most efficient, even on strictly economic grounds.

Finally, if one can draw any sound conclusion from the mass movement to the suburban and rurban areas, what the farm people have seems to be precisely what bricklayers and accountants want. Why should farm people be asked to give it up?

JAMES L. VIZZARD, S.J.
Vice-President
National Catholic Rural Life Conference
Washington, D. C.

Tested and Approved

EDITOR: The articles by Charles Brady, Anne Keavney and Stephen Ryan in the July 26 AMERICA afford a scintillating proof of the validity of Catholic education and Catholic journalism, which time cannot dim and which we should not allow the grumbles of hostile critics to tarnish.

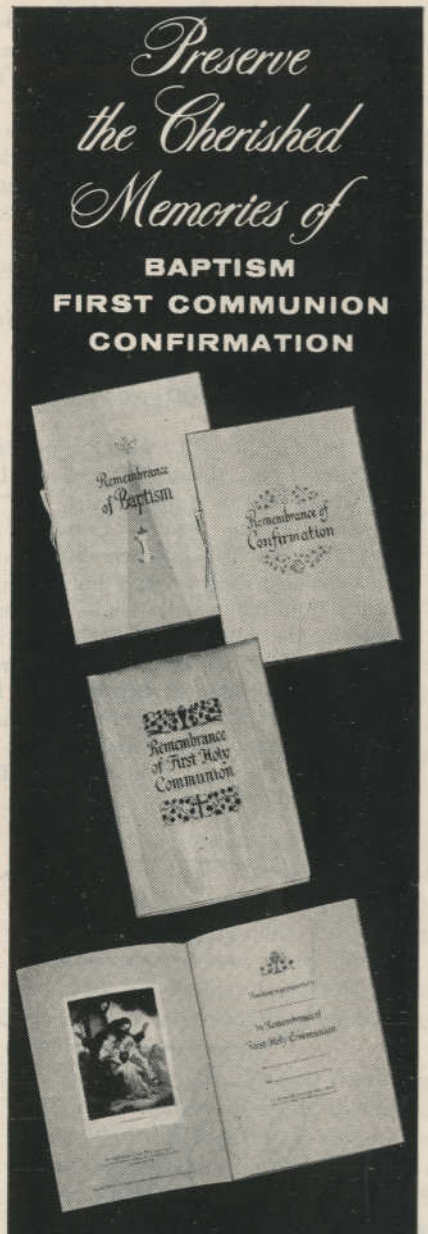
(REV.) THOMAS S. HANRAHAN
Housatonic, Mass.

That They May Read

EDITOR: This is a suggestion not only for "Mulier Fortis" (AM. 7/26) but for anyone else who needs a constructive and practical outlet for spare time and energy. The Xavier Society for the Blind is the only Catholic publishing house and free circulating library for the blind in North America *(see p. 514)*. It is a non-profit organization located at 154 E. 23rd St. in New York City. Dependent as it is on voluntary contributions, it welcomes volunteers for work in either of two categories.

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BETTY SZE O'NEILL

Poughkeepsie, N. Y.

Spain Defended

EDITOR: On July 19, AMERICA published a letter from Alberto Manuel de Irujo criticizing Martin Artajo's article on "The Reform of the Spanish Cortes" (AM. 1/11/58). Sr. Artajo's article was objective and confined itself to reporting an important step in the organization of the Cortes, namely, the Rules of Parliamentary Procedure of Dec. 26, 1957. That these rules are better than the previous ones—the Provisional Rules of Jan. 5, 1943—I think even Sr. Irujo would admit. That neither the former nor the latter is to Sr. Irujo's taste is a very different affair.

What is unquestionable is that the present Chief of State, who assumed extraordinary powers in the course of a terrible civil war between communism and the Spaniards who fought against it (and against its fellow travelers, in whose name Sr. Irujo speaks), took a decisive step forward in the setting up of an institutional regime in 1942, when he created the Cortes in which the legislative power became vested. The new Rules of 1957, besides improving the regulation of members' privileges and liberalizing procedure for amendments, bills and financial control, have conferred upon the Cortes important powers for the control of public administration. No doubt the system can still be improved; one of the novelties of the rules is precisely that they provide for possible reforms in the future.

It is not true that the oath of loyalty to the principles of the National Movement is an upholding of the division between victors and vanquished. If Sr. Irujo had not chosen to be absent from Spain for the last 20 years, he could have seen for himself that there are many Spaniards who did not take part in the war and whose ardent wish is precisely that there be no repetition of it. The 12 principles of the National Movement are the same as those figuring in the preamble of any civilized nation's constitution.

The members of the Standing Committee are appointed on the President's nomination by the full assembly at its first session (Art. 3, No. 2). This committee assists the President of the Cortes in the appointment of the other committees (Art. 3, Nos. 3 and 25). The Standing Committee is the body entitled to authorize the arrest or prosecution of members of the Cortes, a power previously vested solely in the President of the Cortes (Art. 7; compare with former Art. 8). These proceedings are, in any case, precluded as regards members' actions in the House (Art. 6) and are applicable only in respect of ordinary criminal actions, which in many countries (in England, for instance) do not enjoy any immunity whatsoever. As regards exclusion for *unworthiness*, all Parliaments allow this; but in the Cortes such action may be taken only by an absolute majority of two-thirds of the House, a circumstance not likely ever to occur in practice (Art. 12, No. 2).

The statements made about the Standing Committee are likewise inaccurate. This committee is composed, in accordance with the terms of Art. 21, of carefully chosen representatives of all sections of the Cortes, and its functions are similar to those of a "Rules Committee," not to say of a corporate presidency.

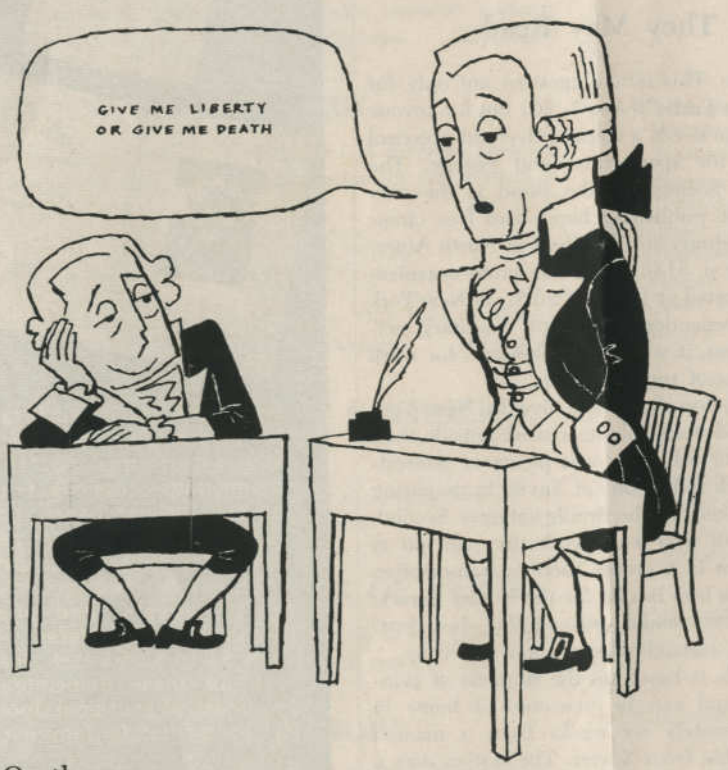
That the Plenum is freer in debate is obvious from Arts. 61 to 70 (compare with Arts. 53-60 of the old rules). What Sr. Artajo says is that to the already satisfactory functioning of the committees there has been added an improvement of the plenary sessions.

The Spaniards' Charter is not an undeveloped law, though a few of the organic laws are still missing. However, the thousands of Americans who visit Spain know that *effective* freedom has reached a very high level in this country, just as the law courts are also fully independent.

Finally, Sr. Irujo is the vanquished partisan of an unsuccessful secession of the Basque provinces started by cashing in on an attempt to establish communism in Spain. He has shown himself incapable of understanding our Appomattox. His watch stopped in 1939. Meanwhile, Spain goes her way and hopes to continue along the road of economic progress and social and political development she has been following during the last 20 years—a period, by the way, that coincided with the absence from this country of Sr. Irujo and his friends.

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Madrid, Spain



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Current Comment

"Indirect Aggression"

Secretary Dulles was disturbed because the newsmen, in reporting his July 31 press conference, failed to note his stress on the problem of "indirect aggression." The press, tipped off that it had missed an essential point, did a second take of his words. Here are Mr. Dulles' key phrases:

> If the practices of indirect aggression as they are being developed at the present time are allowed to persist in the world and if no way is found to check that, then I think that the world is indeed in grave danger of war . . . I believe that if the Soviet Union does not want a war, they will almost have to agree that these practices should be brought under some kind of control by the United Nations.

In the light of later commentary, these points seem to be intended in the Secretary's remarks: 1) President Eisenhower proposes to make a major issue of indirect aggression if he and Premier Khrushchev meet face to face on the summit; 2) the United States feels something drastic must be done to stop indirect aggression and is even ready to fight to halt it; 3) the United Nations will be asked, perhaps at the special meeting of the General Assembly, to give serious attention to solving the problem of indirect aggression. It may be asked, for instance, to create a permanent corps of observers or police ready to go into crucial areas at the request of governments threatened by subversion from without.

. . . Question Sans Answer?

Washington is obviously exasperated by the Middle East crisis, not so much for what it is in itself, as for its fresh confirmation of the dangers of indirect aggression. But is there any solution at hand? Observers rightly comment that to ask the Soviets to give up indirect aggression is to ask them to give up communism. Why should they abandon a tactic which has proved so successful and to which, by our own admission, we have found no real answer?

Others, such as Walter Lippmann, take a more cynical view. The veteran columnist says that indirect aggression —that is, propaganda, infiltration, bribery, subversion—is an old instrument of power politics. It is the way, he says, this country, as well as the USSR, is in reality fighting the Cold War.

Mr. Lippmann thinks our demand for an end to indirect aggression would be an "impossible" one. That may be so, but at least it would serve the purpose of singling out the key to the present danger to world peace, which is, of course, Soviet resort to veiled aggression in the interests of an expansionist policy. U. S. foreign policy, as Mr. Lippmann would admit, for all its occasional lapses, is not based upon aggrandizement. However one may define indirect aggression, it is Soviet expansionism that is keeping the world in dangerous turmoil.

De Gaulle's Constitution

Since the year 1789 France has had sixteen different constitutions. None of them, save that of 1875, survived the man or men whose ideas or ambitions it expressed. Now, Premier Charles de Gaulle makes another attempt at giving the nation political stability.

In the third and fourth Republics the two major weaknesses centered in the Presidency and the mode of electing deputies. De Gaulle's draft Constitution sure-handedly takes care of the first of these. Henceforward the Chief Executive will not be a figurehead.

First of all he will be chosen by an electoral college comprised of the Assembly, the Senate, departmental councils and delegates of municipal councils. In times of grave crises dictatorial powers will be his. Even in periods of normalcy he may negotiate treaties, dissolve the Assembly one year after its election and, together with his Cabinet, handle by decree the bulk of government business. The Parliament will vote only on certain matters of importance, such as budgets and social welfare.

These provisions will more than remedy the first defect in France's governmental system. But what of the second? It is too early yet to say what De Gaulle's answer will be.

However, unless something is done to consolidate the country's political parties so that stable majorities can be formed, the Assembly will remain a forum for anarchy. And this situation, in turn, will tend to create more and more "grave crises" calling for Presidential dictatorship. Without electoral reform the new Constitution, on which a referendum will be held in the fall, may bring order to France, but it won't strengthen French democracy.

Sports Are Color-Blind

The U. S. track team that lost by a narrow margin to Russian athletes in Moscow (under the Russian scoring system) and squeaked out a slim victory over Polish track stars at Warsaw (under the U. S. point system) did a great deal more than run, jump and throw its way to a creditable performance. It performed admirably in the field of international relations and showed the Russians and the Poles the tremendous strides we have taken in this country in race relations.

When one Russian newspaper man asked the coach of the U. S. team how many Negroes were on the roster, that official replied: "Let's see; I really don't know. I could count them for you, if you like, but I have never totted them up. I'm not interested in a man's color, but in his performance."

It's a pretty safe bet that every Russian and Pole that witnessed the sterling performances of our Negro athletes had heard of Little Rock. The presence of Negro athletes on our team and the take-it-for-granted attitude that they should be there was the finest possible proof that the Little Rock mentality is not the mentality of American democracy.

U. S. sports, however, still have a job to do in the matter of Negro participants. Few Negroes play in golf tournaments, for instance. How explain that?

UN Report on Delinquency

For what small comfort it affords, a recent UN study of juvenile delinquency in North America indicates that the problem of the young lawbreaker is not distinctively a U. S. headache. We probably publicize it more—or better, if that is the proper word—but Canada suffers from juvenile crime just as much

as we do. In 1955, for instance, 70.3 per cent of all offenses against property north of the border were charged to boys and girls under 18; the percentage in 1947 had been 58.8. The U. S. figures for 1956 were 66.4.

The main conclusions of the study, prepared by Dr. Paul W. Tappan, professor of sociology and law at New York University, are that communities offer a "welter of unsystematic and uncorrelated measures for prevention of delinquency" and "inconsistent methods . . . without any over-all philosophy or administration." As one would expect, the report calls for greater monetary support for preventive and rehabilitating programs, preparation of specialists, coordination of services and so on.

What is strikingly absent is any emphasis on a spiritual approach. The whole tone of the report is one of "social adjustment." It is perhaps not the role of a professor of sociology and law writing an official UN report to stress the aspect of sin that enters into juvenile delinquency, but this aspect must be faced. Perhaps the root therapy that alone will "cure" juvenile lawbreaking is the inculcation of a sense of sin. That's not a very popular word with social scientists, but it does get down to fundamentals. "Juvenile delinquency" has a lilting sound; juvenile crime or sin sounds more brutal. Let's use the brutal term if it will help solve the problem.

Population Shifts

The U. S. Census Bureau has come up with its forecast of the number of seats in Congress that the various States will gain (or lose) as a result of the 1960 census. It appears, for one thing, that young men are still going West, particularly to California. The Golden State stands to gain seven seats as a result of the new apportionment to take place after 1960. This is the same number California gained after the 1950 census. Among States losing representatives will be New York and Pennsylvania (three each), Massachusets (two) and Illinois (one).

For the Church this internal migration tells a tale both encouraging and discouraging. The exodus of persons from States in which Catholics are numerous and well-established will presumably strengthen the Church in hitherto less-favored areas. This has been verified, by all accounts, in California. On the other hand, the arrival en masse of predominantly young and growing Catholic families presents for the Church organizational and financial problems sufficient to strike a chill in any but the stoutest heart.

Behind them, the migrants leave practically modern plants now apparently sentenced to become ghost parishes. But the fate of the old-time Catholic neighborhoods is not yet clear. A whole new apostolate seems, in fact, to open to pastors in many cities as non-Catholic, lower-income groups move into the neighborhood and come for the first time into close contact with Catholicism. The crisis is not without its opportunities.

Kennedy-Ives Bill Doomed

Being neither gumshoes nor judges we are unable to say with authority who killed Cock Robin—Cock Robin being the Kennedy-Ives union-reform bill. (Though the bill wasn't technically dead last week, it seemed beyond hope.) Labor Secretary James P. Mitchell holds that the Democratic leadership of the House, the National Association of Manufacturers and the U. S. Chamber of Commerce all had a hand in doing the bill to death.

As for the Democratic leadership, Speaker Rayburn, who admittedly held the bill "for 40 days and 40 nights" before referring it to Rep. Graham A. Barden's legislative graveyard, the Education and Labor Committee, says that his motives and strategy have been misconstrued. (We are inclined to believe him.) The NAM, which does not deny that it worked for the bill's demise, modestly refuses to take credit for it. It disclaims having that much power over the Democratic majority in the House. (Since so many Democratic Congressmen represent right-to-work States below the Mason-Dixon line and are closer in their labor thinking to the NAM than they are to the liberal policy of their party, this modesty may be excessive.)

There are other suspects. Two big labor unions, the United Mine Workers and the Teamsters, worked actively against the bill. Certain other unions, which refused to follow the official AFL-CIO line, passively opposed it. Then there is Secretary Mitchell himself who, Senator Kennedy charges, "never lifted a finger to help Senator Ives and me to pass this legislation."

. . . a Dark Deed

Though we cannot finger the killers of the Kennedy-Ives bill, we have no doubt about the shameful character of the deed. As we have said before, the bill was not perfect. If passed, however, it would have contributed to union reform and sound industrial relations. This estimate is not ours alone. It appears to be shared by a majority of the sophisticated members of the Industrial Relations Research Association.

A short time ago Julius Rezler and Gerald J. Caraher of the Institute of Social and Industrial Relations of Chicago's Loyola University sought the opinion of the IRRA membership on legislative proposals for labor reform. Their findings, which have been incorporated in a special research bulletin, *Labor Experts on Pending Labor Legislation* (Loyola U., 820 N. Michigan Ave., Chicago 11, Ill., $1.), strongly favor the principles and most of the key provisions of the Kennedy-Ives bill. In making their survey Messrs. Rezler and Caraher sent questionnaires to 617 members of the 1,900-member IRRA, and a gratifyingly high percentage (63.5) replied. To the NAM and the U. S. Chamber of Commerce we commend a study of the replies of the management members of IRRA. In most respects they don't give majority support to the positions these business organizations have defended so inflexibly before Congress.

Leaven in the Loaf

Those who preach tolerance loudest aren't necessarily shining examples of its practice. Columbia University Chaplain John M. Krumm said as much—and more—in a letter to the New York *Times* on Aug. 1.

For Rev. Mr. Krumm personally, planned parenthood is "a God-given responsibility." Nonetheless, he asserts, Protestants are dead wrong in questioning the right (and duty!) of Catholics "to press their conception of the moral issues involved upon public institutions."

Since Protestants never hesitate to do the same whenever they think "a

moral issue is involved which touches public policy," on what grounds, he asks, may they consistently deny this freedom to others? On the basis that Catholics are seeking to influence public morality? If so, how can Protestants insist, as they do, on universal acceptance of the characteristically Protestant stand on bingo?

The POAU and its supporters aren't going to be happy about this kind of logic. However, the courageous Mr. Krumm strongly believes it is sheer nonsense to hold religious and ethical *convictions,* and pretend indifference to their consequences for society.

Arguments "for separation of religion from the determination of public policy" are, in Mr. Krumm's book, "subversive of the religion of the Bible." This is just another way of saying that what the "wall-of-separation" clergymen have really been preaching is neither authentic Judaism nor Christianity, but simon-pure secularism.

Daniel M. O'Connell, R.I.P.

The Rev. Daniel M. O'Connell, S.J., who died at West Baden College on July 29 at the age of 73, was attached to Campion House, the residence of AMERICA's editorial staff, only for the years 1938-1943. But before that his was already a familiar name to our readers. Nearly a hundred articles, reaching as far back as 1921, appeared in these pages under the name of Father O'Connell.

In his earlier contributions, Father O'Connell's themes reflected an interest in social problems. From 1924 onward, however, when he became dean of the College of Liberal Arts of Xavier University, Cincinnati, his articles testified to a penetrating study of the problems of Catholic higher education. The originality and perceptiveness demonstrated in his writings, and in other ways, led to his appointment in 1934 as the first national secretary of the Jesuit Educational Association. This post he held until 1938, when he came to AMERICA.

Our late confrere had a special affection for Cardinal Newman and he showed this esteem by his editions of Newman's works for college use. Somehow or other he found time, also, to launch a book club—the Spiritual Book Associates—which he guided for many years. To his generous soul may God grant eternal rest.

Found: A Catholic Bookshop

LIKE MANY Catholic college teachers, I have been concerned about the reading habits of our students. This concern has been deepened by reports from Catholic bookshop personnel who complain about the lack of patronage from Catholic college students and graduates. As one attempt to probe the problem, a simple class assignment was devised. A description of the assignment and its results may be of some interest.

Last year there were 159 men in my junior theology classes at St. Joseph's College in Philadelphia. After a brief explanation of the purpose of the assignment, students were instructed 1) to list the names and addresses of three Catholic bookshops; 2) to spend thirty minutes in a Catholic bookshop, and while there to talk with someone on the staff—owner, manager, clerk; 3) to make a report within three weeks. On a mimeographed questionnaire form students were expected to indicate 1) names and addresses of three shops; 2) name of the shop visited; 3) date and length of visit; 4) name of person talked with; 5) names of books, etc., that may have been purchased; 6) date of last previous visit to a Catholic bookshop; 7) what interested them most about the visit.

Of 159 students, 148 reported. Of these, 84 stayed the required 30 minutes; 12 stayed less than 30 minutes; 45 stayed between 45 and 60 minutes; 3 stayed longer than one hour.

For 65, this was their first visit; 41 had been to a Catholic bookshop within the previous year; 23, between one and three years previously; and 19, more than three years ago.

Though I had not suggested it, 90 made a purchase during the visit. Among the purchases were three medals and statues; 28 magazines, pamphlets and newspapers; and 85 books. The titles bought were not an impressive selection.

Comments on what especially interested the students covered a fairly wide range. Seventy said they were impressed by the quantity, quality, diversity of the stock, the extensive literature on contemporary topics. Eighteen commented on the cordiality, helpfulness and Christian zeal of the staff members. Ten were impressed by the discovery of the Grail Movement, and 15 by the art work at the Grail Center. Six spoke of the joy of browsing, and seven found nothing worthy of comment. Two were most impressed at finding a shop owned by two alumni of our college. One was deeply struck by the fact that many people go to Catholic bookshops because they want to and not only to fulfil an assignment.

Two statistics interested me especially. Of the 148 students reporting, 107 had not been to a Catholic bookshop in more than a year; and of these, 65—or 44 per cent—had never seen one. This seems unfortunate and suggests that parents and teachers might do more prodding. It was encouraging to see that 90 students (61 per cent) freely made a purchase, and that so many were impressed by what was available in Catholic bookshops. The assignment was made to stimulate interest in Catholic books; so perhaps something was accomplished by it.

JOSEPH F. X. ERHART

FR. ERHART, S.J., *is professor of theology and director of the Study Week on the Lay Apostolate (Aug. 17-23) at St. Joseph's College, Philadelphia.*

Washington Front

Taps, Bugs and Eavesdropping

A bill introduced by Rep. Kenneth B. Keating (R., N. Y.) would outlaw any "bugging" of private conversations. This means placing an electronic device where it can record what is being said, say in an adjoining room. The bill, of course, stems from the crude attempt made in a hotel here during the Goldfine-Adams case—so crude, in fact, that many wondered just who did what, and why.

Overhearing private talk—"eavesdropping"—has a very old history in the human race. People have been listening under eaves or through keyholes or flimsy walls for a long time, indeed. There does not seem to me to be anything immoral about this; it is the use to which it is put that makes it right or wrong. To put it technically, it is an indifferent act in itself; the end is what makes it as a means right or wrong. The "right to privacy" is often alleged against it; but evil conspirators have forfeited any such right, if it exists.

Modern technology has complicated the argument. Is it wrong to listen in, on a party line, for instance, to others' conversations? Not polite, of course—but wrong? No responsible official or important person would think of talking on the phone without "monitoring"—at first by a stenographer on an extension, and now by an electronic device which tape-records what was said. This is sheer self-defense for both parties. Is this a reprehensible wire tapping? But now attempts are being made to outlaw it unless the other party is warned in advance. But what experienced man would phone an official here in Washington without assuming that what he said was taken down? It is unthinkable to me.

The telephone is now the lesser problem. At least ten years ago I presided over a meeting in Chicago and gave permission to an experimental outfit to place unobtrusively on the dais a "bug" no larger than a matchbox. The playback afterward revealed even the slightest whisper in the audience. The gadget has, of course, been enormously improved in the years since then. Conversations can be picked up and recorded 200 yards away. How will a law control this method? A visitor to your office may set his briefcase beside his chair and depart with the whole conversation inside. Your doctor or psychiatrist may have recorded all your symptoms for study or consultation, and probably has.

Law-enforcement agencies have a special interest here. J. Edgar Hoover recently said that about 80 known racketeers had their phones tapped. Subversives also are supervised. (As if the racketeers and Commies didn't already know it and take precautions accordingly.) Sometimes there are conflicting laws. Usually, the police or FBI have to get a court order to tap a phone legally, but the same State may have a law penalizing a phone company for knowingly cooperating.

WILFRID PARSONS

On All Horizons

BOSTON COLLEGE GRANT. In partial subsidy of the Boston College honors program, the Carnegie Corp. has granted $85,000 for use over a three-year period. Last year 40 freshmen were admitted to this program, which is pointed to advancing talented students. It is part of the college's project to provide the Boston area with leaders aware that their community's problems are significantly related to world problems.

►CANADA'S CATHOLIC DAILIES. There are four Catholic daily newspapers in Canada. With a combined circulation of 125,000, they are *L'Action Catholique* of Quebec, *Le Droit* of Ottawa, *Le Progrès du Saguenay* of Chicoutimi and *L'Evangéline* of Moncton.

►GOOD CITIZENSHIP. Under the sponsorship of The Catholic University of America's Commission on American Citizenship, more than 3,000 charters were issued last year to Catholic Civics Clubs in parochial school classes at the 7th- and 8th-grade level. A new handbook, *Good Citizens,* for the use of members and officers of these clubs has been issued by Geo. A. Pflaum, Inc., Dayton 2, Ohio (52p., 10¢).

►FOREIGN STUDENTS. The *Chisco Newsletter* tells what the Chicago International Student Catholic Organization (founded 1956) is doing to provide home hospitality, lessons in English, part-time jobs and speaking opportunities for foreign students in the Chicago area (3044 Barclay Lane, Wilmette, Ill., eight issues annually: $1).

►FELLOWSHIP FOR PEACE. On behalf of the Church Peace Union, the Russell Sage Foundation (505 Park Ave., New York 22, N. Y.) is offering a resident fellowship to a qualified person who would evaluate the work of the union and develop new projects in the area of ethics and foreign policy. Applicants should be not over 35 years of age, have a "religious commitment" and a doctorate in political science, social psychology, anthropology or related fields. The annual stipend is $3,500 to $5,000, renewable a second year.

►LOURDES CURES. Since January, 1958 the Medical Inquiry Bureau at Lourdes has taken under consideration 16 cases involving healing of a possibly miraculous nature. These cases will be examined in collaboration with the International Medical Commission. Some may then be presented to the Canonical Commission, which alone is qualified to declare that a scientifically inexplicable cure is miraculous.

►LABOR DAY. Pre-release copies of the 1958 Labor Day Statement are now available from the Social Action Department, NCWC, 1312 Mass. Ave., N.W., Wash. 5, D. C. (Single copy 8¢; $3 per hundred; $20 per thousand; over 5 thousand, $12 per thousand). R.A.G.

Editorials

Toward a Middle East Policy

THE HEADWINDS are blowing less strongly in the Middle East as this issue of AMERICA goes to press. The election of Gen. Fuad Chehab to succeed Camille Chamoun as President of Lebanon has brought a relative calm to that country. Our decision to recognize the new revolutionary regime in Iraq means that we have less reason than we thought to be apprehensive of the forces which overthrew the Government of King Faisal. As the world awaits the extraordinary session of the UN General Assembly the West has a brief breathing spell in which to formulate a long-needed policy toward the Middle East.

This may be the last opportunity for Britain and the United States to agree on a common, workable approach toward the Arab world. It cannot be a crash program—the sort of panic-reaction policy to threatened catastrophe which has so often in the past proved self-defeating. It must be a long-range policy—one designed to protect legitimate Western interests in the Middle East. At the same time it must prove capable of coming to terms with the explosive forces which have kept the area in a state of convulsion for almost a decade.

THE FIRST STEP

It is obvious that the first step in formulating a policy toward any country or area of the world is to determine our precise objectives there. Moreover, as we define these objectives, a sharp distinction must be made between aims which are essential and those which, though desirable, are not vital either to the welfare of the United States or to the security of the free world.

What are our essential objectives in the Middle East? They are four: two political, two economic. First, we want peace and stability in the area and an end to Communist expansion there. Second, we want continued access to a flow of oil sufficient to safeguard the economy of Europe. Third, we want the Suez to remain open to world shipping. Fourth, we want access to air bases in Turkey, Cyprus and Libya.

But a clear perception of what best serves our own interests in the Middle East is not enough. As Richard H. Nolte and William R. Polk point out in their penetrating analysis of the Middle East situation in the current *Foreign Affairs:* "In the long run foreign policy in a given area cannot be successful unless it takes account of the dominant desires and fears of the people who live there." Arab nationalists want some form of Arab unity and independence. In foreign policy they would like to avoid entanglements and, as the *Foreign Affairs* article notes, "to profit from Soviet-American competition in order to devote their undivided energies to the advancement of their own affairs." Internally they want honest, impartial government and a new social order.

None of these Arab aims need conflict with our own basic objectives. It is only when, not content with the minimum essential, we have insisted on achieving the maximum desirable in our relations with the Middle East that the West has run head-on into trouble. Of what value Baghdad Pacts when they alienate most of the peoples of the Arab world, serve to undermine friendly regimes and thereby defeat the very purpose of such alliances? Stressing the maximum desirable makes for rigidity of policy when what is needed in the Middle East is flexibility. Even in the event of a movement to nationalize Middle East oil resources, the West should be able to roll with the punch provided the minimum essential still be attainable. For, as long as Europe has enough oil, it matters little who controls its production.

FORMULA FOR THE FUTURE

These are mere guide lines toward the formulation of a policy for the Middle East. A number of specific proposals have been put forward. During his recent visit to the United States, Italian Premier Amintore Fanfani broached a three-point formula to restore stability to the area: 1) The major world powers should agree not to exert pressure on the policy-makers of any Middle Eastern nation; 2) Middle Eastern governments should agree not to interfere in each other's affairs; 3) a multination, no-strings-attached economic-aid program should be established, preferably under UN auspices, to raise living standards that are among the lowest in the world.

Spain, a nation with long experience in dealing with the Muslim world, has also been heard from. In an interview with *Ya*, Spanish Catholic daily, Generalissimo Francisco Franco noted that "the West has marched against the natural currents of the Middle East." Said the Spanish Chief of State:

> It is necessary to convince the Eastern peoples that the Western world has no other interests but their liberty and independence, the improvement of their present standards of living and their treatment in an understanding, fair and generous manner.

Underlying the advice of these statesmen is a single, unifying idea. Both stress the need for an accommodation to the internal forces which, for better or worse, are shaping the future of the Middle East. The West seems to have no alternative.

Senator Case and Political Integrity

According to a Gallup poll 70 per cent of American parents do not wish their children to enter politics. Presumably the highly publicized investigations in the nation's capital this summer merely strengthened this aversion to a political career.

But the root of the trouble is not in the business of politics (which is, after all, "the practical exercise of self-government") but in the way some politicians do business. This is especially true when a public official —elected or appointed—stands to gain financially from the business in question. A legislator who owns a block of stock in a certain company may be tempted to push legislation favoring his investment. Or a large campaign contribution may stimulate him to exert imprudent pressure on a Federal agency.

One of the major sources of trouble is the secrecy which too often cloaks the pressure and influence exerted on legislators and Federal agencies. Last week Sen. Clifford P. Case of New Jersey introduced a measure designed to remove some of the wraps from political influence and "improve the public service."

Senator Case's bill requires 1) that Federal employes earning more than $12,500 a year report any outside income, including gifts, in excess of $100; 2) that all communications in a case before a Federal agency be made public; 3) that congressional committees file an itemized expense account; 4) that the whole problem of conflicts of interest and of the relations of Congress with Federal agencies be examined by a special committee.

In introducing his bill, Senator Case admitted that "it will not plug all the gaps," but he went on to point out that it

> can help to dispel the cynical view of public service and politics that has made "politician" almost a dirty word among too many people. . . . Through legislation such as this we can help correct the distorted image of public officials that now exists in many quarters. . . .

This bill is not an attempt to eliminate influence on politicians and public officials but rather to bring such influence out into the open. That done, the legitimate pressures that keep a government healthy can be distinguished from those deleterious influences that make it corrupt. The dangerous corners which some politicians are tempted to cut for their constituents and wealthy friends are much more clearly marked out. Human nature being what it is, Senator Case's bill would not make the administration of either party "as clean as a hound's tooth." But its antiseptic measures would help prevent sudden and hidden decay in the nation's political molars.

Behind Southern Resistance

Law-abiding ways are indigenous to Americans. Enact legislation, or procure judicial interpretation of existing statutes, and as surely as night follows day an adequate majority of citizens will sooner or later submit to the law. On such reasoning many have long based the hope of eventual compliance with Federal court decisions relative to public school desegregation in the South.

Gov. Orval E. Faubus' landslide victory in the Arkansas Democratic primary on July 28 will dampen considerably the ardor of such enthusiasts of American respect for "ordered liberty." It is not only significant that that defier of the Supreme Court polled substantially more than twice the combined vote received by his two rivals for the gubernatorial nomination. What is far more alarming is that his very defiance of the Court made possible his bid for a third term as Governor.

In a postelection statement, Mr. Faubus hailed his victory as "a condemnation by the people" of Federal interference with one of their most sacred institutions. He vowed to continue to "stand in the way of anyone who tries to force integration down anybody's throat." He pledged that he would again employ the National Guard to that end.

What many people fail to understand is that Southern leaders are availing themselves of what seems to many jurists to be the real loophole in the May, 1954 verdict of the Supreme Court. That loophole is not, as some have contended, the Court's neglect to assign a time limit within which compliance must take place. Rather, in the words of a South Carolina Federal district court, it is the fact that the high tribunal

> does not *require* integration. It merely forbids discrimination . . . [and] the use of governmental power to *enforce* segregation. (Emphasis added)

This subtle distinction derives from 18th-century political theory, which conceived of civil liberties, says Harvard Law School Prof. Mark DeWolfe Howe, as "the by-product of limitations on governmental power, not the objective of its existence." It was precisely this notion of rights that inspired the draftsmen of the 14th Amendment to think the Negro's essential liberties could be secured merely by restricting State authority. It is a notion that still defines the scope of too many decisions of the judiciary.

The desegregation movement, however, will increasingly force us to re-examine our basic concepts of human freedom. Meanwhile, so long as rights are held to be mere assurances against invasion by government, rather than affirmative, God-given claims upon it, other Faubuses will rise up again and again to muster the forces of resistance. And voters in the South will keep shouting: "The Supreme Court be damned!" What is more, they will mean it.

World Catholic Press

BLACKFRIARS (34 Bloomsbury St., London, W.C. 1), "Authority and the Anglican Mind," by Henry St. John, O.P., June, pp. 242-260.

By its "notion of a divisible and actually divided Church, Anglicanism stands unequivocally on the Protestant side, as against Rome and the East, in the matter of Catholic authority." Furthermore, this notion has in the course of time become "associated in the Anglican mind with the national life of England." Such a mentality "sees whatever the Church of England does [e.g., its recent acceptance of the validity of the Church of South India's orders] as somehow justifiable. . . ."

Despite the Anglican rejection of an infallible Church, however, Catholics should strive to establish and maintain close contacts with Anglicans. This is especially important on the level of priests and ministers; for ministers, like our priests, form attitudes in their flocks. Thus, little by little, Catholics will give evidence of the conviction, which they hold, indeed, but often do not show forth, that Anglicans are really our fellow Christians. The author sees great value, not only in our discussing theology with Anglicans, but most of all in our praying with them—with episcopal permission, of course.

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ETUDES (15, rue Monsieur, Paris 7), "A Certain America," by Henri Agel, June, pp. 373-379.

What do French film critics think of Hollywood? Here we find praise and damnation of it in an article summing up fifty years of cinema in the film capital of the world. The author praises American western films because, though most are only pot-boilers (aren't most novels, he asks, likewise rubbish?) some of them achieve that man-against-the-universe greatness of the Iliad and the Odyssey. Some of the U. S. crime films, too, reveal the "human condition" quite as well as any tragedy.

On the other hand, he finds that Hollywood has frequently failed abysmally in its attempt to adapt European material e.g., *Bonjour Tristesse*, for American consumption. In general, the U. S. film industry has shown the whole world both the "pachydermic naïveté" of the Americans and their willingness —which is "practically without equal in Europe"—to criticize and laugh at themselves.

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RHYTHMES DU MONDE (5, rue de la Source, Paris 16), "How Catholicism Can Enter Indian Civilization," by Most Rev. Leonard Joseph Raymond, Tome V, No. 3-4, 1957, pp. 238-250.

The Bishop of Allahabad sees India undergoing rapid changes in every sense. In some ways, these changes facilitate the arrival of Christianity. For instance, social legislation in India today rebuffs the Hindu religion, with its castes, polygamy and abasement of women. The Christian teaching of a personal God, incarnate in matter, appeals to many Indians, but monistic Hindu philosophy has no place for a personal God or creation.

If Christianity is to become popular, it must be presented in Indian thought patterns, frequently quite different from our Western patterns. For instance, the Indian mind is intuitive and contemplative, so that "we can wonder whether the study of Scholastic philosophy and theology, European in their origin, adequately prepares the future priests of India for the work that awaits them." In return, India can enrich Christianity by its reverence for religious life, the soundness of its family cult and its esteem for contemplation and sanctity.

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TAM-TAM (6, rue Thibaud, Paris 14), "A Dialog between Whites and Negroes," by Joseph Michel, April-May, pp. 3-30.

This magazine, subtitled "Monthly Bulletin of Catholic African Students," reprints a talk given by the chaplain general of Catholic foreign students in France at a convention, held March 29-31 in Paris, for students of the Catholic Institutes of Paris, Angers, Lille and Lyons. The theme of the convention was "Black Africa."

The talk points out that Christian charity is the necessary corrective of social prejudices. However, amicable relations between whites and Negroes are, for one reason at least, more difficult to achieve in France than in the United States: France still has colonies in Black Africa. In dealing with race relations, therefore, this author discusses at length the morality of colonization and the relations of *colon* and *colonisé*. He quotes principally Vitoria's book *De Indis*, as developed by Joseph Folliet. He also presents the ideas contained in the Australian hierarchy's 1953 pastoral on Australia's obligation to help in the development of underdeveloped Southeast Asian nations.

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DOKUMENTE (Worringer Str. 11-13, Cologne), "New Perspectives for German-Polish Relations," by Stanislas Stomma, June, pp. 171-175.

The author of this article, which was first published in the Polish Catholic weekly, *Tygodnik Powszechny*, is the founder of that organ and of the monthly *Znak*. Earnestly and in a spirit of compromise, he asks that Germany and Poland now settle their long-standing differences. Germany is no longer the threat to Poland that she used to be, since the devastation of World War II and the new security given to Poland by the Warsaw Pact. He appeals therefore to Poles and Germans of good will —he insists that today there are many such on both sides—to discuss their common future. He sets only one condition as outside debate: the permanence of the Oder-Neisse boundary. All other disputed points can be resolved by compromise.

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POLITICA Y ESPIRITU (Ahumada 57, Santiago de Chile), "Stone-Throwing That Made History," by Alejandro Magnet, June 1, pp. 16-21.

One of the editors of the review summarizes the succession of U. S. rebuffs to Latin American requests for economic aid since Vice President Wallace's visit to our sister continent in 1943. The author is typical of many Latin Americans in his approach to this problem. He sees the United States dealing parsimoniously with Latin America, while in the Far East and in Europe it has poured out billions (one per cent of our foreign aid between 1946 and 1953, he says, went to Latin America). He is skeptical about any lasting change in U. S. economic policies toward Latin America, even though he asserts that Vice President Nixon's experiences seem to have temporarily shocked our complacency.

EUGENE K. CULHANE

India Needs Our Help

James J. Berna

ANOTHER URGENT SOS has been sent by India to the United States and appropriate international agencies for help in saving her Second Five-Year Plan. The announcement on July 20 placed the amount of foreign assistance needed at $1.2 billion over the next three years, the remaining life of the plan. Of this total, $300 million is needed before 1959.

The purpose of this article is to bring forward some facts which will help the American people make up their minds in a rational manner on this very important question. The time for decision is fast approaching, and the way we decide will profoundly influence events throughout Asia and the free world.

The first thing to understand is that India's crisis is a crisis of growth. In April, 1956, the Indian Government launched an all-out war on the centuries-old poverty of that country, in the form of a large-scale economic development program. No one denies that India badly needs economic development. Her nearly 400 million people are crowded into an area less than half the size of the United States. These people are struggling along on an average income of about $55 a year per person (as compared with $2,000 in the United States). Life expectancy at birth is approximately 30 years (it is nearly 70 in the United States).

Eighty-five per cent of the Indian people live in little huts in remote villages, most of them without electricity, many of them without even a well. These people try to wring a living from worn-out soil, subdivided over the centuries into plots too small for efficient farming, and without enough water, fertilizer or adequate farm implements. Most of those who seek escape from the overcrowded land into the cities merely escape into the army of the unemployed, since India has only enough factories to employ about 1 per cent of her population.

SECOND FIVE-YEAR PLAN

The Second Five Year Plan is designed to change all this. It calls for an expenditure by the Government of approximately $9.5 billion, and a concomitant expenditure by private industry of nearly $5 billion. The money is being spent, not for frills or luxuries, but to create the economic facilities the country needs to raise production and provide the jobs for which millions are searching. Huge dams are rising in the river valleys, and will eventually irrigate millions of parched acres, control devastating floods and generate electricity for rural development. Under a "Community Development Program," teams of specially trained Indians are going into the villages to teach people better methods of cultivation, and to show them how to help themselves by building roads, wells and other needed facilities. Railways and roads are being expanded so that the country's rich deposits of coal, iron ore, bauxite (for aluminum) and other resources can flow to factory and market. Many new factories are under construction, including three new steel mills, heavy-machinery plants, machine-tool factories and many others. This industrial development is being given the highest priority, and rightly so, since jobs must be found each year for nearly 2 million new persons entering the labor force.

The plan got off to a good start in 1956. Now, a little more than two years later, it is in deep trouble. Already it has been cut back by about $600 million. Hard hit by the cutback is the Community Development Program, which promised so much in terms of social and economic progress for the village people of India.

It is sometimes said that India's plan is "too ambitious" and should be cut back. Admittedly the program is a large one for a poor country to carry through. But consider these two facts. 1) Even if the plan in its original form had succeeded, per-capita income at the end of the period would have risen only from about $55 to $61 or $62. 2) Between the beginning of the plan in 1956 and its end in 1961, approximately 9 million new persons will have entered the labor force looking for jobs. But the plan is not large enough to create 9 million new jobs, so that unemployment, already serious, will actually worsen during the plan period.

From the social and economic point of view the plan is the minimum that India can afford—not an over-ambitious effort. In terms of India's resources the plan might be called ambitious. But there are emergency situations in life when one must take risks, as when a family rushes a child to the hospital without money in the bank to pay the bill. India faces an emergency.

It is important that the exact nature of the crisis which threatens the plan be clearly understood. The problem is a shortage of foreign exchange. Despite many difficulties, the Indian Government has done well in raising the internal financial backing required.

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But India must also import great quantities of capital equipment from the industrialized countries: earth-moving equipment for building the big dams; dynamos for the power plants; blast furnaces and rolling mills for the new steel mills; machine tools and steel for the new factories. To purchase these things she needs the currency of the industrialized nations. You can't buy steel in Pittsburgh with Indian rupees.

The total foreign-exchange cost of the plan, as revised, is estimated at $3.68 billion. Thus far India has raised nearly two-thirds of this sum, in large part by drawing upon her foreign-exchange reserves. Those reserves are now dangerously low. Excluding $234 million in gold (which India cannot touch for fear of destroying confidence in her currency) they stood in mid-July at $430 million, and were dropping at the rate of $10 million a week. And $1.2 billion is still needed if the plan is not to be cut back further, leaving unfinished many projects already begun.

India is unable to earn this sum within the time required by exporting to Western countries. Hence she has no alternative but to ask for loans—not gifts, it should be noted—long-term loans at rates of interest she can afford to pay. The loan of $225 million which the United States made to India a few months ago has been much appreciated, but unfortunately is not enough. (The U. S. loan of $225 million, incidentally, carried an interest rate of 5.25 per cent, except a portion which was loaned at 3.5 per cent. Russia has loaned India $258.3 million at 2.5 per cent.)

NEED FOR FOREIGN EXCHANGE

When the exact nature of the problem is understood, it can be seen that India is not merely "trying to develop with other people's money" as is sometimes said. The plain fact is that the underdeveloped countries of the world simply cannot avoid the need of other people's money, since they must buy capital equipment in other countries. The United States also relied heavily on "other people's money" in the early stages of our industrial development. In the eight years between the end of the Civil War and 1873, approximately $1.5 billion flowed into the United States from abroad to assist our economic development, particularly the development of the railroad system which did so much to open up the West and thus lay the foundation for our subsequent growth. As late as 1913, the eve of World War I, the United States was a net debtor to foreign countries to the extent of $3 billion (foreign liabilities of $5.5 billion, minus foreign assets of $2.5 billion). That war changed this country from a debtor into a creditor nation.

To this writer it seems very much in our national interest to come to India's assistance in her present economic crisis—and crisis is not too strong a word. In our irritation over her so-called "neutrality" in the Cold War we are apt to forget that India is democracy's last great bulwark in Asia. It is true that India has refused to align herself politically with the West, in the sense of entering into formal alliances and military pacts. But the terms "neutral" and "uncommitted" do not accurately describe her position in the Cold War as far as the deeper, basic issues are concerned.

India is working for essentially the same goals that we are working for: world peace, human freedom and an international order based on law and justice, not force and fear. She differs with us regarding the best way to achieve these objectives. We may believe that she is rather naive in her approach to the world situation, and underestimates the need of mutual-security systems and military preparedness. But these are disagreements over methods, not over objectives.

INDIA AS A FORCE FOR FREEDOM

The democratic nature of India's development effort deserves emphasis. Despite the very urgent need for rapid development, India has rejected all totalitarian short cuts to quick industrialization: forced collectivization of land, food deliveries at gun-point, labor drafts and the other harsh measures employed in Red China and in Russia. India's economic planning violates no basic human or property rights. Her announced goal of creating a "Socialist pattern of society" should not deceive us on that point. That goal does not envision the extinction of private enterprise. The plan calls for an expenditure by private industry of nearly $5 billion alongside the expenditure by Government, and the private sector is well on the way to meeting this target.

Existing industry is not being nationalized, nor are there any signs that it will be. Apart from railroads and some basic public utilities, the Government plays a very minor role in the Indian economy. Government-owned enterprises contribute only 3 per cent of the total net output of factories in India, and when the plan is completed in 1961, this share will have risen to only 7 per cent. Ninety-three per cent of factory production will still be in private hands. The role of government in economic life will surely increase as time goes on. But Indian socialism has nothing to do with Marxian varieties. It is inspired by British theory and practice and looks to the creation of a "mixed economy" in which private enterprise will remain very important.

In view of all these facts we ought to help the Indian Government in its efforts to give the people of India a more human standard of living. If India's plan succeeds, the groundwork will have been laid for much more rapid progress in the future. All Asia will have been given a dramatic demonstration that communism is not the only hope for impoverished nations, no matter how hard the Communists try to sell that idea. Such a demonstration is badly needed in that hemisphere.

Americans should understand the element of "calculated risk" involved in large-scale economic aid to India. Success of five-year plans and rising standards of living do not automatically guarantee the survival of democracy in India or any other country. There are groups in India (as there are in Western Europe) dedicated to the overthrow of the democratic way of life no matter what its achievements. Those groups appear to be gaining strength to some extent.

On the other hand, even if the Second Five-Year Plan fails, India will not necessarily "go Communist."

The Communist party, though well organized, is small. Its membership numbers approximately 200,000 and it polled only 11 million of some 200 million votes cast in the 1956 elections. Millions of Indians abhor communism for religious as well as political reasons. Nevertheless, it should be obvious that democracy cannot command the allegiance of people indefinitely if it can offer nothing more than a per-capita income of $55 a year, a life expectancy of 30 years, and millions of frustrated job-seekers. To leave such conditions unchanged in the middle of the 20th century is to court disaster. If disaster comes in India, it will follow in the rest of Asia with terrifying swiftness. And our lives in America would never be the same after that.

There is a final aspect of the question, which, as a Christian people, we should face squarely. India is not an abstraction, a pink blob on the map. Nor is she merely a potential ally or "neutral" in the Cold War, nor only a vexing economic problem for the international community. In the last analysis, India is several hundred million needy people; a hundred million needy families; millions of mothers and fathers who often cannot find work, millions of children who frequently go hungry, are often sick, and die young. This is not sentimentality. It is hard fact, and a fact we cannot merely brush aside.

Our national interest must be a prime consideration in U. S. foreign policy, but alongside it there is room for Christian love of neighbor. The principle that they who have much should help those in need is solidly built into our American way of life: in our progressive tax system, our social-security legislation and a dozen other ways. Compared with the underdeveloped countries, we are the nation which has much: in resources, in human skills, in capital. We ought to share our abundance with our neighbors overseas.

When Christ was asked "who is my neighbor?" He replied with the story of the Good Samaritan. It is significant that He chose as the central figures in His story two men of different nations, and nations sharply at odds with one another. Christian love of neighbor knows no national frontiers.

Canadian Neighbors

Neil McKenty

THROUGH THE WINDOWS of the Empire State Express I watched the lovely Mohawk Valley roll past. Even the bleak walls of Sing Sing prison softened in the evening sunlight shining over the Hudson. Suddenly my viewing was interrupted by a smiling man who sat down beside me. He asked me where I was from. I replied that I was a Canadian. "That's quite a wilderness you have up there," he remarked with a good-natured laugh.

Happily, fewer and fewer Americans begin a conversation with their Canadian neighbors on that rather disconcerting note. And not too often any more does one see U. S. tourists sweltering through Montreal in the middle of August, skis strapped to their cars, searching for snow. But there are still quite a few Yankees who consider Canada that big sprawling land "up North" best known for its Christmas trees, hockey players and Lester Pearson's bow tie.

The fact is that the several million Americans who visit Canada this year will find a country very much like their own. From breakfast cereal to bedtime cigarette they can enjoy their familiar brands (usually at slightly higher prices). The food is as "American" as the *Saturday Evening Post*, which they will see on newsstands beside most other U. S. magazines. True, Canadian beer is considerably stronger than the brew in their own iceboxes, and they won't be able to purchase it in grocery stores or on the Sabbath. Martinis and movies are in short supply on Sunday, when most bars and theatres are shut as tightly as the Bank of Canada.

If the U. S. visitor stops at these similarities, he will return home convinced that Canada is a smudgy carbon copy of his own country—a little roomier (nearly 4 million square miles), quite a bit emptier (just over 17 million people), with squattier buildings and bumpier roads. But the interested and discerning tourist will discover many differences between the two countries, significant and instructive differences.

THE CAPITAL CITY

The most obvious place to look for these is in Ottawa, Canada's capital. From the visitors' gallery in the House of Commons (265 members) our American guest will see and hear parliamentary democracy at work in the country's two official languages, French and English. He will see the Prime Minister flanked by a Cabinet chosen from members of the majority party, which he leads. This is the real Government of the country, a part of, and directly responsible to, the Commons, questioned searchingly each day, not by newspapermen, but by opposition members hoping to uncover weaknesses that may result in the Government's discomfiture or defeat.

Under the leadership of the Prime Minister the Cabinet members determine major policy and pilot important bills through the Commons. If they are defeated on any significant issue—for example, foreign aid—they immediately resign as a body. So complete is the responsibility of the executive to the legislative branch in

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the parliamentary system that the representatives of the people always have the power to dismiss the executive. The Senate, whose members are appointed for life by the Prime Minister, has little effective power. And the Queen who heads the system, through her Canadian-appointed representative, the Governor General (for Canada is a limited monarchy), has even less. Anglophiles to the contrary, the Crown has no more real executive or legislative power in Canada's everyday political affairs than Madame Chiang Kai-shek has in the United States.

This is not at all to imply that Canadians think lightly of the monarchy as a hopeless anachronism, or could easily be persuaded to reject it. On the contrary, the Crown, in the person of Canada's gracious Queen Elizabeth, symbolizes for them the history and values they hold in common—beyond the partisanship and pettiness of political strife. Most Canadians would continue to have it so.

THE PROVINCES

Not only in Canada's capital but also in the provincial legislatures (Canada, like the United States, has a federal system), our U. S. visitor would find differences. There he might see monies being voted for elementary education for separate (mostly Catholic) as well as for public schools. (Canada has its counterparts to Protestants and Other Americans United, but they have never succeeded in raising an insurmountable wall between Church and State.) Should the visitor inspect the Dominion's judicial system, he would find judges appointed by the Government during good behavior dispensing justice with a minimum of courtroom flamboyance and a maximum of fairness.

If he wants a closer look at the face and the peoples of the Dominion, the American sightseer can travel on the longest privately owned railroad in the world (Canadian Pacific), its publicly owned twin (Canadian National) or the Government-controlled airways. A ride on any of these, or on Canada's only subway (in Toronto), might place him beside a Negro or one of the thousands of European immigrants who have arrived since the war. And he would find little or no color problem in Canada. One recent American Negro visitor remarked on this: "Toronto is the only place I have ever been where people don't seem to notice that I am colored."

Because of her composition Canada simply had to learn the lessons of racial and religious toleration or perish as a nation. Her two great peoples, French and English, understand well that respect for their differences is better than recrimination. Though the country is predominantly Protestant, several of its Prime Ministers have been Catholic and many of that faith have led political parties. Speaking recently in St. Paul's Cathedral in London, the Anglican Archbishop of Quebec praised the religious harmony which exists in his own province, where Catholics are a majority:

> After 23 years as Bishop and Archbishop of Quebec, I can devoutly thank God for the courtesy, kindness and understanding which have been accorded to us by the bishops and clergy of the Roman Catholic Church and the general good will of the provincial authorities. . . . I wonder whether there is anywhere else on the face of the earth where two races have lived together so successfully in mutual respect and affection.

PEOPLE AT HOME

Naturally enough, Americans would find Canadian homes much like their own. One difference is that the Canadian TV and radio programs seen and heard in them are under the broad direction of a Government agency. While the average wage earner brings home a little less pay than his American friend, his living costs are lower and so are his taxes. And every month the mailman leaves a welcome Government "baby bonus" check for families with children of 16 years and under. A non-contributory old-age pension plan provides for senior citizens, and this year Canada's security benefits were extended to cover hospital care.

Since Canada's marriage laws are strict, the country's divorce rate is low. In 1955 there were a little over 6,000 divorces in a population of 16.5 million; during the same period the United States, with its population of 168 million, had 377,000 divorces. Two provinces, Quebec and Newfoundland, have no divorce courts at all. Applications for divorces from those areas are examined by a Senate committee in Ottawa and a special act of Parliament must be passed in each case.

Canada's many differences from the United States in no way diminish her great debt to the Americans. The Dominion's federal system is modeled on theirs (though the central Government in Canada was given much stronger powers), and her thriving economy and social-security program would not have been possible without massive U. S. investment (now estimated at $12 billion). For quite a while to come Canada will depend heavily on American capital, just as she will continue to buy more from her wealthier, more productive neighbor than she sells to her.

But Canada has more to sell than pulp and petroleum. She offers the example of a land in which two peoples of different racial and religious origin live in harmony, where the power is really held by the elected representatives of the people and the head of the state is above politics, where witch-hunting and hearsay evidence are swiftly punished by independent courts, and where legislation looks to the security and the sanctity of the family.

These are values which Americans and Canadians hold equally dear. We should trade with them freely and export them to the world. They represent, far better than any increase in our national production, what we can offer together for peace and social justice.



Feature "X"



MR. SALMON *writes movingly about the problems that the blind must face in their daily lives—and which seeing persons scarcely advert to. He is presently executive secretary of the Industrial Home for the Blind, Brooklyn, N. Y.*

LEGEND AND SUPERSTITION have always worked to create an aura of misconceptions around any group of persons who differ from the rest of society in some superficial physical or cultural characteristics. People tend, whether through intolerance, ignorance or simple convenience, to generalize, to set apart and to label a group of men and women whose differences from themselves they do not fully understand—blind persons, for instance.

It is said that "the blind" have a sixth sense, or are blessed by a natural compensation with extraordinary hearing powers. These and other references to "the blind" are generalizations that have no basis in fact. They suggest differences from the sighted majority that do not exist, and imply an imaginary uniformity among blind people.

Only one common denominator does exist among the 340,000 blind persons living in the United States: as a result of accident or sickness, they are in stages of blindness that range from having no sight at all to being able to see well enough to travel and to read headlines.

Let us attempt to draw aside the curtain of superstition and misconception about "the blind"—let us enter the home of a blind person and see how he goes about the business of everyday living.

As we might suspect, the routine day of a blind man differs little from our own. Watching him, we are amazed by the easy and natural way in which he conducts himself in the familiar experiences of personal grooming, performing household jobs, eating and traveling. These qualities are not easily won, of course, and his ability and self-confidence have been gained through hundreds of hours of painstaking trial and error, sometimes filled with overpowering feelings of frustration and discouragement.

Many ingenious devices are available that aid blind persons in the performance of such activities as dressing and cooking. Clothes are selected from the wardrobe by touch—a chill in the air will send fingers in search of a rough tweed jacket, or a favorite suit is selected by a brailled tag sewn on the lining. With clothes kept in systematic order, picking out the day's apparel is not difficult. Different colors of shoe polish can be identified by smell. Important personal effects are the brailled wrist watch and the wallet holding different denominations of bills folded in different ways.

When a blind person knows the position of furniture and the layout of rooms, he is able to maneuver around his house with comparative ease. Still, a half-open door or a frayed bit of rug can cause a painful accident. Sighted members of the family learn to help prevent these unfortunate occurrences.

Watching a young housewife who is blind go about her numberless chores is an enlightening experience. She can do just about everything her sighted neighbor can, and just as efficiently. But again, these acquired capabilities are the result of learning and relearning: suffering burnt fingers in the struggle of trying to iron by touch; shopping for a family without seeing the food on display. Help is again forthcoming in the shape of brailled labels for food containers and a wide variety of special kitchen instruments—even a brailled gauge on a pressure cooker. All of these devices are only slightly different from conventional equipment. Many ordinary kitchen utensils are used by blind persons, who find that they easily meet their needs. New skills are developed, and the persevering housewife is soon mistress of her home.

When a blind person moves outside the house, new problems confront him. Walking down the street is easy —he has learned from an instructor how to swing his light aluminum cane in a "safety arc" in front of him. At a street corner he can tell the direction of traffic by ear; and, if no one offers to guide him, he moves when he hears other pedestrians around him move. The complicated procedure of boarding a bus or subway is again accomplished by recognition of familiar sounds and an occasional question to a passer-by, as well as by memorizing schedules.

The difficulties confronting a blind person are many, but through courage and perseverance, as well as sound professional help, most of them can be overcome. It is not magic or a sixth sense, but only hard work and extensive training that produce results such as we have mentioned. In New York City, for instance, agencies like the Industrial Home for the Blind in Brooklyn, the Lavelle School for the Blind, conducted by the New York Archdiocese, and the Xavier Society for the Blind play an indispensable part in this training.

What about the problems that arise when blind men and women come in contact with sighted persons? Offers to help on the part of seeing people are well-intentioned, but sometimes good intentions misfire. A common error is that of the athletic pedestrian who grabs a blind person's arm and propels him across the street, not realizing that the one he is escorting can't judge where the curb or other obstacles are when he is being pushed like that. The correct method, of course, is to offer one's arm to a blind person.

Oversolicitousness, or expressions of pity and wonder, are never asked for and seldom appreciated. But help offered in an intelligent and realistic manner will benefit both parties. A natural approach is the best approach—a simple realization that blind people are, after all, people just like the rest of us, who want to enjoy to the fullest every moment of living in this world, and can do it like anyone else.

PETER J. SALMON

BOOKS

The Economic and Moral Evil of Apartheid

THE POLITICS OF INEQUALITY: South Africa since 1948
By Gwendolen M. Carter. Praeger. 535p. $7.50

In this acute and definitive study of politics, personalities and movements in the Union of South Africa, Dr. Gwendolen Carter, professor of government at Smith College, has provided not only a very complete reference work and guide to South African politics of the past ten years, but also a searching, critical and sympathetic analysis of the South African situation. The present reviewer, who spent in the Union eight of the ten years covered in the book, cannot but marvel that the four or five extended visits which Miss Carter paid to the Union sufficed to provide her with such insights as are commonly denied to, or ignored by, South Africans themselves.

Dr. Carter does not leave us in doubt in regard to her own judgments and sentiments. The book is not an arid and "objective" catalog of "facts." Rather, her insights and her intellectual and political concern lead her first to see that the dilemma of South Africans, black and white, is more baffling than most liberal *uitlanders* have been able, or have cared, to recognize; and second to recognize in Afrikaner aspirations genuine elements of political, moral and religious idealism.

The Dutch Reformed Church, for example, has its Marais and its Keet as well as its Malan and Hanekom. But Miss Carter's insights into the realities of South African economics and of human nature lead her to point out trenchantly that *apartheid*, the rigid separation of black and white, is incompatible with the economic and industrial development of the country, that it "offers both a myth for the future and rationalization for the present" (p. 271) and "an escape from the responsibility of coping in a more equitable way with the immediate demands of a multiracial society" (p. 272).

Miss Carter provides us with equally searching analysis and comment on the political potentialities of English-speaking organizations. For example, the United Party and the war-veterans' Torch Commando are scrutinized and their ineffectiveness accounted for. Readers of AMERICA will no doubt note with thankfulness the record of the Roman Catholic Church's opposition to *apartheid* legislation and practice, in particular in regard to the Bantu Education Act (p. 107). It is, in fact, from Anglicans (p. 108) and from Roman Catholics that the most effective opposition to *apartheid* has come.

The choice that lies before Christians today in South Africa is that between a politically determined theology or a theologically determined politics, though it is not within the scope of Miss Carter's purpose to say so. But her study at least implicitly raises the question whether South Africa's problems, and indeed those of any other country, can be solved at any level less profound than the religious. She nowhere rightly raises this question, but in *The Politics of Inequality* Miss Carter manifests a searching and serious concern which will make her book indispensable to all who seek to understand and to transform race relations in the South Africa of today.

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HELEN DOLAN

FILMS

A TIME TO LOVE AND A TIME TO DIE (*Universal*) is a film adaptation of Erich Maria Remarque's novel about Germany on the verge of defeat in World War II, put out by the same studio that made screen history nearly thirty years ago with the same author's World War I novel *All Quiet on the Western Front*. Though lavishly and lovingly produced in Technicolor in the appropriate German locations, and in general worth seeing, the new movie seems much inferior to its predecessor.

One obvious reason for this is that Remarque was not able to make literary lightning strike twice in the same place; the first book, in short, was better than the second. Another reason is that the current movie is curiously uneven in quality.

There is perhaps a more fundamental reason, however, which is the fault neither of author nor moviemakers. The first world war gave rise to a simple and universal revulsion against war that was comparatively easy to synthesize and convey in novel form. In the peaceless post-World War II era, hindsight viewpoints are both more sophisticated and infinitely more diverse. Un-

der the circumstances, the chances of producing a work that any appreciable segment of the population would hail as a classic or feel an emotional identification with are greatly diminished.

A Time to Love attempts to meet this difficulty by providing a little bit of something for everybody. Its background contains some intimations of the atrocities rising out of nazism, as well as ample evidence of the existence of "good" Germans; and, almost in passing, an ambivalent view of the Russian enemy on the Eastern front. Besides this, the picture tries to convey the particular "feel" of both the battlefield and the home front as the Third Reich went through its death agony. Not surprisingly, this overambitious undertaking results in superficialities of treatment, misplaced emphases and a fair number of inept performances.

Though the film's background is sketchy and not universal in connotation, its main theme is of the kind traditionally supposed to appeal to everyone: a love story. The traditional boy and girl are played by two screen newcomers: John Gavin, who is personable, promising and still a little wooden; and Lilo Pulver, who is perfectly delightful. The romance of these two young people —the girl who has maintained her integrity in the prevailing atmosphere of political madness and the soldier on leave who grows in stature as he faces up to the evil implications of nazism— is surprisingly pure and very touching.

It was, I suppose, courageous on the part of the movie's makers to let it end unhappily. But whereas the soldier's death in *All Quiet* had a tragic irony, the hero's death under rather similar circumstances in the new movie seems merely a script-writer's contrivance. [L of D: A-II]

A TALE OF TWO CITIES (*Rank*). I am not sure that it would be possible to make a satisfactory film version of Dickens' highly colored French revolutionary classic. In recent years, to be sure, there have been some excellent film treatments of other Dickens' novels, notably *Great Expectations* and *Oliver Twist*. Besides, if one is old enough, one is likely to harbor rose-colored nostalgic memories of Hollywood's 1936 version of *A Tale of Two Cities*. This old movie had two great advantages, however. It was filmed when the economics of movie-making were such as to permit the assembling of 2,000 extras for the storming of the Bastille. And it was made before audiences developed an allergy to sentimentalized romanticism.

The present British version was written by T. E. B. Clarke (author of many of the best recent English film comedies) with an eye to reducing the unwieldy story to manageable proportions and also tempering its high-flown romanticism with a little realism. But Sidney Carton, the drunken failure who goes flamboyantly to the guillotine in place of his successful rival in love, is not a figure that takes kindly to realistic appraisal, and neither are a good many other characters in the book. Reducing them to merely human dimension makes the movie seem quite flat, though Dirk Bogarde is quite good as Carton, especially in his early, sardonic moments; and the film in general is a good enough introduction to the book. [L of D: A-I]

THE NAKED AND THE DEAD (*Warner*). For screen purposes Norman Mailer's best-selling war novel presented particularly difficult disinfecting prob-



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lems. The finished product raises grave doubts as to whether the effort was worth while.

Besides deleting the obscenity and/or profanity, scenarists Denis and Terry Sanders' most pressing task was to alter the function and emphasis of the three main characters: a general (Raymond Massey) who believed that hatred and fear were the controlling ingredients of military discipline; an idealistic and humanitarian lieutenant (Cliff Robertson); and a brutal, natural killer-type sergeant (Aldo Ray). The purpose of the transformation was to eliminate the book's nihilism and antimilitarism. This juggling feat has been accomplished satisfactorily enough so that the film gives at least lip service to conventional sentiments of morality and patriotism. What has not been done is to make the story convincing or even intelligible.

The bulk of the picture is taken up with a patrol behind Japanese lines. In the course of it the blood flows freely (in Technicolor) and the mortality rate is high. So, unfortunately, is the incidence of glaring improbabilities, narrative loose ends and other examples of unaccountably sloppy film technique. [L of D: A-II] MOIRA WALSH

THE WORD

If there is a splendor in the proclamation of our guilt, there must be more splendor yet in the proclamation of our acquittal (II Cor. 3:9; Epistle for the Twelfth Sunday after Pentecost).

"Of all St. Paul's epistles, I think II Corinthians demands most courage on the part of the translator; we have lost the clue to it in great measure, from knowing so little about the situation it was intended to meet." Thus Msgr. Ronald A. Knox. Whether there be question of translator or commentator, shall the mouse rush in, squeaking and scurrying, where the lion fears to tread? Well, let us be calm.

Certain it is that in this particular writing Paul is oddly on the defensive; this latter letter to the Church at Corinth is, in spite of passages of unsurpassed depth and eloquence, a laborious and painstaking *apologia pro vita sua*. As has been remarked previously, the Corinthian converts provided the Apostle of the Nations with his dullest headache and his sharpest heartache. These people were so very *Greek:* touchy, like Achilles; explosive, like Ajax; restless, like Odysseus; satirical, like Aristophanes; flashy and cynical,



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like Euripides. Vital and dynamic as they were, they clearly had the makings of magnificent Christians, but their conversion might be expected to be as it was: uncertain, embattled, precarious.

Manifestly, Paul doesn't want to lose his Corinthian converts, and seems not at all sure that he won't—lose them, that is, to some rival, independent and doubtfully Christian proselytizer. St. Paul is *careful* in this letter; and consequently uneasy. Caution was hardly his strong point.

In the immediate context of our present liturgical Epistle, Paul denounces the need (a curious one) of the true apostle of Christ for *letters of recommendation.* There follows a touching and eloquent passage: *Why, you yourselves are the letter we carry about with us, written in our hearts, for all to recognize and read. You are an open letter from Christ, promulgated through us; a message written not in ink, but in the spirit of the living God, with human hearts, instead of stone, to carry it.*

The apostle is thinking, of course, of his favorite, his habitual contrast: the total superiority of the new law of Christ over the old law (graven in stone) of Moses. That superiority is seen in the nature of the new dispensation (*a spiritual, not a written law*) and in its vivifying effect (*the spiritual law brings life*). Indeed, that superiority extends to the very promulgators or apostles of the new law. If Moses, in giving God's commandments to the people of Israel, was suffused with a heavenly brilliance, there must be a spiritual aura or glow, a *brightness*, a *splendor* about the true apostle of Christ and about the noble work he does.

This remarkable contention of Paul's is apt to make a contemporary Catholic priest sufficiently uncomfortable. Still, there can be no question about the brilliant aura or glow that always will surround the great apostolic names: Paul himself, Patrick, Xavier, Mother Cabrini. And if that warmth, that radiance—it is, at least in great part, the apostle's own holiness, his own inner love of God in Christ—be not always as perceptible as it might be in the workaday worker for souls, let neither the apostle nor his people altogether lose heart. There may yet be a fairer brightness, a truer splendor in the *fact* of the priesthood and the *fact* of the apostolate than our mortal eyes, even brightened by faith, can here discern.

At all events, let us try, priests and people together, to be in very truth the splendid thing that Paul has said: *You are an open letter from Christ.*

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America

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America

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Correspondence

Spanish Cortes

EDITOR: An article entitled "The Reform of the Spanish Cortes," by Don Alberto Martín Artajo, former Spanish Minister of Foreign Relations under General Franco, appeared in the Jan. 11 AMERICA. In this article Sr. Martin Artajo endeavored to convince his readers that, as he stated:

> The reforms which the new legislation introduces in the organization and working of the Cortes mark, as may be noticed, an important step in the evolution of the Spanish political regime.

However, an examination of the actual texts alluded to by Sr. Martín Artajo would reveal that this and other generalizations are not based on fact.

A decree issued by the National Defense Junta on Sept. 29, 1936 appointed General Franco "as Chief of the Government of the Spanish State . . . who will assume all of the powers of the new State." This vesting of supreme power in the Chief of State is reiterated in the laws of Jan. 30, 1938, Aug. 8, 1939 and July 17, 1942.

Space prevents my enumerating subsequent legal texts, but not a single one of them reveals the slightest symptom of evolution in the regime as established by the law of July 17, 1942. On the contrary, certain changes reinforce the initial character of the Cortes and its submission to the Executive, for which it serves as a mere consultative body, though its role is cloaked in phrases and parliamentary forms.

With respect to the new legislation of Dec. 26, 1957, to which Sr. Martín Artajo refers with such optimism, his literary version is more adapted to parliamentary parlance than is the text of the regulations themselves. A brief examination of its articles will reveal this.

In the first place, the Procuradores (members of the Cortes, who are appointed, not elected) "will enter into office after having sworn an oath of allegiance to the principles of the National Movement before the plenary session" (Art 2). The Cortes continues to be a voice, not of the nation, but of the side that won the Civil War.

The President of the Cortes, who is appointed by the Chief of State, in turn proposes the names of the members of the Permanent Delegation and appoints the other committee members (Arts. 3, 23, 24, 25, 26). The power of the President of the Cortes to authorize the arrest of Procuradores continues, and the Permanent Delegation has the authority to grant petitions for their trial (Art. 7). All of the Procuradores, including those designated by the municipal governments, may be dismissed from office for "unworthiness" (Art. 12).

"One of the criticisms of the present composition of the Cortes," writes Sr. Martín Artajo, referring to the former regulations of the Cortes, "is that it includes an excessive number of members belonging to public administration, which might restrict, to a certain degree, the independence of the legislative power. . . ."

Yet the "evolution" consists in an increase of these administrative members in the Permanent Committee (the only one that acquires a little power), so that 15 out of its 17 members are now either Falangists or governmental functionaries (Art. 21).

In general, Sr. Martín Artajo's article achieves the difficult task of confusing reality with that which is but dreamt of, law with what is but wishful thinking. As long as the present regime, which is forged on the basis of the unique and absolute authority of the Chief of State, continues to exist as such, it is incapable of evolution. To invoke the "Fuero of the Spaniards" (Spanish Bill of Rights), as does the author, does not become a writer of good faith. Sr. Martín Artajo knows well that the Fuero is a basic law which lacks provisions for its implementation. And he knows this better than do many others, because while in office as Minister of Foreign Relations he himself asked, in vain, that provisions for its implementation be adopted.

To speak of the "independence of legislative power in relation to the Executive" in a totalitarian regime, in which all powers lie in the Chief of State, makes no sense.

The previous regulations, wrote Sr. Martín Artajo, "made the plenary sessions of the Cortes a sort of briefing session, in which the deputies merely listened to the speeches made. . . . There was not, therefore, any deliberation or debate as such." In this we should be grateful to Sr. Martín Artajo for his recognition of the truth. That is where he should have begun, confessing that the Cortes today is as he has just described it, without prejudice to a hope that it may someday be something worthy of its name, its tradition and its history.

MANUEL DE IRUJO

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Current Comment

The UN Report on Lebanon

The first report of the UN Observer Group in Lebanon stunned the Beirut Government and surprised U. S. officials in Washington. Contrary to expectations, the observers, consisting of about 100 trained military personnel from 11 countries, found no evidence of "mass infiltration" by the neighboring United Arab Republic of Gamal Abdel Nasser. The UN thus scotched the chief charge of the Government of President Camille Chamoun—that the Lebanese revolt has received its momentum from the "massive interference" of an avaricious UAR.

On its own admission the UN report is inconclusive. Final judgment on the extent of UAR. interference in the internal affairs of Lebanon will depend, not on what the observers have been witnessing, but on what they have thus far failed to see. Apparently they have been missing plenty. For the UN team has been excluded from much of the rebel-held mountainous Syrian border area; it has engaged in little, if any, night observation. In other words, the UN has not seen much infiltration from neighboring Syria, but it has not been allowed to patrol those areas where infiltration is likely to occur.

Meanwhile the deep-seated political unrest in Lebanon continues. Whether or not "massive interference" in the country's affairs can ultimately be proved, it seems certain the rebels would have taken up arms anyway. To this extent the retort of UN Secretary General Dag Hammarskjold to certain Lebanese officials that "only the Lebanese can save Lebanon" has merit.

. . . and the Maronite Patriarch

This certainly appears to be the position of His Beatitude Mar Butros Boulos el Meouchi, Patriarch of the Maronites, the largest Christian community in Lebanon. The Patriarch recently dropped a bombshell when he announced his opposition to the pro-Western Government of President Chamoun, himself a Maronite. He has discussed his position at length in an interview which appears in the June 21 issue of the London *Tablet*. Of President Chamoun, Mar el Meouchi states:

> He was very good for the first three and a half years of his office. Then . . . he falsified the [most recent] elections, packed the Parliament, intimidated the press. Look at the result: 40 years' work ruined in a month, a country divided against itself. I cannot, before God, allow the 40 years' work of my predecessors to be sacrificed to the whim of one man.

There is more to the Lebanese story than has met the eye of many a news correspondent.

Germans Back Adenauer

More than one lesson is being drawn from Chancellor Adenauer's surprise electoral triumph in North Rhine-Westphalia. This is the most populous state in the Federal Republic. It is also a stronghold of the Social Democrats, whose strength is built on the workers in the Ruhr. Here, the Christian Democrats had polled only 41.3 per cent of the votes in the 1954 state elections. In the recent July 6 elections, however, the Christian Democrats won an absolute majority and gained 104 out of the 200 seats in the Landtag.

The outcome was heartening proof that the Nato alliance is on firm ground as far as West Germany is concerned. The Social Democrats and the Free Democrats, who since 1956 have been the governing coalition, chose to make Adenauer's rearmament program the main target of their attack. They aimed particularly at Bonn's plan to equip the new German forces with atomic weapons. But their "campaign against atomic death" obviously made no impression on the voters.

The failure of the Social Democrats to undermine Adenauer's position may accelerate the process of change already under way in the party. This new setback, coming after the disappointments of the last national election, will strengthen the hand of the younger Socialist chiefs who have argued that the old-style Marxist, anticlerical, class orientation of the party is outmoded. Certainly, the party's hostility to the confessional school—part of its traditional anticlericalism—has not demonstrably helped its political fortunes. If the Social Democrats continue to evolve into a truly national party of broad appeal, the emergence of a two-party system in Germany would be certain. Political stability, the crying need of free Europe, could only benefit from such an outcome.

Campaigner for Christ

On June 30, less than a month short of his 88th birthday, David Goldstein died. In early manhood his zeal for the laborer's cause led him to join the Socialist Labor party, wherein, ironically, he gleaned from party tracts his first knowledge of Catholicism.

In 1905 Dr. Goldstein entered the Church and soon became her first lay champion against Socialist attacks. To him Catholic Christianity was "Judaism full blossomed." And for more than a half-century he addressed himself to a vigorous defense and an enlightened explanation of Catholic doctrine, in some ten books, in frequent contributions to AMERICA and other periodicals, in debate and lecture on platform and street corners, and most of all in the saintly life he led. In the words of Archbishop Richard J. Cushing, of Boston, "This man, David Goldstein, was not only a champion of the faith—he *lived* it."

Canadian Hospital Plan

From now on sick Canadians can devote more energy to getting well and less to anxiety about the cost of their hospital bills. On July 1, the new National Hospital Insurance Plan went into effect.

At present only about 30 per cent of the population in five provinces comes under the plan. By the end of next year it is expected all 17 million Canadians will be covered at an annual cost to the taxpayer of $430 million. This outlay will provide for public ward costs and all ordinary hospital facilities. The patient must pay the doctors' fees and the difference in cost if he wants better accomodation. To help finance the project most provinces will collect compulsory premiums amounting to

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slightly more than $4 a month for a family.

Some experts predict that more doctors than ever will now hospitalize their patients, with a resulting increase in the number of hospitals and the cost of equipment. Britain's experience with a full state health program, just completing its tenth year, does not support these predictions. No new hospitals have been built there since before World War II. No political party and few doctors would now want to turn the clock back on compulsory health insurance in Britain.

Among Canadian doctors there is considerable opposition to full compulsory health insurance. Whether the new Hospital Insurance Plan is a first step in that direction will depend to a certain extent on its success. At any rate, the plan should help to distribute more evenly the expense which illness imposes on so many families.

Elections in Mexico

No one was surprised when it was announced that Adolfo López Mateos had won the July 5 elections for the Presidency of Mexico. The party that backed him, the Partido Revolucionario Institutional (PRI), has, under one name or another, dominated the Mexican political scene since 1928. What came as heartening news was the fact that the elections took place in an atmosphere of normalcy, without rioting or bloodshed.

President-elect López has worked hard to reach the Presidency. He resigned as Minister of Labor at the end of last year, leaving behind him a brilliant record as arbitrator of Mexico's frequent labor disputes. Since then he has campaigned vigorously up and down the country, visiting more than 500 towns and villages. This assured him of victory, even if the backing of the party in power had not sufficed.

Mexico has plenty of problems for the new President to solve. One of the perennial ones is to bring about a wider ownership of land. This is still a crucial issue, even though 49 million acres —20 per cent of the country's arable land—were expropriated and distributed between 1915 and 1938. Another problem is to attract outside capital to help in the development of Mexico's natural resources. The United States now has over $700 million invested there, but the President-elect has been advocating more and more foreign investment.

Some day the monolithic party of the "ins" will split up and there will be more room for minority views in Mexican politics. Some day, too, legal status and rights will be restored to the Church and her institutions. We hope that the new President will speed that day.

NEA in Convention Assembled

Neither Cleveland's muggy weather nor the holiday temptations of the week of July 4 ruffled the smooth functioning of the 96th annual convention of the National Education Association. Nor, seemingly, did the half-dozen major problems in current education that got a curt nod or the silent treatment from the 4,684 voting delegates.

The big disappointment of the huge six-day meeting was the timid way the NEA faced up to the school integration issue. The resolution adopted, like the ones in 1957 and 1956, piously spoke of "fair play, good will and respect for the law"—generalities that will alienate few, if any, members of NEA's big Southern bloc.

On the sunnier side, however, the organization did accept an important modification on teacher training in its statement of objectives. The NEA policy now officially asks that priority be given to quality in the preparation of public school teachers. It urges both general and professional education, insisting that the school teacher be well educated as well as technically trained.

These laudable goals reflect the influence of the preceding week's meeting on teacher preparation at Bowling Green State University, Ohio, in which many NEA leaders and delegates participated. There a thousand representatives of teachers' groups, learned societies, accrediting agencies and the liberal arts schools held an historic meeting. They agreed that the education of teachers must become the mutual responsibility of the entire educational world.

Truly it must, and we hope the NEA's weight will be thrown into the movement to break the tight control over teacher training programs held by the teachers colleges and the schools of education.

Hoffa's Empire

To discuss on its merits James R. Hoffa's new Conference on Transportation Unity is at the moment practically impossible. Despite his success in the courts, where within a year's time he has, as the saying goes, beaten three raps, the head of the Teamsters Union remains a widely suspected character. Furthermore, under existing circumstances the founding of the CTU inevitably assumes the appearance of a challenge not only to the authority of the AFL-CIO, which expelled the Teamsters last year, but even to its existence. It is bound to look like the first step in the organization of a rival labor federation. That the International Longshoremen's Association, which was also ousted by the AFL-CIO, is linked with the Teamsters in the CTU tends to strengthen this suspicion.

Information in the possession of this Review suggests, however, that Mr. Hoffa's motives may be less pernicious than is being widely assumed. According to the official announcement of the founding of the CTU, the organization was established "for the purpose of discussing and settling jurisdictional disputes, matters of mutual concern and matters affecting progress and stability in the transportation industry." These are desirable objectives, and if the Teamsters were in good standing in the AFL-CIO and someone other than Mr. Hoffa were head of the union, the CTU might be welcomed by employers as well as by the labor movement generally.

As this development takes more definitive shape, we hope to return to it in greater detail.

Russia's Racial Bias

One of the arguments used by segregationists in the South is that racial integration is a Communist plot and integrationists are dupes or fellow travelers of those who would destroy our "Ameri-

can way of life." Recently one of the most vociferous purveyors of this line of reasoning, Sen. James O. Eastland (D., Miss.), released to the public a 78-page study on racial discrimination in Russia. The Library of Congress' Legislative Reference Service prepared it for the Senate Internal Security subcommittee, of which Mr. Eastland is chairman.

Over four decades of ruthless suppression of non-Russian minorities within the Soviet Union are given detailed treatment in the report. Senator Eastland accuses trained Soviet agitators of exploiting every suitable opportunity to whip up to a boiling point racial and national feelings. The report itself maintains that "the non-Russian peoples of the USSR have suffered and continue to suffer grave injustices." According to Mr. Eastland, the Communist regime has asserted its absolute dominance over almost 200 ethnic groups, by what he calls a sociological "cannibalizing process."

One cannot but inquire whether the senior Senator from Mississippi now sees the fallacy in one of his favorite arguments. Has the Legislative Reference Service's well-documented study taught him, and others of like mind, the right lesson, namely, that opposition to racial discrimination is not the sacred preserve of Communists it was thought to be? The report, which the Senator so gleefully publicized, underscores this well-known fact.

Mr. Eastland's enthusiastic reaction to discovering racial injustices in the USSR reminds us of the poor fellow who hungrily licked the knife which cut off his tongue. But then a bad argument always boomerangs, sooner or later, doesn't it?

India Has Labor Problems

JAMSHEDPUR—The Tata steel plant in this city has become the target of the year for India's Communist labor organizers. They may still succeed in taking this largest mill in India, with its 38,000 workers. The All India Trade Union Congress (AITUC), affiliated to the Communist party of India, has been making strong bids to wrest leadership in Tata away from the Indian National Trade Union Congress (INTUC). The latter body is by far the largest of the Indian trade-union federations and is an affiliate of the Congress political party. With India approaching self-sufficiency in steel production, control of these mills and shops is more than "spit in the ocean and deuces wild."

Since March, 1957 the Reds have been using every weapon against the conservative INTUC. To begin with, these are hard times in India. The ordinary worker, while probably better off in Jamshedpur than anywhere else, has limited horizons. The "More Production" slogans of the Second Five-Year Plan helped him a bit, but the squeeze of living has become tighter and seeds of discontent are not difficult to sow.

There is also an unfortunate tendency among the workers to allow words to speak louder than deeds. Promises about the future are not compared with actual results of the past. Thus when a minor Communist official won an election to the Bihar State Assembly from the Jamshedpur district, the workers listened to his speeches with considerable respect. Moreover, the national Communist leaders were not long in feeding information, means and suggestions to local groups in Jamshedpur in order to build up their AITUC union. Organizers poured in, particularly from Calcutta and West Bengal, with a scattering from Kerala. Very thorough plans were laid.

Unfortunate rifts in the Congress party have had their repercussions in INTUC. Internal strife has weakened Congress leadership. The presumably progressive step forward that was made in negotiating the first contractual agreement among the steel workers actually turned out to be a serious cause of discontent. AITUC thereupon assumed the title of Jamshedpur Mazdoor Union and soon was gathering signatures of a large minority, if not a slight majority, of the workers.

Kedar Das, a Communist member of the legislative assembly, took over nominal leadership of the new union. In reality, it was an officer of the Central Committee and member of Parliament, Dange, who was visibly pulling the reins. In January the union demanded recognition but was refused. More signatures were gathered and sent to management as proof of majority membership. Ultimately a one-day "token strike" was called for May 12.

The day was a grand success for the Communists. While claims differ, it cannot be doubted that 75 per cent of the men stayed away from work that day. Management replied with sanctions against the strike leaders. As the culprits in successive departments were named and accused, the men engaged in a sit-down. The strike spread rapidly. Shifts changed as usual, but the few men who were willing to work were stopped. Extra police and the military were called in to quell the rioting mobs outside the gates. A curfew was imposed. The men are slowly going back to work but they are doing so grudgingly. A partial lockout screen's them as they return.

AITUC aims at taking over Tata Steel and then each of India's new plants as they open up for work. It is also in fairly good position in all the quarries and mines throughout Jamshedpur's industrial belt. The Chief Minister of Bihar lays the blame for the industrial strife squarely on the Communists' desire to disrupt progress of India's Second Five-Year Plan. Beyond doubt, that is their purpose.

T. QUINN ENRIGHT

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Washington Front

Will the Junk Mail Go?

MAYBE WE MIGHT take a half-hour off from worrying about Adams and Goldfine, Nasser and Tito, Khrushchev and de Gaulle, Castro and Trujillo, and worry a bit about August 1. And why August 1? Because on that day the postal rates go up. Those who stocked up on 3c stamps will have to get some one-centers to supplement them. If they do not and are sending first-class letters, their correspondents will now have to pay a 5c postage-due penalty.

Of course, other classes will go up, too, and this raises quite a question. About seven-eighths of my own mail is in these other classes. I get plugs for new books, begging letters, news handouts from Korea, Britain, France, Israel, Arab nations, etc., etc., from the Chamber of Commerce and the NAM, from labor unions, and various and sundry "good causes." A great deal of this goes under the slang name of "junk mail," and a good many people, no doubt, after a brief glance at it, throw it into the wastebasket. Tell-tale signs appear: a misspelled name, a key letter or figure in the address.

The trouble with me is that I have a lot of curiosity and succumb to peeping. Also, this mail often really does have matter of value, and that causes me more trouble. I am one of those who can never throw anything away. Who knows if some time this particular piece might not come in handy? So, I have just counted in my room seven untidy piles of fascinating stuff still to be used, if ever.

This brings up another question. Often the more spendthrift or trickier of the purveyors of junk send their matter first class (often without a return address), and you just have to open those: they might really be letters. That is poor advertising, though; nobody likes to be tricked. So that goes the way of the other junk, even if you might have been disposed to buy.

I now wonder whether this fake first-class mail may not now descend a step or two and come under its own colors—cheaper, too. Maybe the postal-card ads will grow, even at 3c. Maybe, also, more people will write each other this way, who knows?

The whole purpose of all these raises, of course, was to take the Post Office "out of the red." But who will ever know if it has been taken out of the red? Few people realize that all the money the Post Office takes in for its manifold sales and services does not go to it, but to the General Fund in the U. S. Treasury, which then pays all the bills. Also, may not some law of diminishing returns set in? The Postmaster General as a businessman had tried to reduce the so-called "deficit" by reducing services—deliveries and collections—a practice which I imagine he would never have used in his Chevrolet agencies. It may very well be that with increased mailing costs and deteriorating service, the really big mailers—advertisers, magazines, and the like—will devise another cheaper and more efficient way of distributing their wares.

WILFRID PARSONS

On All Horizons

ADOPTIVE PARENTS in the Trenton Diocese are urged to bring their child to the parish priest for a blessing. This ceremony, which takes place at the altar rail, includes a pledge by the new parents in the presence of "godparents." A special "Blessing for an Adoptive Child" has been prepared in leaflet form by Rev. Theodore A. Opdenaker, Diocesan Director, Catholic Welfare Bureau, 55 N. Clinton Ave., Trenton 9, N. J.

►THE ANNUAL JOINT CONVENTION of the Central Catholic Union (formerly Central Verein) and the Catholic Women's Union will open Aug. 2 in Jefferson City, Mo. Its theme is "Catholic Initiative."

►A SMALL PAMPHLET, *The Catholic Church is Color-Blind*, by Thomas F. Doyle, outlines the Catholic attitude on race. Published by the Catholic Information Center, 214 West 31st St., New York 1, N. Y. (5¢ the copy, $3.50 per 100, $15 per 500, $25 per 1,000. Postage extra on bulk).

►60,000 CREDIT UNION members in the Caribbean have saved $6 million since 1939. In that year the Catholic Young Men's Sodality in Kingston, Jamaica, launched the movement to protect the inhabitants from usurers. The average yearly income there is $230.

►A STUDY WEEK on interracial justice— "A Week to Remember and Grow On"—will be conducted by Friendship House in Chicago, Aug. 22-28 (4233 S. Indiana Ave., Chicago 15, Ill.).

►THE OBLATES OF MARY have accepted a call to Denmark. Undertaken at the request of Most Rev. Theodore Suhr, O.S.B., of Copenhagen, the new apostolate will also include Greenland and the Faeroe Islands. The superior of the first group to depart is Rev. John E. Taylor, O.M.I., former superior of the scholasticate of Our Lady of the Snows, Pass Christian, Miss.

►AT ST. LOUIS, Sept. 20-24, will take place the 20th biennial convention of the National Council of Catholic Women. One of the features will be an afternoon pontifical Mass to be sung, for the first time, by the delegates themselves. This innovation marks the council's interest in furthering lay participation in the liturgy.

►IN SWITZERLAND A Catholic newspaper, the *Courrier de Genève*, has given practical aid to the Catholic press in mission lands. This Geneva daily, directed by M. Albert Trachsel, has set up a complete printing plant in an African diocese and supplied two printers to train native workers.

R.A.G.

Editorials

St. Patrick's Presents

CHARITY, of course, is the queen of the virtues, but in concrete situations opinions may differ as to where virtue ends or begins. The great St. Patrick's nephew, Sechnall or Secundinus, criticized his uncle for his failing to preach charity, the charity, that is, of the layman who gives generously to the Church and to the clergy.

To this mild charge Patrick replied that it was no mistaken soft-heartedness that kept him from preaching charity, in the nephew's sense, but ordinary common sense. "Were he to do so, such a great flood of gifts would result that not so much as the yoke of two chariot horses would be left for any of the other saintly toilers on the island, past or future."

This item, which is accompanied by many others relating to the great saint, is taken from Paul Gallico's new book, *The Steadfast Man* (Doubleday. $3.95. 238p.). Mr. Gallico, like everybody else, finds it no easy task to sift fact from legend in the fifteen-century-old story of St. Patrick. None the less, the author, latest in the ranks of the saint's literary admirers, valiantly tries to reconstruct a convincing picture of that wonderful man of God: to impart a touch of his human personality—outward and inward alike—and at least an inkling of the scope and magnificence of his vast accomplishments. And he does not fail to note that this question of gifts entered quite a little into the experiences of St. Patrick.

In Muirchu's life of Patrick (A.D. 699) the kindly pagan, Daire, is reported as having presented the saint with a wonderful bronze three-gallon pot that had come from beyond the seas. When the presentation was made, with proper pomp and ceremony, all the saint remarked was *Grazacham*—the colloquial version of *gratias agamus*, thanks be to God. Daire was so upset by this curt acknowledgment that he told his servant to take back the pot. "And what did Patrick say when ye took back the pot?" inquired Daire. "All he said," was the report, "was the same thing, *Grazacham*. Take it away!" "*Grazacham* when it's given, *Grazacham* when it's taken away," cried Daire, "Let's bring it back to him. He is a holy and a steadfast man." And Daire followed up by presenting Patrick with a plot of ground.

In his life-story, his *Confession*, St. Patrick tells how, in Mr. Gallico's words, "even at the risk of offending local mores as well as personal feeling he returned gifts that were offered to him by emotionally moved converts. His companions wished him to accept them but Patrick was adamant." The pious women, for instance, laid their golden arm bands, brooches and pins upon his altar, and he returned them. Toward the close of his lifetime, Patrick uttered a protest, a "contestation," similar to that made to the people of Israel by the aged prophet Samuel, who challenged his people to give any instance where he had kept any article unlawfully and promised to restore it if such were the case. "When I baptized so many thousands of people," wrote Patrick, "did I perhaps expect from them as much as half a screpall (a small silver coin)? Tell me, and I will restore it to you."

Patrick's life, the saint himself said, "was the gift of God." That gift, too, he returned, by giving the Catholic faith to Ireland and, through Ireland, to many other parts of the world.

Why should we mention these ancient and rather well-known matters? Well, they are part of a good book. Furthermore, they may have some relevance to recent happenings in Washington.

Supreme Court's Parting Legacy

THE U. S. SUPREME COURT, on its last "decision Monday," a few days before July 4, wound up the 1957-58 court term with a discharge of legal fireworks.

1. The Court refused to review the order of District Judge Harry J. Lemley suspending integration in Little Rock's Central High School. It did, however, drop a strong hint that the Court of Appeals ought to hear the case before school opens in the fall.

2. In a unanimous decision it voided a $100,000 fine imposed by the State of Alabama on the National Association for the Advancement of Colored People for refusal to make public the association's membership lists.

3. It struck down, by a 7-1 decision, a California law requiring a loyalty oath as a condition for obtaining tax exemption.

4. It refused to upset an arrangement whereby the Pennsylvania courts allow Girard College, Philadelphia, to continue as a school for white orphans only.

5. It held, 5 to 4, that a New York subway conductor and a Philadelphia school teacher suffered no invasion of their constitutional rights when they were dismissed for refusing to answer State officials' questions about Communist associations.

Two weeks earlier, on June 16, the Supreme Court had exploded a major firecracker by holding, in a 5-4 decision, that Congress had not authorized the Secre-

tary of State to refuse passports to American citizens on account of their "beliefs and associations."

Those who like to assess Supreme Court decisions on the basis of how far they seem to help or hinder communism will find the above a rather mixed batch. The Little Rock decision would make good Communist propaganda in Africa, India, the Middle East and the Far East. The NAACP decision would not. On the other hand, if you believe that all opposition to segregation is Communist-inspired, you will hail the Little Rock decision as a setback to communism and deplore the NAACP ruling as giving aid and comfort to the Reds. The Girard College decision will, of course, be subject to the same ambiguity of judgment.

The passport decision may be regarded as favorable to the Communists, to the extent that it makes it easier for them to leave the country; but for the party propagandist it also makes an embarrassing contrast with the barbed wire, land mines and machine guns that fence in the peoples captive to communism.

In any event, the comfort derived by the Communists from the passport decision is likely to be of short duration. President Eisenhower asked Congress on July 7 to give the Government "clear statutory authority" to refuse passports to Communists and those under party "discipline, domination or control."

The Supreme Court will doubtless scrutinize any such legislation rather closely if it is challenged on the ground that it infringes the liberty of the person. In June, 1955, in another passport case, the U. S. Court of Appeals held that "the right to travel . . . is a natural right" and that any restriction of it must be in accord with due process of law (AM. 7/9/55, p. 366). This recalls Pope Pius XII's reference in his 1952 Christmas address to "the natural right of the individual to be unhampered in immigration or emigration." This is a question worthy of serious consideration. After all, we should be just as interested in preserving a free society in the United States as the Communists are in destroying it.

Whither the Recession?

IT WAS NEITHER the time nor the place for such a question—the time being the Fourth of July and the place a golf course devilishly designed by some enemy of the human race. To be more specific, the scene was the 18th hole—a long par-five with a rock-strewn forest on the left. As the editor-golfer trudged wearily toward the woods, into which an errant tee shot had disappeared, one of his opponents, a long-time AMERICA subscriber, decided that the psychological moment had come to make some distracting conversation. (His own drive lay prettily 225 yards down the middle of the fairway.) "When," he asked, "do you think the recession will be over?"

Now subscribers have certain rights and privileges. They are free to write a letter to the Editor (and if their letter is fairly literate and mercifully brief, it may even be published). They may also, on meeting an editor in the flesh, take up with him the matter of this or that tendentious article or editorial. They may even do this at a golf club—after the match is over and the players are restoring their shattered forces at the 19th hole. But to talk shop in the heat of the struggle, yea, to talk shop when one's opponent is in horrendous trouble—facing the prospect either of a lost ball or of an unplayable lie—surely, that is no part of a subscriber's rights and privileges.

What did the editor think of the recession? What, indeed! In such circumstances what could he be expected to think of it? That it had bottomed out, as the optimists in the White House believe? (The President shot a cool 79 on July 5.) That the worst was certainly behind us? That by the time falling leaves started dancing crazily across greens and fairways the economy would be well on the way to complete recovery? We ask our readers, when a golfer is walking stonily toward a two-stroke penalty, can he fairly be expected to take a rosy view of the economy, or of anything else for that matter? Is it fair to expect him at such a juncture to be calm, judicious and objective, even if he is an editor?

However the reader may feel about this, and whether or not the Recording Angel put a black mark opposite the editor's name, he wishes to confess publicly that his answer on that occasion was not merely too abrupt but possibly too pessimistic as well. If memory can be trusted, he said that next spring there would still be five million unemployed. Actually he believes that the chances are at least even that this will not be so. In its July issue, *Fortune* stated flatly that the economy touched bottom "some weeks ago," and predicted that the gross national product would rise "by $50 billion over the next 18 months." By the end of 1959 it expects unemployment to drop to three million. Those who would like to believe this optimistic prediction can find some confirmation of it in the behavior of the stock market over the past six months. Ignoring the big drop in industrial production and profits, the market added between January and July $24.6 billion to the value of listed stocks.

Not everybody, naturally, as he studies the economic indicators, comes to the same hopeful conclusion. Not even in Wall Street is there unanimity about the future course of the economy. At the beginning of July the "short interest" on the N. Y. Stock Exchange, which reflects, of course, a belief that stock prices will decline, reached its highest point since records were first kept in 1931. The fact is that economic forecasting is a highly inexact science and anyone who pretends to speak with certainty in this field is fooling the public. For what it's worth, we think that *Fortune* is out on a limb and that the recovery from this slump, which should be noticeable this fall, will be slower and less robust than were the recoveries from the two previous postwar recessions.

Alternatives at Lambeth

LONDON—The vagaries of English Protestantism continue to add a touch of serious, though pleasant, confusion to the well-ordered regularity of the London season. In July, Anglicans will be meeting at Lambeth Palace to discuss their affairs at home and overseas. Preparations got off to an exciting start when the news broke that Dr. Fisher, present Archbishop of Canterbury, had invited Archbishop Makarios of Cyprus to add the dignity of his picturesque presence to the proceedings. Actually, he has decided not to come, but the invitation received a bad press, and there were mutterings among those who feel strongly that it is a bad business when religion is allowed to interfere with the ordinary affairs of daily life.

At present the signs are that this conference is not going to be smooth sailing for the bishops of the Establishment. Rev. C. O. Rhodes, editor of the Church of England newspaper, has openly urged the bishops to lead—"because that is their job." In his view the Lambeth Conference has generally been characterized by the mediocrity of its members, and he hopes that the bishops will cease to be stragglers in the army of the Lord by showing their approval of contraception, and by making it clear that they no longer regard the Bible as authoritative. This last would have delighted the heart of G. K. Chesterton. All the good oratory poured forth in the name of Bible Christianity since the Reformation has been uttered in vain.

Mr. Rhodes does not think such a progressive victory will come easily. He fears that the American delegates are going to resent any attempt to put the Bible where the Protestants have always said the Catholics keep it. He asserts that the removal of the Bible from the ranks of serious literature will, for no specified reason, horrify the American Episcopal mind. There is nothing very realistic (the word Mr. Rhodes uses to describe his own view) about a Christian sect without the Bible, and it may well be that the New World will act to clarify the muddleheadedness of the Old.

Where marriage legislation is concerned, it appears that Anglicanism must be trimmed to meet the exigencies of the new morality. A long and very informative report has been prepared for the conference. It deals with the family in contemporary society.

The section of the report dealing with contraception suggests three possible attitudes that might be suitable for adoption by Anglicans: 1) it can be considered as a positive good; 2) it can be practiced in special circumstances as a result of a conscientious decision; 3) it might be permissible in the light of pressing population problems, but there should be further investigation. In general the Anglican theologians argue that the personal relations of husband and wife take precedence over the good of the species: mutual love and adjustment are on a par with the procreation of children as an end in marriage.

If the conference refuses to go further than the last suggested possibility, namely, that there should be further inquiry, the position adopted at Lambeth in 1930 will be maintained. That particular conference upheld the procreation of children as the primary end of marriage, but made important concessions with regard to the use of contraceptives in accordance with Christian *(soi-disant)* principles. From every point of view this state of affairs is less than satisfactory, but it could become much worse were the basic arguments of the new suggestions accepted. If the standard of morality in these matters is to be personal relations, it will be all too easy to apply the same argument to the divorce problem.

For some time now there has been strong pressure upon Anglicans to abandon any form of disapproval of remarriage on the part of divorced persons. The Bishop of Ripon has recently forbidden the sacraments to the innocent party in a successful divorce who has contracted a new legal marriage. The prohibition, however, is for six months only and it must be assumed that after that period has elapsed the person concerned will be restored to the full life of the Anglican Church. If a halt cannot now be called to the process, it can only be a matter of time until the Anglican Church moves into line with the secularists in abandoning the traditional Christian teaching on the sanctity of marriage and the morality of its use. In this sense this is a vital conference for the Anglican community.

Meanwhile, lest all sense of proportion should be lost, the Salvation Army conference has announced that total abstinence for all salvationists and no smoking for bandsmen and officers will continue to be conditions of membership, but there is to be no hard and fast rule about divorce. The commissioners in conference stressed the sanctity of marriage while adding that "there must be understanding and a realism warmed by compassion." It is to be hoped that the Anglicans will at least, like Falstaff, cling to cakes and ale.

JOSEPH CHRISTIE

FATHER CHRISTIE, S.J., AMERICA'S *corresponding editor in London, is a popular preacher in the Jesuit Church on Farm Street. The ninth Lambeth Conference opened July 3.*

Hamlet without End

John P. Sisk

THE REALIZATION as one grows older that the young are not as adventurous as they are fabled to be is a disturbing one, for it means that one was probably less adventurous oneself than he had always believed. No doubt there are and always have been young people capable of real daring; but the truth is that the young get most of their credit for adventurousness in areas where their sense of indestructibility protects them.

But where literature and ideas are concerned—areas in which one's spirit of adventure can really be tested—the young are in the main very conservative. Here their characteristic demand is for certainties and definite answers. I find this to be the case with my own students whatever their religious background; but it is a matter of particular concern to me that Catholic students should so often be this way. They remind me of Keats' "negative capability"—the capability "of being in uncertainties, mysteries, doubts, without any irritable reaching for fact or reason." Too many of them, that is, are irritable reachers.

This passion for certainties, for closed circles, is, of course, a very human and important one; it is the expression of the appetite for truth and, ultimately, God. But it can also, when circles are closed prematurely, result in a great deal of error and confusion.

In literature this passion for finality and certainty takes the form of demanding not only that all questions be given definite and conclusive answers but that, if at all possible, the answers be in agreement with whatever the questioner holds to be most true and certain. The typical student would, in fact, rather learn that a particular piece of literature is definitely wrong in its themes and values than that it represents an interpretational problem about which reputable critics disagree, even though they agree that the problem is worth their efforts. Unlike St. Paul, who believed that "we know in part and we prophesy in part," our youth want to know it all right now, so that prophecy is unnecessary.

Teachers of literature know this, and it is one reason why some of them are defensive about their subject: as if the antagonism of their categorical-minded students had half persuaded them that there is something fundamentally wrong with literature's approach to reality. I was never so aware of this as I was some years ago during a summer-school course in Shakespeare's tragedies. We were discussing some of the more important modern interpretations of *Hamlet*, and I observed that the meaning of the play was still apparently something of an open question. This did not go down well. A young seminarian had the courage to say what I am sure most of the class believed: that it was possible to have complete certitude about which interpretation was right. What I read between his spoken lines was that much more than *Hamlet* was at stake: that to be in doubt about *Hamlet* was to concede the possibility of doubt about even more important things.

PASSION FOR ORDER

It is understandable that Catholics, or indeed practicing Christians of any denomination, should have this attitude. Catholics in particular grow up in an atmosphere of eternal verities. About the most important questions in life authority gives them categorical answers, often before they become conscious of the questions. Dogmatic theology therefore tends to be a model in the individual's early questioning of reality. This can be disastrous unless a person learns, not indeed to suspect all authority and all definite answers, but to stop demanding that all questions be answered as categorically as some very important ones can.

Home, church and early schooling combine to give the Catholic youth a picture of reality that is an ordered structure in which every manifestation of being has a harmonious and subordinate relationship to the Supreme Being. This is his strength; without this understructure, any later "negative capability" would have to be a gymnastic maneuver in midair. But if he relates himself to this structure too naively, it can also be his weakness. In that case, because all reality is known to be part of a grand scheme, every event must be immediately and definitely assessed as right or wrong, valuable or valueless, safe or dangerous. The doubtful, the ambiguous, the tentative are intolerable.

The reality structure of such a person is a very tight one; he is an irritable, overeager reacher after fact and reason. He may strike others as being bigoted and dogmatic when actually he is simply holding on for dear life to his certainties. To him all doubt tends to be symbolic and expansive: uncertainty about anything that men greatly value can threaten the whole edifice.

When such people appear in literature classes, as teachers know, there is a tension about them. Often they remind one of a child walking down a dark street:

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at any moment a bogy may leap out and reduce him to panic. Frequently they are wary of literature to begin with, inclined to believe that, while it may contain noble and sublime things, it is on the whole full of snares and corruptions. They have, as Newman said of some of his jumpy Catholic contemporaries, "the vague apprehension of coming discoveries hostile to faith." These are the students who want not only to be certain about the meaning of *Hamlet* but to be certain that Shakespeare is on their side—is, if possible, even a Catholic. His reputation is so great that the thought of him as an antagonist is intolerable. If *Hamlet* goes, perhaps all will go.

But the American Catholic can be suspicious of literature for another reason: because his model in all secular questioning may be what he imagines to be the categorical certainty and the practical utility of the physical sciences. That science, too, has its own open questions and its purely gratuitous activities is not so likely to occur to the average student. He expects to be as certain about the meaning and value of a poem as he is about the flow of electricity through the TV that keeps him from reading the poem attentively.

Such students need to be relaxed and reoriented. Unfortunately, this cannot be done if the teacher himself, sometimes without being aware of it, approaches literature in a way more suitable to dogmatic theology and the physical sciences and is, besides, apprehensive of his subject. Such a teacher will only increase the student's tension, his wariness of literature as a dark but glamorous country in which fearful bogies dwell.

This literature-as-bogy-country feeling is what once operated to keep the content of literature classes on the far and safe side of the 20th century, where, it was believed, one could be certain about what was literature and what was not—and, more important, one could see how the meanings of literature squared with one's beliefs. Modern literature, in this view, was wild country in which even the stoutest traveler could easily be lost. This attitude, though diminished, is still with us, helping to distort both modern and premodern literature.

ACCEPTANCE OF LIFE AND LETTERS

The teacher cannot teach literature effectively until he has taught both himself and his students not to handle it like a time bomb and not to expect from it a certainty it cannot give. This does not mean that he has to advocate a relativist position or assume a complete discontinuity between literature and dogmatic theology or science or any other disciplined approach to reality. Nor does it mean that he should imprudently confront the student with literature that contains experiences the student is not yet prepared to handle.

It does mean that the teacher must anticipate and take measures against the student's tendency to ask the wrong questions, since they come from a faulty and even disastrous expectation of both literature and life. He must teach the student that in literature there are relatively few closed questions, but that what will always be open to some question can still have great value, even relative to his eternal verities.

A work of literature is a highly complex individual creation, modified by the culture of which it is a part and by the history of that culture. The simplest lyric is so woven into the human condition through direct reference, through allusion and through the acceptance or revision of traditional attitudes that no critical act can ever tear it completely loose, add it up and dispose of it as finished business. The interpretation of literature, even current literature, is a dialectic process that advances by the taking of emphatic positions that are countered by other emphatic positions, which in turn prepare for still further countering.

Nor is the process purely Hegelian; a mistaken turn may cause one to lose ground; and, besides, what critics are trying to illuminate may once, like *Hamlet*, have been clearer than it will ever be again. This is why you are never through with literature. Something is always being discovered that was never known, or was only half-known, or misinterpreted, or simply forgotten. And yet there is always available, in varying degrees of clarity, a great body of literature which has proven itself with sensitive readers.

The student who gets some inkling of this will understand why many of the questions he has been asking are wrong or premature. He may begin to see that literature has eluded him because he has taken it to be something entirely outside himself. He may begin to see that with literature, as with his own personality, he is in the presence of the mysterious, and that the clarification of the one cannot be separated from the clarification of the other. In neither case is complete clarification possible; nevertheless, one must keep driving toward the light; and if he is fortunate enough to move closer to the light, it will be along converging lines that cannot meet on this earth.

Indeed, one of the important things a student can learn in a literature class is to accept the partial knowledge that it is man's fate to have; and to accept it, not as an invitation to skepticism or despair, but as a condition in which he must work toward a completer knowledge. It is a liberating experience for students who have been nurtured too rigidly in an atmosphere of certainties to discover that it is possible to exist purposefully, and with such peace of mind as a man needs, in a world where much is doubtful, tentative and in conflict.

In fact, we know the mature Christian by his ability to do just this with humility and irony. Such a person's search for answers is disciplined, not compulsive; he does not reach irritably after fact and reason, taking as an affront or threat all that is not cartesianly clear. He knows that he lives in a complex and often hostile environment where without faith he is nowhere; but he knows too that it is in such an environment that faith is defined, for in a utopia of certainty faith would be a superfluity. He knows that a nervous and compulsive demand for certainty in all things is often a failure of faith, for it is a refusal to accept the conditions of faith. He knows also that one who does not learn to live with less than total certainty about many things may soon find himself in a state of tension from which the only relief will appear to be the abandonment of all certainty.

Film Festival at Brussels

Maryvonne Butcher

UNDER THE TERMS OF REFERENCE set out for festival juries by the International Catholic Office of the Cinema (OCIC), the film chosen for a prize must be one which, while reaching an agreed artistic standard, contributes notably to spiritual progress and the upholding of positive human values. At the World Festival of Film, held at Brussels from May 31 to June 15 this year, in conjunction with "Exposition 58," the Catholic jury, on which six different nationalities served, found two or possibly three films which seemed to possess, to a certain extent at least, the positive qualities for which we were bound to look. The trouble was that they were not so outstandingly good cinematically as one could have wished.

However, after our second meeting, it became clear that the award must go to the adaptation of Ernest Hemingway's *The Old Man and the Sea,* directed by John Sturges. We felt that this picture, while it showed very little actual spiritual content, did at least present a cross section of human qualities only too rare on the screen. It showed fortitude, dignity, resignation in the face of adversity; a relationship of disinterested love between the old man and the boy; and a humble trust in a God who, though perhaps less of a living reality than a tenacious memory, yet nevertheless remained someone to whom the old man instinctively turned in an overriding necessity.

AMERICAN SUCCESSES

The Old Man and the Sea has evident faults as a moving picture. It is too slow, too literary and often too contrived; but the acting of Spencer Tracy gave one, as always, an honest, serious approach to the character portrayed. I shall treasure for a long time the sequence of the "hand-game" between the sailor and the colored man, with its dedicated stillness against the wild excitement of the crowded spectators behind.

The United States did rather well. John Cromwell's *The Goddess,* which I found almost intolerably painful as a study, scooped a variety of prizes; and Orson Welles with—and in—his baroque *Touch of Evil* won not only the prize for the best actor, but also the special prize given by FIPRESCI (the International Federation of Film Critics). In addition, there is no doubt that the press conference which Welles gave just before his film was shown was the highlight of the festival so far as entertainment went. Orson Welles has just the kind of mind that is relished by European journalists, and his unrestrained comments on the way his picture had been mangled after it left his hands were greatly enjoyed. *Raintree County* was also shown, but without any success at all; and we were all pleased to greet even a routine western in *The Proud Rebel,* especially in view of its very good camera work.

FRANCE, ITALY AND SPAIN

France, for once, hardly seemed to be trying; the first French picture shown was a version of the old story *Sans Famille,* which attracted little notice. The Modigliani story, *Montparnasse 19,* was enthusiastically received by the public, more because of the performances (and presence on the night) of Gérard Philipe and Lilli Palmer than because of any inherent cinematic excellences. The critics were extremely severe on it. I had seen it in Paris just after Easter and had not thought it as bad as all that; it is certainly an ugly story, and the direction is far below the usual Jacques Becker level. Perhaps it looked better in Paris in the spring than it did in Brussels in the summer.

The Italians were a sad disappointment, for *Fortunella,* the new picture with Giulietta Massina, made from a Fellini script, though directed by de Filippo, was a tired rehash of various ingredients from *La Strada* and *Cabiria.* As someone said to me, good though Massina is, she really only has five and a half expressions. Almost against my will, I liked *Un Ettaro di Cielo,* directed by Aglauco Casadio and starring Marcello Mastroianni, for it is a facile and sentimental exploitation of all the elements that used to make Italian neorealism so exhilarating. But the formidable charm of Mastroianni and the mild, *used* faces of the four old men whom he almost unwillingly dupes made this a very disarming entertainment. The team that made *Lost Continent* presented *Wall of China,* a long documentary that seemed to me extremely phony, though it had some wonderful sequences, and the extraordinary jagged Chinese landscape managed to impose itself in spite of the Italianate lushness of the treatment.

I missed the new Berlanga film from Spain, *Los Jueves Milagros,* which a number of reliable critics had greatly liked; and I found myself obliged to walk out

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MARYVONNE BUTCHER, *film critic for the London* Tablet, *has reported for* AMERICA *on the Film Festivals at Venice (1953), Cannes (1955), Berlin (1956) and Cannes (1957).*

of the second Spanish presentation, a really terrible semi-musical called *La Violetera* which was too inept even to be funny. I cannot think what Raf Vallone was about to let himself appear in such nonsense. Ostensibly set in the early 1900's and telling the story of a rags-to-riches progress which in essentials could be made to sound like the scenario of *The Goddess*, it would be absurd in any period.

The Austrian *Skandal in Ischl*, by contrast, really looked authentically *belle époque*. Its very light treatment of an intrinsically quite serious subject—a doctor so arrogant that he does not bother to clear himself of the charges against his professional integrity—made it unexpectedly piquant, like melon with pepper.

Several other pictures were shown which by no stretch of the imagination were festival-worthy; notably from Egypt, Brazil and Holland. There were reasonable and indeed honorable entries from Japan, Russia, Britain and Germany, not all of which received official recognition, though one was very glad to have had the opportunity of seeing them.

Georges Simenon, the celebrated Belgian author of perhaps the best thrillers now being written, was the president of the official jury; and, as he somewhat wryly said in his final speech, his jury was a novelty of its kind inasmuch as all its members knew *something* about films. Certainly when it came to the awards, this jury did give the Grand Prix to the film which undoubtedly stood out as something quite exceptionally fresh and integrated as a work of cinema.

INVENTIVE CZECH

This Grand Prize film was the Czech *Vynalez Zkazy* or, more comprehensibly, *Une Invention Diabolique*. Directed by Karel Zeman (who usually makes puppet films) from a script mostly written by himself, this is an adaptation of several Jules Verne books, including the *Twenty Thousand Leagues under the Sea* saga, though the only one which is specifically mentioned is *Face au Drapeau*. I found it wholly delightful. It is wonderfully faithful evocation of the whole spirit of the author and period and, being shot in sepia, it recalls the original illustrations in the liveliest manner.

Zeman has used live actors with precisely the right features; his young woman, for instance, with her near-simper and prim little walk and the languorous musical themes on spinet or cornet which accompany her, is the incarnation of all those sweet and gentle ladies whom one finds in the magazines of that time.

The incidentals, if one can call them that, of the story are so witty that not only is the eye continuously diverted, but the mind is at once stimulated and satisfied by the sheer ingenuity of what is presented. Every possible surface is decorated with scrolls, whorls and ornaments of every kind; pistons track back into lion-headed sockets; all the lamps are heavily embellished, even in the engine-room; there are palms and ferns, mirrors and screens everywhere in the submarine; and everything is presented completely deadpan, with never a note of mockery. The same is true of the scientific inventions: literal airships with masts and propellers, paddle steamers with every part jigging and moving, a newspaper office with its complex of communications looking like snarled wool—all are shown with a kind of retrospective affection that adds enormously to the seriousness of the whole.

It is quite different from the Disney tradition; and if this picture should reach the United States, it will, I think, provide the discerning filmgoer with a kind of pleasure and amusement that he will find refreshingly novel.

Immediately after the Brussels Festival, the OCIC was holding a conference in Paris; and a good many people who were going to this dropped in to have a look at the "Expo" on their way. So, at the traditional Mass of the Cinema, on the last Sunday, there was a very wide representation of nationalities. It was good, for example, to see Msgr. Thomas F. Little of the U. S. Legion of Decency facing Auxiliary Bishop Leo J. Suenens of Malines in the sanctuary; and there were delegates from Canada, Ecuador and the Argentine as well as from the more accessible European countries. The Mass was celebrated in the beautiful, bare chapel of the Holy Sacrament in the Vatican Pavilion—the Civitas Dei—in the Exhibition grounds. In the Continental fashion, there was a vernacular commentary during the celebration of the Mass; and Bishop Suenens preached a sermon in which he switched from French to Flemish and to English, to make sure that all his hearers would be able to understand at least the essentials of his message.

In the OCIC reception afterwards, held in the long bar of the great hall where the films were shown, there was plenty of opportunity to talk to all the delegates. It was a very hot day, and in the brilliant sunshine outside, the beautiful, feathery fountains leapt and played, the loudspeakers discoursed Tchaikovsky waltzes as light as the fountains, and the great Atomium, which bestrides any vista of the Expo, seemed to embody in a curiously topical way the intricate fancies of the Czech film which we were to see again later in the afternoon. This was a festival setting in which the outside world challenged in no uncertain fashion the cinema's usual monopoly of being "larger than life." *Nothing* could play down the Atomium.

On Good Films

Good motion pictures can exercise a profoundly moral influence on those who see them. Besides affording recreation, they can arouse noble ideals of life . . . present truth and virtue to us under attractive forms, create at least the flavor of understanding among nations, social classes and races, champion the cause of justice, give new life to the claims of virtue, and contribute positively to the creation of a just social order in the world.

Pius XI, Vigilanti Cura, *June 29, 1936.*
Catholic Mind, *Aug. 8, 1936, pp. 310-11.*

State of the Question

THEOLOGY COMES OUT OF THE LECTURE HALLS

The name Theology Digest does not denote anything diluted or flabby, like predigested food for those who cannot tackle anything stronger. This is solid food for the mind, and people evidently like it. Fr. Lucey, S.J., who served on its staff, tells of Theology Digest's beginnings and the warm welcome it has received.

IS ANYBODY LISTENING? Ad men and radio and TV men spend a lot of time and money trying to answer that question. *Theology Digest*, a small and specialized magazine now in its sixth year of publication, recently made a survey to find its own answer to the same question.

A circulation of nearly 8,000 was good evidence that somebody was listening. But who was (or were) that "somebody"? Was theology finally leaking through the monastery walls? Survey returns showed an amazing number of lay readers. Three out of seven readers were not priests, and seven out of eight were not professional theologians.

Who were they then? The majority were professional people: teachers, lawyers, doctors, nurses. And the others? Housewives, farmers, secretaries and a Detroit taxicab driver. They were willing to admit that reading theology was difficult, but well worth the effort. A speech therapist, a convert from Unitarianism, put it this way: "I like the subject matter—profound yet pertinent." "The time for reading," a nursing Sister wrote, "is like the time for eating; if you don't get a soul-full in the time allowed you just starve all day long."

Why Another Digest?

Theology Digest began as an attempt to answer this question: "Can theology be written for this broader reading public and still be theology?" There was a large no man's land in the field of the Catholic press between the popular Catholic monthlies and the ponderous, footnoted journals of theology. Popularization, however, was not our aim. We proposed to digest real theology with the meat still on the bones.

Time magazine called *Theology Digest*, when the first issue appeared at the beginning of 1953, "a primer for U. S. laymen" and "a refresher course for the busy parish priest" in a field where "a tradition of heavy-handed writing makes digests almost a happy necessity."

Surely the layman wants theology; "faith seeks understanding." The study of theology has never been reserved to clerics alone, though events made it seem so. Now the ever rising level of the Catholic layman's intellectual training has made him aware of his need for a deeper understanding of the faith. And the ever pressing work of Catholic



Action—in which the Church seeks the active cooperation of the laity—demands a theological preparation. Catechism answers are not enough; the layman needs and wants a better understanding of these answers. He needs a "theological sense," just as a businessman needs a business sense.

Theology Digest was a pioneering effort. So we proceeded with caution. The first publishing contract called for a conservative 1,000 copies; but before the page proofs were ready for the first issue, that figure had to be doubled. There was definitely a market. Would the market hold up when lay readers found theology an intellectual workout? To a Milwaukee lawyer the *Digest* was "frustrating and challenging; frustrating in that my background of theological understanding is so limited, and challenging because my morsel of ken urges me to attempt a fuller understanding." He stuck it out, and so did a lot of others. At the end of the *Digest's* third year of publication, the Catholic Press Association announced that the young journal was third-highest in circulation among theological magazines.

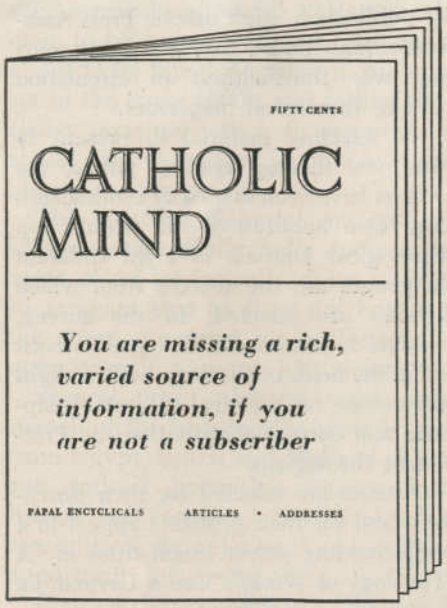
In selecting material to present to this new theology-reading public, the editors have been in no way condescending. Two hundred of the world's top theological journals in eight different languages are the sources from which articles are selected. In the survey, readers indicated almost equal interest in all the fields of theology, with a slight preference for ascetical subjects, Scripture and current contributions on Protestant theologians.

Articles are selected for their timeliness and for their probable appeal to a wide reading public. Such titles as "A Theology of Work," "Can a Layman be a Saint?" and "The Apostolate of the Layman" can hardly be classified as stuffy. Topics like "Religion and Mental Health," "The Just Wage," "Spiritual Direction—Its Nature and Dimensions" and "Christian Values at Mid-Twentieth Century" show that the professional theologian can be practical and modern in his writing.

Nor have the authors digested been mere purveyors of simplified hand-me-downs. Hugo and Karl Rahner, Daniélou, Guardini, Brunner, Congar are all world-respected theologians, pushing back the frontiers of their science. Dr. Erik von Kuehnelt-Leddihn mentioned these European theologians (AM., 4/5, p. 8) as "successful with a broader, theologically interested public on the Continent." We can add that these men are equally successful as favorites with the readers of the *Theology Digest* in the United States.

Theology in Today's America

But what of our American theologians? The real challenge to the U. S. Catholic theologian will be the knowledge that there is a broad reading public asking intelligent theological questions and wanting sound theological answers. Some of these men are already well aware of the questions. Jesuit theologians J. Courtney Murray and Gustave Weigel among others, have been trying to give some specific answers. And what Catholic doctor or Catholic hospital administrator is unfamiliar with the work of Gerald A. Kelly in medical-moral problems? F. Bruce Vawter, C.M., with his book, *A Path through Genesis*, and



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Mr. David E. Binder on slander from the pulpit, the position taken by courts in the United States.

Mr. Michael P. Fogarty on the right of a colony to secede from the mother country.

Rev. Michael F. Buckley, O.M.I., on Lourdes and the *raison d'être* of Lourdes.

Rev. Andrew C. Boss, S.J., director of the University of San Francisco Labor-Management School, on the written and unwritten codes of business firms and unions.

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his pamphlet, *Does Science Prove the Bible Wrong?* has influenced Bible history textbooks down to the elementary school level. A book on the Old Testament, *The Two-Edged Sword*, by John L. McKenzie, S.J., was a Catholic best-seller last year for two months running. Articles by all these men have been especially well received by readers of *Theology Digest*.

Food for Adult Minds

In this work of bringing theology to the lay reader, the mammoth problem has been the building of the bridge, the writing. There is always the temptation to write down to the reader; that would be easy. Truly worth-while material would then be passed over just because condensation of such writings is a problem. Our survey indicated that 13 per cent of our readers were professional theologians; these men would not be interested in a watered-down version of their science. It is rather amusing, but it's a fact, that when digested articles have been returned to the authors for their approval, many have commented: "I like your digest better than my original." Our efforts at readability are by no means uniformly successful, but it is encouraging when one reader, a businessman, writes: "As a layman, I naturally appreciate readability and hope you'll maintain your present high standards in this respect."

Incidentally, a small but very significant group of non-Catholics were kind enough to reply to our survey. Their encouraging comments were proof sufficient that a theological journal like the *Digest*, written to be read, is most acceptable to intelligent, religious-minded people outside the Church, and helps to build a bridge of understanding.

All in all, *Theology Digest*'s first five years have been interesting and encouraging. There *is* a good deal of theological interest among the laity, and it is spreading. There are professional Catholic theologians in Europe and the United States writing to meet this interest. *Theology Digest* is not so presumptuous as to think it could pre-empt the place of the New York *Times* on John Foster Dulles' breakfast table; but we would like to think that if Sir Thomas More were still Lord Chancellor of England, he would be interested in *Theology Digest* and its work.

J. Roger Lucey

BOOKS

Eleven Fiction Reviews in Minuscule

CRACK OF DOOM, by Willi Heinrich (Farrar, Straus & Cudahy. $3.95). The story deals with the futile attempt of a German division to stem the Soviet wave that swept into Czechoslovakia in December, 1944. Woven into the military pattern are the individual fates of a handful of men. The disintegration of the disciplined German division is superbly described, but the characters appear to be mere figures helplessly and hopelessly caught in events. Those who can still enjoy realistic war novels will get undiluted excitement out of this story. Those who feel ever so slightly responsible for the things that shape the thinking of our contemporaries will hardly appreciate this latest contribution to gloom and despair.

HEINZ R. KUEHN

THE BLANKET, by A. A. Murray (Vanguard. $3.50). This tale of basic human conflicts has the added dimension of the conflict which the primitive African must face, trapped between his tribal code and civilized white law, which he only dimly understands but to which he must bow. A young African is deputed by his tribe to perform the "medicine murder" of a fellow tribesman who betrayed to the white police the perpetrator of some tribal thefts. The wrong man is killed and young Lepotane's ordeal of guilt is terrible. At his trial he tells only the truth, but finds it twisted and distorted until he becomes an object of contempt for having "turned King's evidence." How he finds himself and the strength and courage to go on occurs in a scene of deeply moving beauty and insight, of magnificent faith in the power of good. This is a beautiful book.

FORTUNATA CALIRI

THE MOUNTAIN ROAD, by Theodore H. White (Sloane. $3.95). The supply road of one of the last American-built airfields in China is the scene of the suspense-packed and tense action of Mr. White's book. Major Philip Baldwin has the job of commanding a last-ditch demolition squad which is trying to stem the Japanese flood. Baldwin, who had volunteered for the command, learns the bitter lesson that power (which he had always envied) can destroy the man who wields it, or at least overwhelm him for a crucial hour, to his later regret. The novel is superb for its portrayal of character, the authenticity of its setting and plot and the breathless pace it develops. There is little romance but what there is is handled with exceptionally good taste.

RICHARD F. GRADY

THE WATER'S EDGE, by Allen Dale (Bobbs-Merrill. $3.75). When his news agency sent him to cover the latest floods of the Missouri in 1952, George Frederickson decided to describe not only erosion and property damage but the people affected by the disaster. By chance and some research, Frederickson learns the history of the Jordan family. The grandfather and father had bought and stolen land. They had always beaten the river with sandbags and dikes, and so the clan is determined in 1952 to keep back the river, no matter what happens to the family. Most of the novel is a crescendo of the assault of the river on the Jordan lands. This aspect of the story, with its flashbacks and constant shifts of scene, has some of the aspects of a movie script. But it must be said that the author is more successful with the Missouri than with those affected by its flooding.

W. A. S. DOLLARD

PHARAOH, by Eloise Jarvis McGraw (Coward-McCann. $4.95). The events in this story occur in Egypt between 1510 and 1456 B.C. The author has an extensive knowledge of Egyptian history and customs, but she does not let it impede the swift movement of her tale. It is the story of how the daughter of the reigning Pharaoh succeeds in her ambitions to take over power in the country on the death of her father and over the head of her sickly, cynical husband, who had been named to the succession. Schemes at court, unrest among the people, the ferment of building, uprisings among tributary people—all mingle in a rousing tale. The superstitious worship of the gods is con-

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The Ways of Confucius and of Christ by Dom Pierre-Celestin Lou Tseng-Tsiang. This autobiography of the former Prime Minister of China who left the world to enter a Benedictine monastery is an excellent source of diplomatic history as well as the story of how the ways of Confucius led him to those of Christ. $2.25

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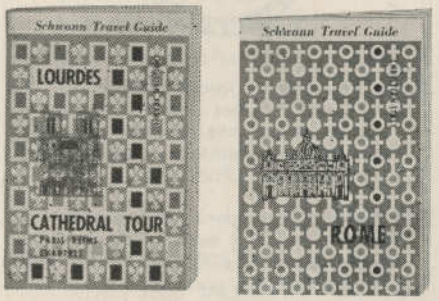
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stantly noted and there are abundant details on the ritual and on the venality of the priests. Life in a strange land at a very distant period becomes vividly modern in this fast-paced story.

WILLIAM A. DOWD

SEASONS OF JUPITER, by Anand Lall (Harper. $3.50). The scene is India in this story of a prosperous, Anglicized Indian whose search to find the meaning of life takes him through fascinating experiences. Having studied in England, he first thinks he will find the answer with an English girl. But no; so he sets his mind on marriage after the Indian fashion. It is a happy but brief marriage. During seven years as a hermit meditating on the sacred Upanishads, he learns that a deep loneliness of spirit is but the common lot of mankind. This well-written book is filled with a sense of innate human dignity—of all men, in all places, on all levels.

FORTUNATA CALIRI

PARTON'S ISLAND, by Paul Darcy Boles (Macmillan. $3.75). On the surface this is the story of two boys who construct a secret hiding place on an island, and of their efforts to keep away the outsiders—people and even nature itself—that menace its solitude. But it is also a study of two families that have reared sons with sound principles for evaluating life. The shadow of the problem of evil lies across many pages of the book, but the sunlight of an early-morning viewpoint predominates. The tale closes with a heartache for what is over, yet with a promise that here is not only an end but a beginning. The author shows that island-escapes, fair as they are, ought to be rejected: it is on the continent of Man that we must eventually live. SISTER M. BERNETTA QUINN, O.S.F.

THE SLEEPING MOUNTAIN, by John Harris (Sloane. $3.75). In a powerful and dramatic novel, a small volcanic island off Naples concretizes all the vitality and passion of Italian life, and a local political campaign between the Communists and the rightest of right-wing conservatives underlines the motif of the split Italian personality: grossly materialistic and idealistically artistic. A young English painter, who had determined to sink into bohemian inactivity, finds himself caught up in the ferment. The slowly growing tension is symbolized in the brooding presence of the volcano. After the eruption—of passions, jealousies, hatreds *and* the volcano—the young artist has rediscovered himself and found a wife. And life on the island goes on with a zest that nothing can quench. EUGENE MCNAMARA

BLACK GRAPES, by Livia de Stefani (Criterion Books. $3.95). The author, a native Sicilian, has written a moving story of modern Sicily in which the old and the new are inextricably mingled and to which the power of the Mafia lends a background of fear and tragedy. After marrying his mistress and thus making a family group of their three children and her, domineering Casimiro Badalamenti drives them first into rebellion and then into sin that seems unforgivable and that can lead only to death. This is an unusual novel, not only in its plot, but in its inexorable climax. In addition to its almost epic proportions, it is notable for a rare feeling for beauty of sentiment, of nature and landscape, and for its unmistakable Italian flavor. PIERRE COURTINES

THE ROUND HOUSE, by Reginald Arkell (Reynal. $3.50). The scene is England's Wiltshire and the Cotswold Hills, and the heart of the matter is sheep. With the war the sheep went out, but old Job Midwinter, the last of the shepherds and the derelict remnant of a long line of wool barons, never lost faith in their return. How they came back and the attendant difficulties are seen through the eyes of a young Londoner who had leased the Round House and whose services and emotions got so involved in the affairs of the area that a happy and romantic ending is but his fitting reward. The author treats his characters with amused affection and rare sympathy in a charming and engaging tale of the English countryside and its homespun folk. MARGARET KENNY

THE MARK OF A WARRIOR, by Paul Scott (Morrow. $3.50). In 1942 defeat stalked the British in Burma, so they started their own jungle training camp somewhere north of Bombay. This is the story of one cadet class, but it is more particularly a duel of wills between Major Craig, a veteran who supervises the training, and Cadet Ramsey. The showdown comes during mock maneuvers, when Ramsey, a master of tactics

and a strict disciplinarian, is drowned in an accident. He is the only man lost and it seems that the major has won the duel of wills. But he is revealed as weak and spineless. The novel has a quiet but devastating force as it highlights the irony—so often true in life—that the real man and leader perishes while the weakling survives. FRANCIS GRIFFIN

Picking the Paperbacks

RELIGION AND CULTURE, by Christopher Dawson (Meridian Books. 225p. $1.25). This book contains the Gifford Lectures delivered at the University of Edinburgh in 1947. Dawson's thesis that religion was the motivating force behind all the civilizations of the ancient and medieval worlds is presented with scholarly force and skill. Even in our present secularized society, religion retains its power. Hence it devolves upon us to work for a broad movement of spiritual reintegration if our world is to survive.

THE GREAT DOCTORS, by Henry E. Sigerist (Doubleday Anchor Book. 422p. $1.25). A dramatic account of the history of medicine is here told through the lives of men of great creative achievement. Beginning with the Egyptian Imhotep and coming up to William Osler, 50 men who have made a vital contribution to the science of conquering disease are "profiled."

LANGUAGE IN HISTORY, by Harold Goad (Penguin Books. 246p. 85¢). A fascinating study of the effect of language on culture and social change. The emphasis is on the great literary figures who have contributed to our Western culture, without neglecting the role of the common man in the development and expansion of the means of communication.

A SHORT HISTORY OF INDIA AND PAKISTAN, by T. Walter Wallbank (New American Library. 320p. 50¢). An up-to-date study of the historic forces, past and present, that have shaped the destinies of these two new democracies of the Asiatic world. Their ancient heritage, the years of British rule, the independence they achieved, all have a great meaning for the free world in its struggle to win the loyalty of neutral countries.

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KEY TO ABBREVIATIONS:

LAS	Liberal Arts and Sciences	FS	Foreign Service	Mu	Music	Sp	Speech
AE	Adult Education	G	Graduate School	N	Nursing		Officers Training Corps
C	Commerce	IR	Industrial Relations	P	Pharmacy	AROTC	Army
D	Dentistry	J	Journalism	S	Social Work	NROTC	Navy
Ed	Education	L	Law	Sc	Science	AFROTC	Air Force
E	Engineering	M	Medicine	Sy	Seismology Station		

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Fordham University

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New York 58, N. Y.

AMERICA'S BOOK-LOG

THE TEN BEST SELLING BOOKS FOR JULY

1. **AUTOBIOGRAPHY OF ST. THERESE OF LISIEUX** Translated by Msgr. Ronald Knox. P. J. Kenedy & Sons, $4.50
2. **THIS IS THE MASS** By Daniel-Rops, Fulton J. Sheen and Yousuf Karsh. Hawthorn Books, $4.95
3. **YOU** By M. Raymond, O.C.S.O. Bruce, $4.50
4. **THOUGHTS IN SOLITUDE** By Thomas Merton. Farrar, Straus & Cudahy, $3.00
5. **EDGE OF TOMORROW** By Thomas A. Dooley, M. D. Farrar, Straus & Cudahy, $3.75
6. **MORE THAN MANY SPARROWS** By Leo J. Trese. Fides, $2.95
7. **ST. BERNADETTE SOUBIROUS** By Msgr. Francis Trochu. Pantheon, $4.95
8. **MASTERS OF DECEIT** By J. Edgar Hoover. Holt, $5.00
9. **THE DAY CHRIST DIED** By Jim Bishop. Harper, $3.95
10. **PRODIGAL SHEPHERD** By Ralph Pfau and Al Hirschberg. Lippincott, $3.95

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.
COLUMBUS, Cathedral Book Shop, 205 E. Broad St.
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DENVER, James Clarke Church Goods House, 1633 Tremont Pl.
DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.
DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.
GRAND RAPIDS, McGough & Son Co., 40 Division Ave., S.
HARRISBURG, The Catholic Shop, 222 Locust St.
HARTFORD, Catholic Library of Hartford, 138 Market St.
HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.
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LOS ANGELES, C. F. Horan & Co., 120 W. 2nd St.
LOUISVILLE, Rogers Church Goods Co., 129 S. 4th St.
MANCHESTER, N. H. Book Bazaar, 410 Chestnut St.
MILWAUKEE, The Church Mart, 779 N. Water St.
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
NASHVILLE, St. Mary's Book Store, 508 Deaderick St.
NEW BEDFORD, Keatings Book House, 562 County St.
NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.
NEW YORK, Ave Maria Shop, 11 Barclay St.
NEW YORK, Benziger Bros., Inc., 6-8 Barclay St.
NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.
OMAHA, Midwest Church Goods Co., Inc., 1216 Farnam St.
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ST. LOUIS, B. Herder Book Co., 15-17 South Broadway.
ST. PAUL, The E. M. Lohmann Co., 413 Sibley St.
SAN FRANCISCO, The O'Connor Co., Inc., 349 Sutter St.
SCRANTON, Diocesan Guild Studios, 309 Wyoming Ave.
SEATTLE, The Kaufer Co., 1904 Fourth Ave.
SOUTH BEND, Aquinas Library and Book Shop, Inc., 110 E. La Salle Ave.
SPOKANE, De Sales Catholic Book Shop, 10 S. Wall St.
TOLEDO, John A. Reger Catholic Supply House, 712 Madison Ave.
TORONTO, The O'Gorman Co., 650 Yonge St.
VANCOUVER, B. C., Curley's Catholic Supplies, 563 Hamilton St.
WASHINGTON, D. C., William J. Gallery & Co., 718 11th St., N. W.
WESTMINSTER, MD., The Newman Bookshop.
WHEELING, Corcoran's Church Goods Co., 32 12th St.
WINNIPEG, MAN., F. J. Tonkin Co., Ltd., 103 Princess St.

RELIGIOUS DRAMA 2, selected by E. Martin Browne (Meridian Books. 314p. $1.45). Dr. Browne has selected and edited 21 plays from the famous medieval English dramatic cycle of mystery and morality plays. The history of their origin and the problems of producing these dramas now are fully treated.

DAY OF INFAMY, by Walter Lord (Bantam Books. 245p. Illus. 50¢). A stirring re-creation of Japan's all-out attack on the U. S. fleet at Pearl Harbor, on that fateful day of December 7, 1941. Gathering eyewitness accounts from 464 people, with access to all the written material available, the author dramatizes the confusion and bravery that marked our path from peace to war.

THE DARK AGES, by W. P. Ker (New American Library. 236p. 50¢). Here is an illuminating history of European literature from the 5th to the 12th centuries. With poetic insight, this British classical scholar and man of letters covers the field of comparative literature from Boethius to the Provençal poets.

THE MIRACLE OF LOURDES, by Ruth Cranston (Popular Library. 245p. 35¢). An objective, well-documented account of the miraculous happenings at Lourdes. With great sympathy, the author, a non-Catholic, presents a beautiful and vivid report of her visit to the shrine, including her interviews with many doctors, nurses, men and women volunteers who give themselves to the service of the sick.

AMERICAN HERITAGE READER (Dell Publishing Co. 253p. Illus. 50¢). Ranging from De Soto's conquest of the Incas to Lee's defense of the Confederacy, our American past is re-created by skilled writers. With stimulating insight and a fresh approach, they present history in terms of the people, great and small, who made our country.

TENDER WARRIORS, by D. Sterling with D. Gross (Hill & Wang. 96p. $1.50). On-the-spot interviews and pictures dramatically depict the effects of the Supreme Court's decision declaring school segregation unconstitutional. Negro and white school children are the "tender warriors" directly involved in this far-reaching social change in our day.

HELEN DOLAN

TELEVISION

For the summer months the television outlook is, indeed, discouraging. There will be more repeat performances than ever before; and, again, few of the programs that are being brought back made much of an impression the first time around. Most will be inferior dramas, Westerns and situation comedies. Here and there a more worth-while attraction, such as the "Air Power" series on CBS, will be repeated. But most of the reruns will be trivial rubbish.

There also will be some new shows. But an examination of their content makes the outlook no brighter.

Among the programs announced as new attractions in the first week of July in the New York area were "For Love



or Money," "Play Your Hunch," "Lucky Partners," "Haggis Baggis" and "Bid 'n Buy."

As indicated by their titles, all of these are quiz or giveaway shows. Beaming hosts will appear on them, confronting participants with questions or problems. Lucky ladies will win washing machines. There will be unlimited situations in which the contestants are the foils for the witty masters of ceremonies, and the studio audiences will find the contrived comedy just hilarious.

But the quiz shows were not the only newcomers on the list. There were also two new soap operas, "Today Is Ours" and "From These Roots." The first is described as "the story of a working mother." The other, as a "dramatic serial concerning the Fraser family."

On the same day will begin the first of a series of musical—and the term is used loosely—programs, conducted by Alan Freed. He is the master of ceremonies who conducts a rock 'n' roll show that has been known to arouse young patrons to the point of violence. Mr. Freed has already had differences of opinion with the police over the effects of his entertainments.

The remainder of the week's list of new attractions is almost as disenchanting. It includes a nighttime version of the courtroom drama series called "The Verdict Is Yours"; a new Western, entitled "Buckskin"; and a variety show starring Andy Williams, a singer with many fine recordings to his credit.

This roster is representative of the majority of new shows to be offered to viewers between now and Labor Day. It should be noted, however, that the television viewer has one wonderful factor operating in his favor. There is nothing to compel him to switch on his set. If he is hard-pressed for diversion on a day when the sun is shining, a trip to the country or to a park in the city is an admirable alternative to wasting time before the magic box. On a rainy day, he might consider a movie—if he is selective, he should be able to find a good one at a nearby theatre.

Or, he might consider a diversion that once may have occupied a much greater part of his leisure hours than it has since television arrived. He might read a book. According to Rev. Harold C. Gardiner, S.J., and other authorities on the subject, reading still can be a rewarding way of spending time. This may seem to the hardened video addict to be a desperate measure. But some who have conquered the TV habit report that they have found that books can provide a pleasant substitute for "Gunsmoke" and even for "The Life of Riley."

By the time fall arrives, there could be good reasons for turning that dial on again. Until then, there are other, more enjoyable, ways of escaping from routine.

J. P. SHANLEY

MUSIC

Musical life in St. Louis takes its character from the guarded neutrality of the community at large. Visiting artists arrive on an average of once a week, though we haven't seen a visiting symphony orchestra for years. The Metropolitan Opera passed through for a one-night stand, the Moiseyev dancers performed to great applause a few weeks ago, and Artur Rubinstein had a very successful three-night festival last winter. The local Bach Society presents two concerts each year under the firm discipline and direction of William Heine; the B Minor presented last May will long be remembered by those privileged to hear it.

Such *avant-garde* music as we hear is presented in two series of modestly attended concerts, one sponsored by the Music Department of Washington University, the other by the Art Museum, featuring the Christ Church choir under the baton of Ronald Arnatt, a talented young director recently arrived from Britain.

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The Symphony Orchestra enjoys a moderate reputation, but concerts are seldom sold out—unless a prominent soloist is performing. Our new conductor, Edouard van Remoortel, without doubt a competent musician, was (as might be expected) chosen from Europe (Belgium) even though several young Americans could claim equal qualifications. When he takes over in the fall, the top folder on his desk will advise him that he is starting the season with a rather alarming debt.

But there is one musical institution in which all St. Louisans take genuine satisfaction, the Municipal Opera, which is this year enjoying its 40th season. In the early years the company actually attempted a few operas—*Aïda, Martha, Trovatore*—but the American "musical" has been and continues to be the regular fare. Performances are held nightly in a spacious open-air theatre, and run from early June to late August. The lengthy roster of visiting actors this year includes Andy Devine, Bob Hope, Ralph Herbert, Claramae Turner and others. The musical director has for some years been Edwin McArthur.

FRANCIS J. GUENTNER

THE WORD

Those who follow the leading of God's Spirit are all God's sons; the spirit you have now received is not, as of old, a spirit of slavery, to govern you by fear; it is the spirit of adoption, which makes us cry out, Abba, Father (Rom. 8:14-15; Epistle for the Eighth Sunday after Pentecost).

Today we read the last in the series of three Mass-lessons taken from St. Paul's majestic Epistle to the Romans, all three selections dealing with the pressing obligation of the Christian to live a life which strictly accords, in its lofty morality, with the *new kind of existence* conferred upon him by baptism and the grace of Christ.

It might not be far wide of the mark to suggest that in the first of these liturgical Epistles Paul is arguing, in the main, from *reason*. It simply does not make sense for one who has died with Christ and is now risen with Christ to return (as in that ugly similitude of the sick dog) to the old, shameless ways of pagan wickedness. In the second passage Paul, not unlike his Lord before him, touches on the motive of reasonable *fear*: the Christian dare not slide back into licentious living, for that way lies death. Finally, in today's Epistle, the apostle rises to the noblest motive for an authentic Christian life. It is the motive of *love*, and this love is in truth filial, for we are now actually adopted into God's family: *we are children of God.*

It is one of the constant struggles of mortal existence to try to *realize* (a good word) truths that are familiar and therefore somewhat stale, to try to see old things as if they were, as indeed they are, new things. Every one of us remembers the singsong of our first catechism, "children of God and heirs of heaven." We did not know, then, that we were substantially quoting Romans 8:16-17, and it is not critical that we know it now. But if each of us could grasp—*realize*, that is—that he is, not by polite fiction or gracious metaphor, but in actuality and in sober truth, an adopted son of almighty God, the effect on us might be electrifying.

For a son, though he be adopted rather than natural, is a true member of a family. And true membership in a family implies some sort of genuine *community*, it implies authentic *rights*, it implies real and solid *love*.

The community or, in its most radical sense, the familiarity which we share with God as His adopted children is at once mysterious and astounding, for it is a community *in nature*. By sanctifying grace we are made *participes divinae naturae, sharers*—somehow—in *God's own divine nature*. The expression, "touched with divinity," might mean almost anything or really nothing. Applied to the Catholic in sanctifying grace it means something; something mysterious yet sublime; for it is true.

And if we are his children, then we are his heirs, too. The adopted son, as well as the natural, possesses the right of inheritance. The man in sanctifying grace has a legal, juridical *right*, a demonstrable *title* to see God, face to face, in joy and in love, forever.

As for the deep, bilateral or mutual love which must surely exist between father and son, the point is too commonplace to need comment. The justification that is ours through the grace of Christ does literally instil in us *the spirit of adoption, which makes us cry out, Abba, Father.* It is a tender cry, and a trusting, for it is a cry of true filial affection. *Our Father,* we say, quoting the natural Son; rightly; from the heart.

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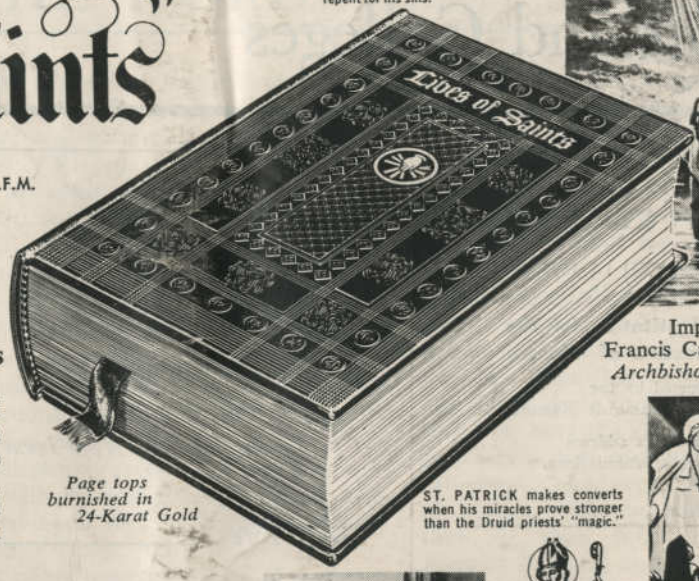
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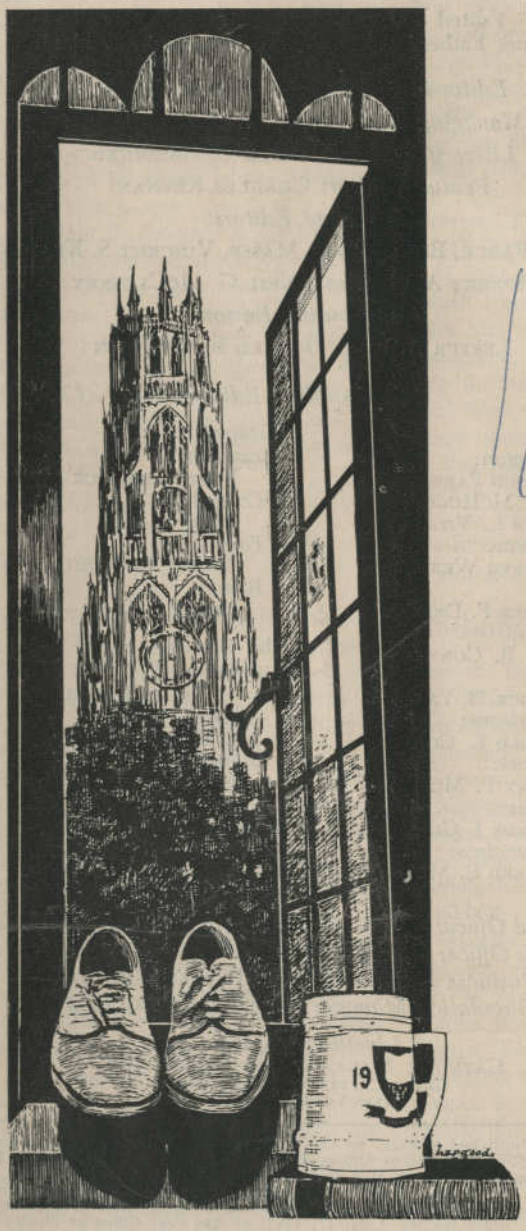
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SPRING TERM EDUCATION ISSUE

America



Alberto Martin Artajo

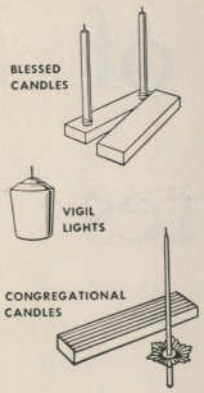
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Reform of the Cortes

January 11, 1958







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America

National Catholic Weekly Review

Vol. XCVIII No. 14 Jan. 11, 1958 Whole Number 2538

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Correspondence

Liturgical Parish

EDITOR: I am sure that many a priest envies the position of Fr. Longley as explained in "A Parish that Really Lives" (AM. 12/14/57). Everyone might not agree with the details of his program, but it must be a source of great satisfaction to be able to do so much for the people liturgically. May I make a few comments on a few items which struck me as I read?

It is stated that most of the families are young couples. No doubt this is a very strong reason for his success. I think at times that priests try to do too much with parishes that are made up of older people who are set in their ways and who, after all, cannot be expected to understand the liturgy as younger people can who have been educated in it and whose education is oriented to it. . . .

I notice that Fr. Longley seems to retain the dialog Mass for use in the lower grades and that the older ones are expected to sing the Mass. This is a good thing and shows (in my opinion) a real understanding of the purpose of both the dialog and the High Mass. I have known of instances where the dialog Mass was substituted for the High Mass. When a congregation can sing it should sing. . . .

Cincinnati, Ohio TIMON COOK, O.F.M.

Defense Secrecy

EDITOR: Father Parsons (Washington Front, 12/7/57) appears to have mistaken the obvious for the whole in his conclusion that the divulging of certain items of military information has made "the job of a Soviet agent the softest possible."

The first three items listed as evidence by Fr. Parsons concern projects that are too big to be kept secret in any country that allows free movement of its citizens and foreign visitors. In publishing the location of the Nike sites and SAC bases, the Department of Defense merely told the public what all interested persons, on both sides of the Iron Curtain, already knew. . . .

The exact location of all the DEW line stations has never been revealed. Nor, more important, has there been any information published on the type, strength, frequencies and susceptibility to jamming of the radars used. Without this, data as to location is virtually useless.

In regard to the American radar station in Turkey, the Soviets did not need a single spy in Turkey itself to learn all they needed to know. The radar transmitter's own signals, monitored by Soviet radar reconnaissance teams within Russia itself, supplied exact data as to size, range, location and purpose. Only the American public remained in the dark, with the result that Russian missile advances came as a shock.

This is precisely what the Moss Committee is seeking to prevent. . . .

We have avoided the nuclear-bombardment phase of World War III because the Soviets have been given a fairly accurate idea of our strength. To continue the misguided brand of secrecy typified by the suppression of information on Soviet missile developments is to court complacency on the part of the public and miscalculation on the part of the Soviet leaders.

Camp Hill, Pa. WILLIAM V. KENNEDY

EDITOR: There is so much in Mr. Kennedy's letter which agrees with what I said, and so much in what he says with which I agree, that I hesitate to take issue with him on one small point in his fourth paragraph. I have seen maps of our DEW line in the Arctic with sites designated. And does not what he says in this paragraph contradict what he says in the next? If the Russians could spot our radars in Turkey, could not their advanced Arctic stations spot ours? But this may all be academic now that Russia has the ICBM.

Washington, D. C. WILFRID PARSONS, S.J.

Catholics and Unesco

EDITOR: In the current controversy about the Holy Father's attitude toward the United Nations, there can be no question regarding his dismay toward many of the gyrations of this organization, particularly in Unesco. For instance, in April, 1952 the *United Nations Reporter* advised that a panel was set up to write a six-volume, 3-million-word history of mankind: cost $600,000.

The authors included Bertrand Russell and the perennial atheist Julian Huxley, the first head of Unesco. Dr. Ralph Turner headed the panel; according to *God and Man at Yale*, by William Buckley Jr., he frequently planted permanent doubts about religion in students' minds. Huxley and his philosophical kin are regular contributors to Unesco publications; so it is no surprise that such literature often takes a dim view of Catholic "illusions" on the soul, free will and original sin.

(Continued on p. 406)

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KEY TO ABBREVIATIONS

18

LAS	Liberal Arts and Science	FS	Foreign Service	Mu	Music	Sp	Speech
AE	Adult Education	G	Graduate School	N	Nursing		
C	Commerce	IR	Industrial Relations	P	Pharmacy		Officers Training Corps
D	Dentistry	J	Journalism	S	Social Work		AROTC Army
Ed	Education	L	Law	Sc	Science		NROTC Navy
E	Engineering	M	Medicine	Sy	Seismology Station		AFROTC Air Force

I am sure, too, that Vatican observers were seriously disturbed by pronouncements from Dr. Luther Evans when he became head of Unesco that he could see no reason why Communists should not be employed by the organization; he asserted that some Communists were employed then in this educational, scientific and cultural effort.

These are just a few of the indictments about which leading Catholic UN enthusiasts in this country seem strangely silent.

PATRICIA MCDONOUGH

Brooklyn, N. Y.

[*The arguments cited are found in their entirety in an article published in the Nov. 9* Tablet *of Brooklyn, under the title "Toward a True, Catholic Judgment on Unesco." The name signed to the article was Amanda Lastrapes.*

We found that article quite disappointing. It was full of outdated quotations, and revealed a lack of acquaintance, not only with Catholic principles of international order, but also with the attitude of the highest authorities in the Church in Rome and in the United States. If it served any good purpose, we ourselves could furnish a much more devastating indictment of Unesco than that of Miss Lastrapes.

The point is that, for the present and for the foreseeable future, it is better for Catholics to take an active part in this organization. This policy is based, not on the supposition that there is nothing wrong with Unesco, but rather that much good can be done through positive attitudes.

This has always been our stand. We think that the words of Pope Pius XII last October to the World Congress of the Lay Apostolate (see AM. 10/12, p. 46), *as well as to Pax Romana on April 25* (see AM. 9/14, p. 609), *support our viewpoint. He urged the young Catholic elite to take part in such organizations.* ED.]

Catholic Press

EDITOR: Norma K. Herzfeld's "Catholic Press on Foreign Aid" (AM. 11/23/57) states plainly that she found "very little interest in the pros and cons of the 1957 Mutual Security program in the American Catholic diocesan weekly press" during a six-week period.

We believe that this six-week period may not have been at all indicative of Catholic "newspaper sentiment" or laxity in informing the laity. The North-Central Louisiana *Register* (circulation 17,000) edited by Rev. Marvin Bordelon, has regularly published editorials and news reminding us of our country's duties as a Christian nation.

Alexandria, La. W. A. ARDOIN

Current Comment

1957 in the Missions

The year 1957 was a trying one for the missions. In many areas of Asia and Africa Catholics came to learn what it means to be suffering members of the Mystical Body of Christ. Unless we miss our guess, more torment is in store for them during 1958.

► Undaunted by the failure of the so-called "Patriotic Association of Chinese Catholics" to rally the Chinese, Peking is pressing anew a plan to set up a schismatic church. Latest to feel the heavy hand of Mao Tse-tung is Bishop Dominic Tang, S.J., Apostolic Administrator of Canton. Both clergy and laity in his diocese are now being forced to attend "indoctrination" courses. News from the rest of China is sparse. But Bishop Tang's report indicates that the new wave of persecution is nation-wide. Observers in Hong Kong fear that Red China is on the threshold of the most drastic persecution since the Communist take-over in 1949.

► In India persecution is of two kinds. There is a subtle opposition to Christianity on the grounds that it is a foreign import and therefore not to be trusted. In time, as political maturity tempers India's exaggerated nationalism, this attitude may change. More frightening is the turn of events in Communist-dominated Kerala State, where controversy over the Communist-authored school bill has degenerated into open violence. On Dec. 14 a rock-throwing, manure-slinging crowd of Reds attacked Catholic homes and attempted to destroy a church in Changanacherry. The scars of this Catholic-Communist conflict in Kerala will remain for a long time to come.

► The Sudan and the Union of South Africa are focal points of persecution in Africa. In an effort to minimize the influence of the Church, the Muslim Government of the Sudan has taken over all mission schools. South Africa's racial policies have already greatly hindered the Church's missionary effort. This Government is now stepping up its drive to bar integrated education and even worship. If the Church loses this fight she will have to introduce a costly double school system.

Asia and Africa are perhaps far removed from the daily concerns of most American Catholics. But the fortunes of the Mystical Body of Christ can never be. While we cannot share the tribulations of fellow members, we can make sure that they have our prayers.

Post-Nato Reactions

To its own surprise, the State Department is now studying anew the old question of East-West disarmament negotiations. John Foster Dulles has made no secret of his conviction that at the present time it is futile to negotiate with the Soviets. Yet, since the Nato conference, and presumably against his better judgment, he finds himself compelled to reactivate disarmament studies in the department.

This reversal of policy is a singular tribute to the power (good and bad) of world opinion. We went to Paris for the Nato conference with one purpose in view: to promote the military defense of Europe. There we ran into opposition from our closest allies, who let us know that public opinion in their countries insisted that the door to negotiations with the Soviet must remain open. Even Chancellor Konrad Adenauer, despite his recent smashing electoral triumph, dodged the issue of missile bases and stressed the importance of political negotiations with the Kremlin.

In the United States, this European reaction seems too much like a recurrence of neutralism. Nevertheless, at Paris we had to take cognizance of it. It is no surprise that the European newspapers stressed that part of Mr. Dulles' televised report of Dec. 22 in which he said that disarmament agreements would take priority over agreements for the IRBM bases. The evidence of Europe's obsession with East-West negotiations is clear. Though Washington is not happy about that state of mind among our allies, it is certainly wise in not ignoring the danger signals. No country is so strong that it can treat world opinion lightly.

Lincoln Square in Manhattan

The Church-State issue has of late been prowling the streets of New York City's west side. North and west of Manhattan's huge Coliseum lies a 13-block blighted area where, in what is named the Lincoln Square redevelopment project, a vast program of urban face-lifting is about to begin. The First Amendment has been appealed to and interpreted in connection with Lincoln Square.

New York City, acting under Title I of the 1949 Housing Act, plans to acquire this property on or about Jan. 15; the city will then sell it at a markdown to redevelopers. Under Title I's provisions in this case, the Federal Government, by making good two-thirds of the markdown, would contribute about $28 million to the slum clearance operation. When the properties are auctioned off by the city, it is expected that one of the sites within the area will be bid for by Fordham University, which proposes to build here a collegiate center for upwards of 5,000 of its students. Other sites will go to a center for the performing arts and to private rental and cooperative housing groups.

Fordham University's prospective part in the Lincoln Square project was challenged in court on the ground that the resale of 320,230 square feet of property to a Catholic university under these terms would violate Federal and State constitutional guarantees of separation of Church and State.

. . . This Side of the Tracks

The case has now been decided by Justice Owen McGivern of the New York State Supreme Court, who refused to enjoin the city from acquiring and reselling the property according to present plans. With a keen look at both sides of the coin of the First Amendment, Justice McGivern declared that

> to hold under the instant circumstances that a denominational

> school may not be afforded the same opportunity to contract as any other private institution or corporation would be to convert the constitutional safeguards into a sword against the freedoms which they were intended to shield.

His court found "no force or validity" in the contention that a sectarian institution would be in this instance aided in a manner that violates constitutional guarantees. To exclude Fordham, or any other sectarian institution, from community-planning works of this kind, the judge said, would be to relegate them in perpetuity "to the other side of the tracks." The case may be appealed —perhaps all the way to the Supreme Court—but the verdict is not likely to change.

Pius XII on the "Ghetto"

In his Christmas discourse (see editorial, p. 416) the Pope touched briefly but pointedly on the old, familiar question of the "Catholic ghetto." His remarks deserve separate notice. As is generally known, a quite understandable tendency exists among Catholics toward self-imposed isolation from the non-Catholic world. To many this seems the most effective safeguard against the contamination of false philosophies and bad examples. To put it in the Pope's own words: "There are some even who hint that it is Christian prudence to return to the so-called modest ambitions of the period of the catacombs."

On the contrary, stressed the Holy Father, it would be "wiser" to return to the inspired wisdom of St. Paul, who opened all paths of action to the Christian. "No field of life, no institution and no exercise of power," as the Pope expressed it, can be forbidden the modern apostle. He recalled at that point his earlier exhortations for Catholics to join in collaborating with non-Catholics in worth-while enterprises.

The trend of papal thought on the subject of the "Catholic ghetto" is therefore unmistakable. It is a call for action on the whole broad front of human concerns. The Pontiff warned, however, that such action requires adequate spiritual and professional preparation. And, lest he be misconstrued, he expressly denied that specifically Catholic works, particularly our schools, can be fairly regarded as expressions of a "ghetto" mentality and therefore to be abandoned. For, as the Pontiff reminded his listeners, Christian action cannot surrender its "unique claim and character," least of all in contemporary secularized society, which too often asks us to surrender basic beliefs.

Good Man or Son of God?

Every year at Christmas we are treated to a spate of sermons from non-Catholic pulpits which make the point that Christ was one of the greatest men in history. He was, we are told, a great religious leader, to be lumped with Confucius, Buddha and probably Gandhi. This is, to say the least, fuzzy and dangerous thinking, and it evades the crucial point of the uniqueness of Christ. The simple fact of the matter is that Christ is either what He claimed to be—the Son of God—or He is not a great man. If He is not the Son of God, then He is the most colossal deceiver the world has ever seen!

As we move into the season of Epiphany, when Christ was made manifest to the gentile world, our prayers are that Christ will be known more and more for what He truly is, not just another "good man" but the only-begotten Son of God the Father.

Revolution on the Farm

As the nation counted up its blessings in 1957, it found some ambiguous ones. Prominent among these was the third-largest corn crop in its history. Only in 1948 and 1956 did our farmers grow more corn than the estimated 3.4 billion bushels they harvested last year.

To speak of this abundance as an ambiguous blessing is disconcerting, but that is the way things are. One of the chief objectives of farm policy last year was to cut down on the production of corn—a goal that appeared to many eminently reasonable inasmuch as the nation started the year with a carry-over of 1.3 billion bushels from the bumper 1956 crop. So, among other restrictive measures, the Government invited farmers to put some of their allotted corn acreage in the farm bank. This they did to a total of more than 5 million acres. As a reward for their cooperation they pocketed from Uncle Sam about $200 million in cold cash. Being good farmers, however, they then proceeded, with their modern machinery and fertilizers, to grow more corn per acre—an average of 46.8 bushels—than they had ever grown before.

This phenomenon graphically illustrates what is meant by the technological revolution on the farm, where output per man-hour has increased faster than it has in industry. In 1936, for instance, farmers grew 1.5 billion bushels of corn on 93 million acres. Twenty years later they grew, with far fewer hands, 3.4 billion bushels on only 72.6 million acres. Consequently, what ought to be, by all that is good and holy, an unmixed blessing is at the same time one of the most difficult and distressing of our national problems. That is the fact, however little sense it seems to make.

New Atomic Breakthrough?

Words have been briskly bandied of late in the British and American press about whether British scientists have really produced a controlled thermonuclear reaction. In other words, have they succeeded in controlling the fusion reaction of the H-bomb?

There are two massive problems to be solved before this can be done. These were succinctly stated on Nov. 18 last by a joint conference of British and American scientists:

> First, heavy hydrogen must be heated to a temperature of at least 100 million degrees centigrade. Second, this hot gas must be confined within a container for an appreciable fraction of a second.

The first condition is necessary to get the nuclei moving at a speed at which collisions will be frequent enough to make the reaction self-sustaining. The second is necessary because an unconfined gas, if heated, will expand and cool itself.

But what shall the container be made of? No substance known to science can be exposed to a temperature of 100 million degrees without being vaporized. Recent reports seem to hint that the scientists may have solved this problem by using a magnetic field to confine the heated gas.

If the fusion reaction has indeed been controlled, this is a most important ad-

vance. Fusionable material (heavy hydrogen) is much more plentiful and costs much less than the fissionable uranium and similar substances. So far as the welfare of the world's peoples is concerned, control of the fusion reaction is more significant than the launching of a dozen satellites.

Catholic College Enrolment

For the sixth successive year the U. S. Office of Education reports a new record in college enrolment. According to the office's January estimate for the academic year 1957-58, there are 3,068,000 students taking degree-credit courses in the nation's 1,890 colleges and universities. This total represents an increase of 4.1 per cent over the 2,947,000 figure of the preceding year.

On the assumption that this same rate of increase applies to the Catholic colleges—as it has for the past two years—we can fairly estimate that during this current year there are some 269,907 students in colleges and universities under Catholic direction. The 1956-57 total was 259,277. In 1955-56 this figure was 241,709.

For the Spring Term education issue AMERICA again this year offers enrolment tables to indicate the relative ranking of the largest Catholic colleges and universities. The tables are based on a standard yardstick, the *School and Society* (Dec. 7, 1957 issue) 38th annual report on enrolment in American institutions of higher learning.

The upper table ranks the 25 largest Catholic universities and colleges which are coeducational or for men. The lower table lists the largest 25 women's colleges. The tables present figures and ranks for both full-time and total (i.e., full-time and part-time) enrolments. Milwaukee's Marquette University is the largest Catholic university in the country, according to both full-time and total enrolments.

With 5,911 full-time male students, Notre Dame is the largest men's college. Marquette, St. Louis and Boston —each with approximately 4,700—have the next largest male enrolments. Marquette has also the largest total of full-time women students—1,966. Boston College is second with 1,158.

Georgetown University has the largest faculty, with 1,321 members.

Largest Catholic Institutions 1957-58

	Full-Time Students	*Rank*	*Total Enrolment*	*Rank*
Marquette University	6,722	1	9,949	1
University of Notre Dame	5,911	2	6,039	10
Boston College	5,862	3	7,469	9
St. Louis University	5,763	4	7,475	8
Fordham University	5,186	5	8,754	5
University of Detroit	5,166	6	9,808	2
Georgetown University	5,153	7	5,713	11
St. John's University (Brooklyn)	4,577	8	8,958	4
Loyola University (Chicago)	3,699	9	8,525	6
Villanova University	3,599	10	5,394	13
University of Dayton	3,472	11	5,575	12
Seton Hall University	3,365	12	9,122	3
De Paul University	3,202	13	7,891	7
The Catholic University	2,627	14	3,795	18
Manhattan College	2,600	15	2,905	22
Duquesne University	2,597	16	4,635	14
University of San Francisco	2,137	17	4,021	15
The Creighton University	2,136	18	2,827	23
Seattle University	2,126	19	3,033	21
LaSalle College	2,001	20	3,808	17
Providence College	1,859	21	2,744	24
John Carroll University	1,873	22	3,471	19
College of the Holy Cross	1,804	23	—	—
Xavier University (Cincinnati)	1,744	24	3,832	16
Iona College	1,608	25	—	—
Loyola University (New Orleans)	—	—	2,352	25
St. Joseph College (Phila.)	—	—	3,302	20
° ° °				
Mundelein College (Ill.)	943	1	1,025	5
College of St. Catherine (Minn.)	939	2	1,226	1
Marywood College (Pa.)	891	3	1,141	4
College of New Rochelle (N. Y.)	851	4	851	12
St. Mary's College (Ind.)	832	5	951	9
Marygrove College (Mich.)	777	6	833	14
College of St. Teresa (Minn.)	738	7	753	19
Rosary College (Ill.)	683	8	795	16
Emmanuel College (Mass.)	674	9	—	—
Mount Mary College (Wis.)	670	10	963	8
Manhattanville College (N. Y.)	667	11	726	22
Mt. St. Mary's College (Md.)	642	12	—	—
Mt. St. Mary's College (Calif.)	622	13	977	7
College of St. Rose (N. Y.)	609	14	1,036	3
Clarke College (Iowa)	607	15	713	23
Immaculata College (Pa.)	606	16	726	21
Marymount College (N. Y.)	594	17	—	—
Alverno College (Wis.)	599	18	800	15
College Misericordia (Pa.)	591	19	994	6
Our Lady of Cincinnati Coll. (O.)	566	20	847	13
Nazareth College (N. Y.)	559	21	691	24
Loretto Heights College (Colo.)	542	22	—	—
College of Mt. St. Vincent (N. Y.)	540	23	775	17
Trinity College (D. C.)	533	24	—	—
Mt. St. Joseph-on-the-Ohio (O.)	521	25	—	—
Immaculate Heart College (Calif.)	—	—	1,147	2
Nazareth College (Ky.)	—	—	945	10
St. Xavier College (Ill.)	—	—	878	11
Barry College (Fla.)	—	—	768	18
Incarnate Word College (Texas)	—	—	733	20
Fontbonne College (Mo.)	—	—	679	25

Southern Moderates Speak

When fists are flying, moderates are unpopular. When racial fanatics are on the rampage, moderates can incur personal danger. Yet voices in the South are being raised in quiet protest against intimidation, and will be raised still more.

A recently issued 89-page booklet, *South Carolinians Speak* (Box 806, Dillon, S. C., 50c), is significant because it is destined primarily for local consumption, though it reveals to the entire nation what its 12 contributors think of integration. Several of the contributors see no possibility of any change, but, like the rest, are deeply disturbed over the embittered situation. The remainder, including the three women contributors, realize that certain changes are bound to occur.

"Basically, this is a Christian problem," says Mrs. Helen Burr Christensen, of St. Helena Episcopal Church, girl-scout leader in Beaufort, S. C. "Every effort must be made to keep the channels of communication open between the races and between the white people of differing opinions."

As a "conservative, who hopes to see the conservation in South Carolina of those basic concepts of democracy and Christianity upon which the South, and our nation, grew to greatness," Andrew McDowd Secrest, editor and publisher of the Cheraw (S. C.) *Chronicle*, asks:

> Are we going to condone repressive legislation which slowly leads us all down the road to a police state? . . . What will it profit us, if we maintain segregation but lose all that is right and good for our way of life? . . .
>
> Responsible citizens should discourage profane attacks on the integrity of the U. S. Supreme Court, inflammatory talk and political demagoguery, economic and social boycott and reprisal. They should work for the repeal of repressive State legislative acts which deny civil rights to any of our citizens, regardless of race; and they should strive to reopen the lines of communication between the races. . . .

"I have listened," says Arthur Locke King, former member of the South Carolina House of Representatives and member of the South Carolina Bar, "patiently and, I hope, with some capacity to fairly consider the arguments which have been presented by those who advocate a continuation of the separation of the races *by law* and I have yet to hear any statement that is not a child of blind prejudice!"

In this ugly category, Mr. King includes the notion that only through such enforced legal segregation can racial integrity be preserved; and the same view is expressed by other contributors.

"We readily concede," says Mr. King, "that the task to be performed is a great one, but when have men and women of the Southern area of this nation ever backed off from a task because it involved great effort on their part?" And John Clyde Barrington of Dillon, S. C., former president of the Southern Frozen Food Association, finds: "We accomplish nothing by condemning the Supreme Court decision. The decision was inevitable under our Constitution, even though we would have liked more time." He concludes:

> We can be thankful that the Negroes have generally shown patience and tolerance in their march toward first-class citizenship and that they have not had leadership of the violent, rabble-rousing type often seen among the segregationists. There is no justification for the charge that the National Association for the Advancement of Colored People is Communist-controlled, or that it is forced upon Negroes of the South. World communism would have a better chance if we kept legal segregation and even more restrictions on civil rights for Negroes. . . .

Says Mrs. Claudia Thomas Sanders of Gaffney, S. C.: "We must move *slowly*, because we are dealing with human beings within the framework of democracy. We must move *surely* because our social conscience and Christian ethics leave us no alternative."

A few days after this booklet appeared in print, Mrs. Sanders' house was bombed. People who have not lived under such conditions—which, incidentally, are by no means confined to the South, but occur in some of our Northern suburbs—may forget the courage that these straightforward, to us possibly quite obvious, remarks betray. One of the five Protestant clergymen who edited the book, Rev. John B. Morris, writes frankly of its effect in response to AMERICA's inquiry:

> It has certainly precipitated South Carolina into a stage in this issue which I term "the inner argument." . . . We're fussing among ourselves now instead of only believing that we are all happily and massively resisting, etc. Whether or not the ranks of the rigid segregationists will again close in on other thought remains to be seen. It may well be helping some Northerners to understand the complexity of our problems.

A distinguished Southern journalist, John H. Popham, writing in the New York *Times Magazine* for December 1, calls for "informed assistance from the rest of the country," for people "struggling with a vast revolutionary conditioning within a few years." That assistance we can give at least by encouraging the brave efforts of Southerners of either race to communicate and come to understanding with one another.

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Washington Front

Rocket, Rocket, Who's Got the Rocket?

While President Eisenhower was away at the usual December meeting of Nato (but this time at "the summit") and filling all the headlines, events were happening here in Washington which were reported in the back pages, but were possibly more significant. Before the Senate Preparedness Subcommittee of Lyndon B. Johnson (D., Tex.), there passed a whole procession of high Pentagon officials, and Government and private scientists, to testify.

Their combined story was rather terrifying and disillusioning. It was no doubt immediately flashed to all foreign governments and newspapers. While the President was pressuring Nato countries to accept on their territories Intermediate Range Ballistic Missiles (IRBM), his subordinates over here at top echelons (no names need be mentioned) were telling us the stark fact: we simply do not have any IRBM's to give, and will not have them in production, even for ourselves, inside eighteen months or two years. This was a severe shock to everybody.

As for the Intercontinental Ballistic Missile (ICBM), it will be 1962 before we have it complete, though one optimist put the date at 1960; and of course it will be some years after that before we have it on the production line. This was called the "ultimate deterrent."

Russia has both of these weapons in actual production, and has launching pads already built on all her borders and those of her satellites, according to reliable reports deliberately leaked to the press and radio while the President and his Secretaries of State and Defense were in Paris.

What happened? Obviously, we, including the President, have been living in a fool's paradise, taking announced plans for accomplished facts. One official said our B-58 bomber is the best yet. Asked how many we have, he said three. Gen. Curtis E. LeMay, former head of Strategic Air Command (SAC), now an assistant Secretary of Defense for Air, revealed that over the past five years, during the six weeks before the end of each fiscal year, most of our big bombers have been grounded for lack of money to buy gasoline. Apparently, the Air Force, unlike most of us, can't buy "on tick."

As for missiles, one high Government official admitted, under pressure from Sen. Johnson, that there are ten committees which have to discuss any missile before it can even be considered as a practical project. Five, six or even ten years may elapse before the project can get in production.

The diverting Case of the Eight-Day Clock may some day be famous. A Harvard professor related it. The idea of an eight-day clock, instead of a one-day clock, had to go up the ladder, with side stops in between; result: five years before the eight-day clock. This story, with variations, was repeated often before the Johnson committee. No wonder Europe was reluctant to accept something we will not have for years.

WILFRID PARSONS

Underscorings

REV. EDWARD J. DUFF, S.J., was chosen for the 1957 award of the American Catholic Sociological Society for his book, *Social Thought of the World Council of Churches.* This study was highly praised by both Catholic and Protestant scholars in the United States and abroad, and was a choice of the Protestant Religious Book Club. Fr. Duff, former associate editor of AMERICA, is editor of the monthly *Social Order.*

►A JACQUES MARITAIN exhibit is on display at the Memorial Library, Marquette University, in honor of the philosopher's 75th year and his 50th year of writing.

►HOST FAMILIES are being sought by NCWC for its International High School Student Program. Under this program, Catholic students from Latin America or Europe, selected by NCWC and accepted by U. S. Catholic high schools, spend a year in the homes of their American hosts. Particulars may be had from NCWC Dept. of Education, 1312 Massachusetts Ave. N.W., Washington 5, D. C.

► REV. PATRICK H. YANCEY, S.J., has been appointed a member of the panel which selects recipients of the Science Faculty Fellowships of the National Science Foundation. The NSF was set up by Congress in 1950 to promote the progress of science and the national welfare and defense. The scholarships go to college science teachers who wish to pursue advanced studies. Fr. Yancey, professor of biology at Spring Hill College, Mobile, Ala., is a corresponding editor of AMERICA. He is executive secretary of the Albertus Magnus Guild.

► MARIAN COLLEGE, Poughkeepsie, N. Y., since 1930 a training college for the Marist Brothers, is now chartered as a four-year liberal-arts college for men, affiliated with The Catholic University of America. It admitted its first class of lay students last fall.

►*ST. ANSGAR'S BULLETIN* for 1958 has just been published by St. Ansgar's Catholic Scandinavian League of New York. Its 36 pages contain much news about the Church in the northern lands, and about Catholics of Scandinavian ancestry in this country. A request to the league's headquarters, 40 West 13th St., New York 11, N. Y., will bring a copy gratis.

►IN OKLAHOMA CITY on Dec. 27 died Most Rev. Eugene J. McGuinness, 68, Bishop of Oklahoma City and Tulsa. Born in 1889, he was ordained in 1915 and appointed Bishop of Raleigh, N. C., in 1937. He became Coadjutor, with right of succession, of the Oklahoma see in 1944 and Bishop in 1948.

C. K.

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Editorials

Father Cavanaugh's Talk

When Notre Dame scores, every Irish heart beats double time. When she fumbles, there is dismay among the wearers of the green. We hate to say so, but on a recent play she fumbled. It happened at a breakfast in the nation's capital on December 15. Former Notre Dame president John J. Cavanaugh, C. S. C., was speaking about the intellectual shortcomings of American Catholics, before the distinguished assemblage of Washington's John Carroll Society. We feel that this talk was a public-relations mistake of rather major dimensions.

Why do we take this position? For several years now U. S. Catholics have been more than forthright in semi-public discussion of the inadequacies of their schools, colleges and universities. This frank line of talk has nettled some, but by and large the effect of statements by Msgr. John Tracy Ellis and others has been stimulating and healthy. These discussions and conferences, usually held within the confines of professional or learned associations, laid down a strongly factual base on which administrators and members of the teaching profession might make measured appraisals of successes and failures within the field of Catholic higher education. We believe they were also helpful to those who administer and guide the destinies of our growing elementary and secondary school systems.

Father Cavanaugh was simply voicing many of these criticisms all over again. He stressed our intellectual "mediocrity." He spoke of "humiliating evidence" of the lack of Catholic representation in scholarship, science, the arts, etc. He is quoted as saying that Catholic schools and families must awaken from "a long and costly and ugly dream" about their colleges. In one way or other, these same sentiments had already been aired by others. Why object to Father Cavanaugh?

Earlier Catholic critics of Catholic higher education spoke to learned groups at closed sessions. Their addresses, when published, appeared in full in learned journals. Their divulgation was not left to the immediate and often untender mercies of public-relations offices, wire services and city desks. One came at the arguments, in these earlier instances, by gradual stages of quiet reading, informed debate and intrafamilial exchange of opinion. In previous statements the general public received the impression that some serious self-criticism was taking place among Catholic intellectuals.

In the unfortunate publicity attached to Father Cavanaugh's remarks, however, self-criticism was made to look like self-flagellation. The papers and wire services did what they always do: they tried to make it a good story; and with the names of Notre Dame and Father Cavanaugh to hang it on, it made a very "good story"—and little else. The Washington *Post* put it on page one of its issue of December 16, and then piously editorialized about it next morning. It was big news in Chicago. The New York *Times* gave it prominent notice. A French Canadian paper made Father Cavanaugh "announce" a ten-year plan of U. S. Catholic educators' to produce more leaders. And so on.

The first sentence of a Notre Dame public-information release of the contents of this talk reads in part: "Catholics are not yet generally conscious of their own intellectual mediocrity and are not sufficiently impatient about it. . . ." At least a dozen qualifiers to this broad statement come to mind immediately. Moreover, the very ferment of the discussions of this topic by American Catholics for the last three years would belie the complacency that Father Cavanaugh is here made to deplore. (See, among other evidences of this, the article of Msgr. John Tracy Ellis, "No Complacency," in AMERICA for April 7, 1956, pp. 14-25.)

Let's not be afraid to discuss our shortcomings, but let us also keep in mind that there is a *comme il faut* about our manner of doing it.

Cloudy Economic Outlook

Economic forecasters seem fairly well agreed that the recession which set in toward the end of last summer will persist to midyear. They expect the Federal Reserve Board's index of industrial production, which in November was 6 per cent below its peak in late 1956, to slip several more points. They agree that the seasonal decline in employment will be sharper this winter than is customary. With 3.2 million unemployed in November—an eight-year high for that month—indications are that the jobless will jump to 5 million or so before the bottom of the dip is reached. Since wages and salaries account for nearly three-quarters of the national income, a further decline in the Commerce Department's income figure, which by last November had already dropped to an annual rate of $245.4 billion, is inevitable.

If something like a consensus exists about the course of events over the next six months, the same cannot be said about the long-range prospect. Some of the proph-

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ets cheerfully predict an upturn in the second half, though the more cautious among these optimists, like Dr. Emerson P. Schmidt of the U.S. Chamber of Commerce, don't look for the change much before the end of the year. The less sanguine, on the other hand, wouldn't be surprised if the economy, after touching a low point this winter, moved more or less sidewise for the rest of the year.

CONSUMERS THE X FACTOR

Perhaps the reason for this divergence of views is uncertainty about the intentions of consumers. By this time it seems clear that business spending on plant and equipment will drop about seven per cent below 1957 outlays, and that net exports—the margin of exports over imports—will also decline. It is thought that this deficiency in demand will be compensated for by bigger Government spending on all levels. That leaves consumers as the X factor in the equation. If they go on spending despite falling income, the recession may be as mild as that unfailing optimist, Commerce Secretary Sinclair Weeks, asserts that it will be. If, however, they start counting their pennies and decide that this is no time to add to their debts, the recession will very probably equal in length and severity the declines of 1948-49 and 1953-54. (In this context, "severity" must be understood relatively. Compared with the stagnation of the 1930's, the postwar recessions have been almost painless.)

This analysis supposes that Federal spending will rise only moderately—a billion or two over the present level. Should it soar notably higher than that, those who contend that this recession will turn out to be the most prosperous in our history are likely to be right. Even though the Defense Department and other Government agencies cannot spend money as fast as Congress appropriates it, the fact that the Government is expanding orders rather than contracting them should by itself have a tonic effect on businessmen and consumers. It might even supply a lift to the sagging stock market.

Though it is generally recognized that some instability is characteristic of a free economy, one can only regret that a downturn had to happen at this particular time. To see the American production machine, which is our strongest material asset in the cold war, puffing along at only 80 per cent of capacity is highly disconcerting. We hope that no one in Washington is watching the spectacle with patience or equanimity.

The "Divine Symphony" of Our World

The secular newspapers, in their reporting of the Holy Father's Christmas discourse, naturally stressed the semi-political side of the Pope's words. Nor, indeed, were they wrong in doing so. Few are the men who enjoy either the experience or the high office which together give to Pius XII a unique authority when commenting upon world affairs.

In past years, according to what the Pope himself regards as a "special task imposed by God on Our pontificate," these Christmas discourses have been the vehicle for sage advice, grave warnings and hopeful encouragement to the world and our responsible leaders. In the field of peace and union among nations, the religious mission of the Holy See and the political mission of the heads of governments touch so closely that no one is surprised when the Pope makes allusion to the immediate problems of concern to world statesmen.

On this Christmas, therefore, as on previous occasions, the newspapers found it possible to play up the views of the Pontiff on several current international problems. For one thing, they stressed that the Holy Father seemed to discern in the armaments race, particularly since the launching of the satellites, an element of pride. Pride, as the Pope said, "nourishes conflict and prepares the way for conflict." If these allusions are also a warning to the West, currently engaged in catching up on Soviet progress in the missile field, it should be received humbly. National pride is a strong vice and who will say that the states of the West are entirely free from it?

But at the same time, the Pope indicated his concern that many in Europe and elsewhere are being misled by Communist propaganda. Without making any allusion to the Soviet "peace offensive," the Pope warned his listeners against being unduly influenced by "the fears skilfully evoked" to win favor. It is fair to read, in the Pope's words here, a reference to the alternating threats and blandishments that the Kremlin is directing toward Europe. The Pope also stressed, it should be noted, that those nations which are sincerely dedicated to peace should tighten their bonds of unity at the first sign of danger. As he refers to this having happened in the recent past, he appears to have had the Nato conference in mind. The Pope, therefore, seems to welcome the results of that meeting.

RETURN TO DIVINE POWER

These indications of the mind of the Holy Father are significant and bear close study. Yet it would be a mistake if the long discourse of December 22 were examined only in the few sections devoted to current political problems. For the major portion of the address was dedicated to the theme of the "Divine Symphony" which is Creation. The Pope addressed himself to the task of rebuilding man's confidence in himself and in his destiny. Today, pessimism and discord are rampant in our world. Only by a return to that order and harmony based upon God's Eternal Law can man recover the unity and order which he vainly seeks. Having cast off God, mankind has attached itself to finite things, attributing to them the absolute values that belong to God alone. "Modern man," said the Pope, "who feels no essential link with the eternal, lapses into worship of the finite. . . ." In this lies the source of today's anxieties.

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The Reform of the Spanish Cortes

Alberto Martin Artajo

THE SPANISH POLITICAL REGIME is a system that is open to modification and improvement. It was a master-stroke of Spain's Chief of State, General Franco, to declare it to be so when it was first set up; for if at the time of the Civil War it had been established as an unchangeable and compact whole, the system might have been rendered obsolete by a change in the circumstances that then prevailed. Today, however, one can rightly speak of an evolution of the regime during the twenty-one years of its existence, due to its continuous adaptation to the new political and social requirements which have manifested themselves in the course of time.

Our constitution does not consist of a single document, but rests on a number of fundamental laws; it is not rigid and unalterable, but flexible and capable of being modified. As a part of this process of slow transformation of our fundamental institutions, authoritative voices have been raised in recent months to ask for two reforms which are almost unanimously considered necessary: the amplification of the representative functions of the Spanish Cortes, which is our Parliament, and the modification of the juridical status and organization of the press.

STRUCTURE OF THE CORTES

Leaving aside for the moment the second subject, I shall treat now of the reform of the Cortes. A current important event makes the discussion timely. Very recently, proposed new regulations for the Cortes have been published, drawn up on the basis of a document prepared by the Instituto de Estudios Politicos. The Government has placed the project before the Cortes, so that the Procuradores—our deputies—may formulate their amendments. They now have an opportunity to propose the changes they consider convenient in the text, before it is passed on for study to an ad hoc parliamentary commission, and finally to a plenary session of the Chamber for its vote.

The Spanish Cortes, "supreme organ of the participation of the people in the tasks of the state," was created by a law of July 17, 1942 to take the place of the old Parliament, six years after the national revolution of 1936 which established the new regime. It consists of a single chamber of representative character, whose chief duty is the elaboration of the laws. It is also responsible for superintendence of the work of the Government, i.e., the control of the administrative activity of the Ministers.

In spite of its unitary constitution, the Cortes is made up of four "estates" or representative bodies: a local one composed of deputies of the municipalities and provinces; a syndical body constituted by the representatives of the economic syndicates, which are "vertical" and include not only workers but also technicians and employers; a third formed by deputies of the liberal professions, such as lawyers, doctors and engineers, and of the cultural institutions—universities, academies, research institutes; and a fourth comprising a number of persons most distinguished by their services to the country in various fields of public life—ecclesiastical, military, administrative, social. Some of these find a place in the Parliament by reason of their office, others by nomination of the Chief of State.

In the proposed reform there is no question of changing the composition of the Chamber, for which a new law would be necessary, but only of improving its working so as to make the Cortes more efficient in the performance of its high mission. This will be achieved through a reform of the existing regulations, which date from the year 1943 and are now somewhat antiquated.

The reforms which public opinion demands with regard to the Cortes concern on the one hand the functions of the Procuradores, and on the other the Chamber's method of work. Let us begin with the first.

Legislative work in general is accomplished by the Cortes with a technical rigor which guarantees its efficacy. The legal documents are elaborated by specialized commissions, which are usually free from any political passion and hence are capable of producing well-considered and efficacious laws. On the other hand, many people believe that our Parliament does not fulfil with the same competence the two other functions that devolve upon it, viz., the control of the administration of the state, and the representation of public opinion. The proposed reform will deal with both these functions.

HIS EXCELLENCY ALBERTO MARTIN ARTAJO *was Spain's Foreign Minister from 1945 to 1957. He is presently Secretary General of the Council of State.*

The Spanish political system is not parliamentary like the French. In other words, the executive power is not dependent on the Parliament, and the Government is not set up or dismissed by the votes of the deputies. But this does not prevent the Cortes from supervising the administrative activity of the Cabinet, since the deputies who form the Chamber are authorized by law to ask the Ministers for an account of their actions.

EXECUTIVE AND LEGISLATURE

According to the regulations at present in force, the exercise of this power is very restricted, perhaps because the Spanish people are still haunted by the unpleasant memory of the scandalous way in which the deputies abused their privilege in the old Parliament—an abuse which, as in France today, made life impossible for the Governments during the years of the Republic, and led Spain into a real demagogic anarchy. Now, however, it is considered convenient to strengthen the powers of the deputies as regards the control of public administration. Hence in the new regulations various measures are adopted to achieve this end.

The principal one is the re-establishment of the traditional practice of "interpellations," i.e., the right to ask the Ministers to give an account of their actions to the Cortes, and to justify in public their political or administrative activity. With this aim, an entirely new section, the tenth, is introduced in the regulations, which deals with "interpellations, petitions and questions." In it are set forth rules regarding the manner of putting either written or oral questions to the Ministers, as well as the obligation of the latter to reply, accepting a public debate on the subject either in the committees or before a plenary session of the Chamber.

An important aspect of this administrative control by the Cortes is its participation in the preparation of the state budget. This has always been a prerogative of the Cortes, for to this body belongs the right to vote the law approving the budget. However, another section of the new regulations, the eighth, contains "special dispositions relating to the budget law and to draft legislation and legislative proposals of a financial nature," according to which the Government must submit, two months in advance, the draft of any budgetary law, which must contain a precise statement of "the full details of expenses and receipts."

The reform also contains important new dispositions with regard to the representation of public opinion, which is a special duty of the Cortes. The twelfth section of the new regulations deals with "the right to petition the Cortes," and develops further a prescription of the "Fuero de los Españoles"—the Spanish habeas corpus—according to which "all natural or juridical persons shall have the right to petition the Cortes, through its President, in matters within its competence," and these petitions may even become true "proposals of law."

One criticism of the present composition of the Cortes is that it includes an excessive number of members belonging to public administration, which might restrict in some way the independence of the legislative power in relation to the executive and the judiciary. In order to avoid this, and to emphasize the character of the Cortes as an institution which represents society rather than the state, a new regulation prescribes that the office of deputy in the Cortes is incompatible with any other office of importance in the civil administration of the state, or with any judicial or fiscal office of any jurisdiction. Of course, the cases of the deputies who are appointed precisely because of certain such offices are excepted. Thus the representation of farmers, merchants, industrialists, workers and members of the liberal professions will be strengthened in the Cortes, and that of high officials will be reduced.

Another modification is being made with the same end in view. Till now the powers of the President of the Cortes, and even of the Government, were vast in what concerned the constitution and the role of the internal commissions of the Chamber. But the new regulations reduce them considerably, while strengthening the authority of these last, and increasing the powers of the Permanent Commission.

The purpose of stressing the representative character of the Cortes has inspired other procedural reforms, which aim at giving more amplitude and freedom to the activity of the deputies, and greater publicity to the parliamentary sessions. Thus for the presentation of amendments to the legislative proposals of the Government, the number of signatures required has been reduced, and the time-limit extended.

TOWARD A DELIBERATIVE ASSEMBLY

But the greatest improvement of the reform is the possibility of holding debates in the plenary sessions. The existing regulations made the plenary session of the Cortes a sort of briefing session, in which the deputies merely listened to the speeches made in support of the draft laws prepared by the commissions, and then cast their votes for or against them. In the plenary sessions there was not, therefore, any deliberation or debate as such. This was doubtless a reaction against the abuses committed formerly in the uncontrolled parliamentary sessions of the old Chamber, in which the endless and passionate discussions, without limit or restraint, rendered the work of the commissions fruitless in the plenary sessions.

The new regulations adopt a compromise which will give better results. From now on, besides the speeches in support of the proposed legislation drafted by the commissions, others will be made before the plenary sessions to criticize the proposals and to defend the individual votes and the amendments rejected by the commissions. The deputies will thus have the knowledge necessary to express themselves for or against the proposed laws and the rejected amendments. For the speeches in the debate there will be fixed turns of limited duration. This will prevent not only an excessive loquacity, but also the well-known tactics of obstruction or of the "guillotine," which were usual in the old parliamentary days. On the other hand, the right of the Ministers to speak at any moment will be recognized, and this will promote a livelier interest in the deliberations.

E.R. 30/10/58 Cosas de jesuítas y franquistas última pág.
BS. 43.

Don Manuel de Irujo rectifica a quienes le calumnian y acusan de comunista

NUEVA YORK, (O.P.E.). — El ex ministro de Asuntos Exteriores, Artajo, quien en un artículo de la revista «América» había hablado de una imaginaria evolución de las Cortes franquistas, no ha contestado a las pruebas en contrario que el diputado vasco señor Araujo adujo en las columnas de la misma revista. Pero el franquismo ha confiado, en cambio, a otro miembro de las Cortes de Franco, al falangista Fraga, el cometido de replicar al señor Irujo.

Fraga, elemento destacado del Instituto de Estudios Políticos creado por el franquismo, no ha querido perder el tiempo en intentar inútilmente la rectificación de los asertos hechos por el señor Irujo. Puesto que la polémica era en una revista católica y en el país que Mac Carthy tuvo en un puño, Fraga pensó que sería más útil deslizar algunas imputaciones calumniosas, de tipo anticomunista. A éstas es a las que el señor Irujo ha contestado en la siguiente carta, publicada también por la referida revista de los jesuítas:

«América», del 16 de agosto, —dice el señor Irujo— publicó una carta de don Manuel Fraga, «Member Spanish Cortes», en la que, entre otras alegaciones inexactas, me cita «in an attempt to establish communism in Spain», habla de «its fellow travelers in whose name Mr. Irujo speaks» y afirma que esta implantación del comunismo en España la intentaba yo a través de la «secession of the Basque provinces».

Yo no soy comunista ni comunistoide, ni lo he sido nunca, ni tengo nada que ver con el comunismo ni he luchado por su implandemócrata cristiana, a la que pertenezco, desde que tenía yo 18 años, demócrata cristiana, la que pertenezco, desde que tenía yo 18 años, organizacin que apoya al gobierno autónomo vasco presidido por el señor Aguirre y en cuya representación fui varias veces ministro del gobierno de la República española. Esto no lo ignora el señor Fraga, que tiene motivos especiales para estar enterado.

No me ofende que un «civil servant» del General Franco me dedique imputaciones calumniosas de ese género, porque sólo ofende quien puede. Lo que sí me ofende, y me ofende profundamente, es que esas imputaciones se hayan hecho desde las prestigiosas columnas de «América». Por eso entiendo que nuestra condición democrática común, así como nuestra común condición de católicos, me autoriza a esperar de usted una plena rectificación de aquellas apreciaciones ofensivas».

En EUZKO TXOKOA Esta reseña se la hice yo. En primera pág. trae el mensaje de Aguirre en su parte más republicana

XXII ANIVERSARIO DEL GOBIERNO VASCO

Se conmemoró el día 11 de octubre, en el rincón vasco Euzko Txokoa, el XXII aniversario de la constitución del Gobierno de Euzkadi en Guernica. El grupo de Acción Vasca realizó en la cancha de pelota una exhibición de danzas, que fué muy aplaudida.

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Section XI of the new regulations is entitled "Concerning the Public Nature of the Work of the Cortes." It represents yet another important improvement, for it changes the present criterion for determining when plenary sessions are to be public. In the future, according to article 81 of the proposed legislation, these sessions will normally be public, and only as an exception, when certain prerequisites have been fulfilled, will secret sessions be permitted. The presence of spectators and newspapermen, either Spanish or foreign, in the Assembly room is expressly permitted by the same article, and the texts of speeches and debates "may be freely reproduced" (article 83). These will also be collected in the *Official Bulletin* of the Cortes, the sale of which will be public.

The reforms which the new legislation introduces in the organization and working of the Cortes mark, as may be noticed, an important step in the evolution of the Spanish political regime. Some, it is true, think such a reform too moderate. But there are, on the other hand, many who remember how the work of Spanish former Governments was rendered useless by the excesses of parliamentarism, and who believe it more convenient for the country to maintain a prudent tempo in any such reform. The new regulations, after having been discussed and approved, as the proposed law requires, by the Cortes itself, will undergo a trial period which will reveal whether this reform has been properly thought out. Nobody, however, has any doubt that it is a move in the right direction.

EVERY MAJOR NATION, I suppose, would like to see every other nation fashioned in its own image and likeness. Most Americans would doubtless like to see Spain a democratic republic functioning under a constitution and bill of rights akin to ours; and some Americans may hope that sooner or later our Government will employ its economic power and, if necessary, its military force to replace the existing regime with just such a democratic republic. But on the other hand, Soviet Russia and Communists elsewhere in the world hope that Spain will be transformed into a Soviet state, into a "dictatorship of the proletariat," with Dr. Negrín, or someone like him, forcibly substituted for General Franco . . . .

Frankly, I would leave Spain to the Spaniards. Left to themselves, they are no menace to their neighbors or to the peace of the world, and they are a people whose tradition and temperament are inflexibly opposed alike to domestic regimentation and to interference from abroad. The existing regime is regarded by the mass of Spaniards, "Rightist" as well as "Leftist," and is admitted by General Franco himself to be but "temporary." Eventually there is sure to be a change in it. But change is more likely to be impeded than expedited by foreign intervention or interference. . . .

CARLTON J. H. HAYES, Wartime Mission in Spain, *Macmillan, 1945, pp. 305, 308*

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Why a Business College?

Richard E. Mulcahy

A FEW YEARS AGO I felt compelled to defend the liberal-arts college from the charge that a liberal-arts graduate could not get a job in American business. Today, I find myself viewing from a different angle the relation of liberal arts and business.

Recently a vigorous campaign has been carried on by educators and businessmen stressing the advantages of a liberal-arts education for the training of business executives. It must be admitted this popularizing of the value of humanistic studies for business has been very useful. However, because of unguarded statements and sometimes confused thinking, the conclusion has frequently been drawn that the best place to prepare for a career in business is a liberal-arts college. The college of business administration has been accused of offering useless, out-of-date, vocational courses and, therefore, of being a menace to the true education of American youth.

All this raises the important question: is there a place for the college of business administration? Before we can discuss the best type of education for the businessman, or for anyone else for that matter, it is necessary to determine what kind of businessman we hope to develop—unless, of course, one believes there is one type of education which is best for everyone.

IDEAL BUSINESSMAN

The businessman we hope to graduate should be a man of integrity, who is socially adjusted, possesses perspective and imagination, can think and make decisions, is able to express himself, knows the essentials of business, and is proud of his profession.

What do these characteristics involve and how may they be developed?

1. *Integrity* requires ethical values, both personal and social, and the will power to live up to them. Courses in theology, philosophy, social sciences and business administration offer a knowledge of ethical values. Will power can be obtained to a certain extent by practice, but especially by divine grace, which is, of course, something the college cannot give.

2. *To be socially adjusted* a man must know how to get along with people, how to appreciate their point of view and their feelings. Literature, history and co-curricular activities seem to be the best means to help a man become socially adjusted.

3. *Culture* involves an appreciation of the finer things of life. Courses in fine arts and literature are most suited for this.

4. *Perspective* means that a man is able to distinguish between the accidental and the essential; between the contingent and the necessary; between the novel and the perennial. Toward its development, history and literature seem to contribute the most.

5. *Imagination* involves originality, the ability to envision new situations, new methods, new products. Most helpful for this are, again, literature and history.

6. *To think* is the essential act of a rational being; memory, while a valuable tool, is certainly not sufficient for the modern businessman. All studies contribute to the ability to think, but certain courses do so more than others: for example, philosophy (especially logic), mathematics, science, economics and law.

7. *The ability to make decisions* presupposes the ability to think but requires more: emotional stability and the ability to evaluate alternatives. Emotional stability should flow from integrity. The ability to evaluate alternatives is best developed by the case method, a common tool in most business-administration schools. For example, at the University of San Francisco the course in business policies and management, required of all seniors graduating in business administration, presents the students with problems involving all the operations of a firm: production, marketing, personnel, finance, transportation. The student must analyze the problem as it affects each of these areas and must choose the best over-all policy.

8. No matter how talented a man may be, if he is not able to express himself, he is like an untapped resource. The art of *communication* is vital not only for selling but for the ordinary operations of the firm. It is most directly developed by English and speech courses. However, every course demanding reports and involving class discussion contributes to the development of expression.

9. It is essential for the businessman to have a *knowledge of business,* its philosophy, principles and practice.

FR. MULCAHY, AMERICA'S *corresponding editor in San Francisco, is the dean of the College of Business Administration, University of San Francisco.*

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Obviously, business-administration courses are the best and most direct means of acquiring this knowledge.

10. *Professional pride* inspires a man to seek higher intellectual and ethical standards. Belonging to a college dedicated to the training of businessmen best develops the student's pride in his profession.

When we reflect on the ideal businessman and the studies best suited to achieve this ideal, we notice that both liberal-arts (including science) and business-administration courses contribute to this goal.

BALANCED PROGRAMS

Now, what are the reasons being alleged for the superiority of a liberal-arts education for business? Why do some writers frown on the college of business administration?

Basically, it is because they are confused. First of all, a false issue is being raised. The question is discussed as if the student must take *either* liberal-arts courses *or* business-administration courses. This is confused thinking. The real issue is whether students should take "liberal arts" alone or "liberal arts and business administration." It is the rare liberal-arts student who takes even a single business-administration course. On the other hand, the student in business administration must, if the college is a member of the American Association of Collegiate Schools of Business, take at least 40 per cent of his courses in subjects other than business and economics—and he may take up to 60 per cent.

For example, at the University of San Francisco (similar balanced programs can be found in other business-administration schools throughout the country) our students take only 28 per cent of their total units in business-administration courses and 18 per cent in economics, including economic history. Almost 19 per cent of the total is in philosophy. The Catholic students take 12.5 per cent of their work in theology; the non-Catholic student substitutes an elective which must be outside the field of business administration and economics. Our business-administration students are required to take an additional English course (advanced composition), which is one more English course than is required by the liberal-arts college of its own students. The remainder of the units required for graduation are taken in military science, mathematics, speech, political science and electives outside of business and economics.

Another source of confusion is that it is not always clearly stated whether the discussion concerns a four-year course leading to a bachelor's degree, or a five- or six-year course leading to a master's degree. If a student is going on for graduate work in business, it may be very satisfactory for him to take his degree in liberal arts combined with the basic courses in business ad-

This article will be reprinted as a pamphlet, Why a Business College?, *available February 1 from America Press (70 East 45 St., New York 17, N. Y., 15c).*

ministration and to specialize later. However, there is a great deal of evidence indicating that for the student who will go into the business world after his four years of undergraduate college, business-administration courses offer an excellent preparation for his career.

A few years ago the Marketing and Research Service of Dun and Bradstreet made a survey of what top business executives believed to be the best preparation for a training in business. The executives were asked to assume that they were hiring a man whom they expected to become a junior—and perhaps later a senior—executive. They were to state what kind of courses in his college training would give him an advantage.

THE MEDIAN ANSWER

The executives were then asked specifically: how much of his *total college time* should have been spent on economics and business courses, as compared with all other academic courses (including science and mathematics, history and government, English and English literature, philosophy, psychology, foreign languages, music and arts, etc.)? The median respondent (one-half, therefore, thought more, one-half thought less) believed that about 40 per cent of his total college time should be spent on economics and business.

The executives were then asked another question: how much of his study of economics and business should have been spent on economics courses (such as introductory economics, money and banking, public finance and taxation, labor economics and problems, government and business, business cycles, transportation, comparative economic systems, international economics), as against business courses (such as accounting, finance, personnel management, business methods, industrial management, marketing and advertising, business law, credit, insurance, bank organization and administration, export, sales and merchandising)? The median respondent here believed that about 50 per cent of the total time spent in economics and business should be devoted to business.

It is sometimes said a student can acquire a knowledge of business administration on the job after graduation. No doubt this is true in regard to certain phases of business, particularly techniques. However, the philosophy, history and theoretical principles of a field are hardly learned on the job.

A moment's reflection would provide an adequate answer to the charge that business-administration courses teach obsolete and outdated methods. If this were true, why is American business sending thousands of its experienced young executives to the advanced management courses offered by business-administration schools?

Certain authors becloud the issue by comparing the ideal in liberal arts with the abuses of business administration. A rather glaring example of this is Russell Kirk's article in *Fortune* (May, 1957), where the author paints a glowing picture of the lawyer and the banker who read poetry, theology, the classics, philosophy and history. The investment banker who knows Shelley, Dryden

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and Addison (the fruit, no doubt, of a liberal-arts education) is compared with the product of a "State university" which offers a four-year course in "packaging." Now honestly, how many liberal-arts graduates read poetry, theology, classics, philosophy or history?

TIRED BUSINESSMEN'S READING

A few years ago Duncan Norton-Taylor analyzed the reading habits of businessmen and asked the question: "Why don't businessmen read books?" (*Fortune*, May, 1954). The *Fortune* survey included a sampling through questionnaires of executive groups in several corporations, a poll by the Research Institute of America of its 15,000 company subscribers and, finally, upward of one hundred personal interviews. *Fortune* would guess (and it can only be a guess) that 20 per cent of executives might read as many as a dozen books a year dealing with general subjects. Adventure and history comprise the major part of businessmen's reading outside of books dealing with their immediate job.

But the important point is whether the executives' book-reading habits are the fault of the college of business administration. In fact, the *Fortune* survey commented: "The executive's book-reading habits differ very little from the ordinary run of American book-reading habits." Moreover, if there is any fault it doesn't lie in the college of business administration. The majority of present business executives (most of whom went to college before the present popularity of business-administration schools) were educated in liberal-arts or science colleges. Actually, the fact that the modern business executive does not read poetry and philosophy may not be the fault of any college. It may be due merely to his fast pace and active life, which impel him in the evening, after reading his "homework," toward more relaxing recreation.

Again, because business-administration courses are "practical" courses, it is automatically presumed that they are non-educational, non-liberal. Critics fail to realize that while business-administration courses *could* be offered on the vocational level, they can also be presented in a liberal spirit. For example, the course in marketing can present the principles of marketing in the framework of its philosophy and against the background of its history. It seems to have been overlooked, by the way, that the study of Latin, the great classical and humanizing subject, was at its modern inception a practical course. In the 16th century, the man ambitioning a career in business or as a secretary to a noble had to know Latin. Moreover, the practical course has a much better chance of interesting the student—which means he will study the subject with more earnestness and zeal and will therefore be a better student.

The college of business administration has an important place in American education. Indeed, it has a responsibility to see that the student receives a "liberal" business education; it has a duty to protect the standards of business-administration education; and it has the opportunity to instil in the student a professional pride in a career in business.

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WRITE FOR BULLETIN

State of the Question

TWO POINTS OF VIEW ON THE SCHOOL QUESTION

To The Editor: I agree with you that Will Herberg's "Justice for Religious Schools" is deserving of full public debate. May I be permitted to offer several comments?

I earnestly hope that his readers will not regard Mr. Herberg's thesis as representing the Jewish community in this vital area. While I cannot speak for all Jews, I feel certain that what follows more nearly represents the frequently pronounced Jewish attitude concerning the public support of private education.

1. Mr. Herberg's basic premise seems to me altogether unsound. Apparently, he believes that parochial schools—strange that he should make no mention of other private institutions—are entitled to governmental subsidy because a) they serve large numbers of children; b) they supply an education equivalent to that of the public schools; and c) are fully accredited. By these criteria he adjudges them public institutions.

Public Support: Public Control

But he neglects to take account of the fact that the private, including the church-related, schools are not publicly managed or controlled; that the public is not represented on their governing boards. Is it not reasonable to suppose that public control will follow public support? Archbishop Cushing is afraid that it must: "We are not looking for any Federal or government aid to build our schools. I would absolutely refuse the offer, for I cannot see how any government or State would build schools without expecting to control them, in whole or in part . . . there is no alternative to the voluntary method of financing Catholic school buildings." Of course, the very same language might be used in respect to teacher salaries and other current school expenditures.

It would therefore seem to me that Mr. Herberg would have been better advised to confine his discussion to the auxiliary benefits, not because the public is not quite ready to grant full support for parochial education, as he suggests, but because full support must inevitably result in public control. I wonder if Mr. Herberg has paused to consider what public control of parochial schools might portend? Certainly, the implications are clear from Cardinal Spellman's statement of Aug. 6, 1949, when he declared that Catholics "do not ask nor can they expect" public funds in direct support of Catholic schools.

2. His reference to the "slogan" (my quotation marks): separation of Church and State, is manifestly unwarranted.

Dr. Nathan A. Perilman of New York's Congregation Emanu-el takes exception to Will Herberg's article "Justice for Religious Schools," printed in America (11-16-57, pp. 190-193). Dr. Herberg in turn comments on his critic's letter.

It is an American principle. It is the "secularists," he tells us, who are using it to "evict religion from all areas of public life." This sweeping condemnation must necessarily embrace many important Protestant and Jewish religious bodies, because they too, have opposed the support of church-related schools with tax funds on the ground that the Church-State separation principle would be violated. It is blatant demagoguery to lump them as "secularists" and charge them with the purpose of excising religion from American life, or equating them with totalitarians.

The Point of Public Schools

3. His selection of a single dictum from the Zorach case is, again, manifestly unfair. Justice Douglas' opinion also stated that public school authorities may not "undertake religious instruction nor blend secular and sectarian instruction." Had Mr. Herberg used that quotation he might have had considerable difficulty qualifying parochial schools as public institutions, entitled to tax support.

4. Finally, a word about Mr. Herberg's theory that non-governmental agencies which can offer the proper facilities "have a clear right to compete with government and are entitled to recognition and encouragement by the public authorities"—presumably meaning by that full financial support. I suggest that Mr. Herberg misses the essential point of the public school.

As a corollary of compulsory education laws, the public school was designed to provide equality of educational opportunity for all children. It was assigned the task—this, by the considered decision of the whole American people—of developing an educated citizenry, in the expectation that an educated people would ensure the greatness of the nation and help to achieve the goals of democracy. Why was this task not left to otherwise capable and willing individuals and groups; why public schools? Because this important role could no longer be entrusted to individuals and groups, however capable. The historic decision was that this is a public responsibility. History has shown how well the American people decided.

No Monopoly

The foregoing argument is not to say that the public school is our only educational agency. The private schools have also made a significant contribution. And it is well that the Supreme Court, in the Oregon case, did not allow the State to coopt the educational field. (The American Jewish Committee considered this principle so important that it submitted an *amicus* brief in that case supporting the position that a statute requiring the attendance of all children at the public school was constitutionally impermissible.)

But it should not follow that those who choose not to avail themselves of the facilities offered by the public school are entitled to tax support for their private endeavors. If we followed that course, we might well be sounding the death knell for public education; if all private endeavors which meet educational standards become entitled to public support, who can doubt that the American landscape will soon be dotted with a huge variety of denominational schools, as well as those representing every conceivable form of separation and segregation?

Nathan A. Perilman
Congregation Emanu-el
New York, N. Y.

To The Editor: Rabbi Perilman's letter in criticism of my article is happily marked by a sober and rational spirit all too infrequent in the current controversies on religion and education. I do appreciate his comments, though I cannot go along with them much of the way. Permit me to state where we agree and where we differ.

1. Rabbi Perilman finds it "strange" that I mention only religious schools and do not extend my argument to cover other private schools. Let me assure him that I do. Every non-profit-making educational institution, properly accredited, would fall within the scope of my argument, and I am quite ready to have my conclusions thus extended. On this there is no disagreement.

2. I am also in agreement with Rabbi Perilman that extensive governmental support of religious schools or other private educational institutions would make for—I would hesitate to say "inevitably result in"—public control, and I think neither of us would like to see public control so expanded. I too would therefore advise against pressing for "full support" for religious and other private schools, as indeed I do in my article, though on other grounds.

But this does not affect in the slightest the *justice* of the claim of such schools to "full" public support. It may be inadvisable to press this claim under the circumstances, as I think it is, but the claim remains a just one. The whole burden of my argument was against translating in a simple and mechanical manner the abstract claims of justice into the concrete demands of policy, and Rabbi Perilman's objection has merely fortified my argument at this point.

Private Schools: Public Function

3. I quite disagree with Rabbi Perilman that only institutions that are "publicly managed or controlled" are entitled to be called public institutions and to receive public support. This is simply not the case, and never has been the case in this country. There have always existed in this country, and exist today, many institutions—museums, libraries and the like—that are privately managed in whole or in part, and yet are recognized as public institutions and receive public aid and assistance of various kinds. The essential point of my article in this regard was that religious schools (and other properly accredited non-profit-making private schools) were *in fact* operating as public institutions, and therefore should be recognized as such. Rabbi Perilman does not seem to have touched this point of my argument at all.

4. I did not say that the separation of Church and State (in its various meanings) was a slogan; I said that it was being *used* as a slogan. It is being used as a slogan by the secularists, who are avowedly concerned with evicting religion from all areas of public life. It is also being used as a slogan by many well-meaning and well-intentioned Protestants and Jews who, out of all sorts of considerations, primarily defensive, tend to trail behind the secularists and take over their watchwords and formulas, without realizing how inimical these are to the best interests of their faiths and of American life generally.

Argument by Slogan

The separation of Church and State is an important and significant concept, but it cannot be used as a battle-cry. It is a very curious and flexible kind of separation, for it permits (as I indicate in my article) the Government to commission and pay religious functionaries (chaplains) for the purpose of carrying on religious activities; to require compulsory religious chapel at West Point, Annapolis and the Air Academy; to pay the tuition fees of students in religious schools when these students come under the GI Bill of Rights; and so on and so on.

5. Of course, I quoted only one phrase from Justice Douglas' majority opinion in the Zorach case (the box accompanying my article quotes more). I wanted to document my point that Americans regard themselves as "a religious people whose institutions presuppose a Supreme Being." I do not see how the other phrase which Rabbi Perilman quotes from Justice Douglas' opinion at all affects my argument. Of course public school authorities may not "undertake religious instruction nor blend secular and sectarian instruction," but I never suggested that they should. The question of religion in the public schools is an important and urgent one; it is not, however, the question that I discussed or even touched upon in my article.

6. In one respect, and that a very vital one, our disagreement is total and radical. I totally reject the notion, put forward by Rabbi Perilman, that the "essential point of the public school" is to "provide *equality* of educational opportunity for all children." This is not the case historically, and it is most emphatically out of line with the pluralistic political philosophy that underlies the Anglo-American kind of democracy.

Priority of Parents' Rights

The public school was designed to provide the best possible education for the masses of children who could not obtain it through home instruction or private or semi-private schools. Parents who can provide their children with better or different educational opportunities are quite free to do so, and indeed have a prior right over the government. This is the meaning of the two Supreme Court decisions which define the American doctrine in this matter—*Pierce v. Society of Sisters*, 45 S.Ct. 571 (1925), *Prince v. Massachusetts*, 64 S.Ct. 438 (1944).

Let Rabbi Perilman see the logic of his position. If the purpose of the government is to assure "equality of educational opportunity for all children," then it ought to outlaw all non-governmental schools, for such schools inevitably undermine equality by giving some children better educational opportunities than other children receive. Just this line of argument has, in fact, been employed by Continental philosophers of education, and by a number of American educators, in order to brand the private school as a menace to democracy. It may indeed be a menace to the totalistic, egalitarian democracy they espouse; it is no menace whatever to our kind of democracy, which, in principle at least, abhors the coercive uniformitarianism that is inherent in the egalitarian gospel.

Rabbi Perilman supports the doctrine of the Oregon decision, but in this he is obviously inconsistent with his own view that it is the business of the government to see to it that there is "equality of educational opportunity" for all children. I welcome the inconsistency, just as I welcome the intervention of the American Jewish Committee to which he refers. But it is an inconsistency none the less; and there are others, less generous but more

Read Study



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single-minded than Rabbi Perilman, who are eager to eliminate this inconsistency by somehow circumventing the Oregon decision and imposing their uniformitarian pattern on American education. I am convinced that however much we may differ in other respects, Rabbi Perilman and I will stand together in resisting such sinister efforts.

Separation not Segregation

7. Nor am I overly alarmed at the prospect Rabbi Perilman conjures up of a "huge variety of denominational schools, as well as those representing every conceivable form of separation and segregation." The American ethos is a pluralistic ethos, and a wide variety of educational enterprises, meeting recognized standards and fulfilling a public function, is to be welcomed, not only in the interests of public education, which should profit by such competition, but also in the interests of the cultural diversity that we flatter ourselves underlies American democracy. Every kind of separation is not necessarily a form of "segregation."

WILL HERBERG

Drew University
Madison, New Jersey

Our Reviewers

REV. HAROLD L. COOPER, S.J., of Loyola University's Department of Philosophy is AMERICA's corresponding editor in New Orleans.

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C. CARROLL HOLLIS of the University of Detroit is past chairman of the language and literature section of the Michigan Academy of Arts, Sciences and Letters.

BOOKS

Two Southerners Report on Integration Progress

NEITHER WHITE NOR BLACK
By Wilma Dykeman and James Stokely. Rinehart. 371p. $5

This is perhaps the best-balanced report, to date, on how individual Southerners are facing up to their region's most abrasive social problem. Men of the cloth and men of the press, public-school officials and university professors, rural people and city-dwellers, politicians and just plain citizens—all speak out eloquently in these pages.

Short-story writer Wilma Dykeman and her poet husband, James Stokely, explode the myth of a monolithic Southern viewpoint on segregation. There *are* flesh-and-blood desegregationists aplenty within almost every group in Dixie. That traditionally individualistic part of the country still has its individualists: men and women who refuse to think in terms of white supremacy because they see it as a fraudulent ideal.

The average Southerner has too genuine a "reverence for life" not to sense the contradiction in clinging to a regional myth of racial superiority while his American citizenship pledges him to a national philosophy of human equality. He is ashamed of all the stratagems devised by race baiters "to keep lawlessness within lawful bounds." He desires to respect the laws of the United States lest he lose his own self-respect. Maybe the white supremacists do "shout louder and angrier," but eventually a great swell of separately soft voices—voices of men who see the race problem as neither all-white nor all-black—will prevail.

The authors evince an authentic affection for the land where they both were born and continue to live with their children. But theirs is no blind loyalty. Tempering sympathy with intelligent criticism, they recognize that

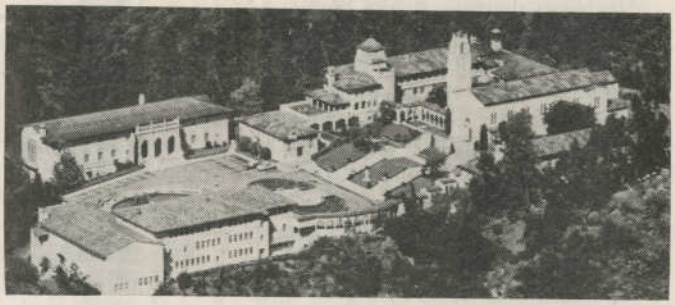
> although the material of leadership may arise from opinion and emotion already existing in the public mind and viscera, the morality of leadership consists in determining *which* emotion it shall appeal to, which opinion it shall lead (p. 106).

Will the view that the "niggers are happy"—voiced by a caddy-coach who boasts of knocking down a Negro boy for saying "Huh?" ("and every time he got up I slapped him down again")—prevail with the South's leaders of tomorrow? Or will men like Mr. Dabbs find that they have shaped the policies of the future?

This South Carolina farmer candidly admits that he cannot any longer afford segregation. After inspecting a "mighty poor plowing" job done by the son of his Negro farm-hand, Mr. Dabbs concluded: "If your boy had been able to go to school up there with my boys, maybe he'd have learned more about the right way to do things. Now he's learning at my expense . . ." (p. 73).

It is not that even these level-headed Southerners have changed their minds about socializing with Negroes. It is simply that they have become conscious of the economic futility, the political hypocrisy, the moral weakness of clinging tenaciously to a system which forces them to be, or seem to be, less American than other Americans. A woman

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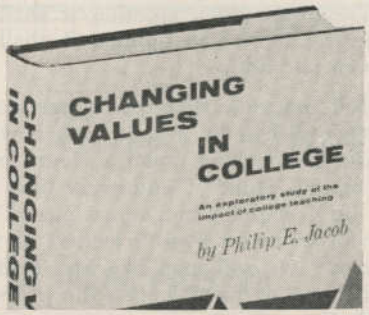
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from North Carolina sums up this new approach thus:

> It seems to me that one of the saddest things that's happened to us down here is the effort of the white supremacists to isolate any citizens who would like to voice their aspirations for the South in different terms. Outsiders are given the impression that no really conscientious, bona fide Southern citizen can possibly disagree with segregation (p. 77).

Many do disagree, today, and their number is increasing steadily. More important, they no longer fear to disagree. For the most part these people belong to the great middle class—the group that will largely determine the South's final adaptation to acceptance of the Negro as a citizen on equal terms with everyone else. Maybe the men who sit around the crossroads stores will continue for a long time to come to set the tone of that acceptance. But while they sit and proclaim, "It can't happen heah," others are quietly going to see that *it* does happen.

Dykeman and Stokely have produced a book which no one who has more than a fatuous love for the South will want to miss. HAROLD L. COOPER

A CATHOLIC PRIMER ON THE ECUMENICAL MOVEMENT
By Gustave Weigel, S.J. Newman. 79p. 95¢

The first of a new series of monographs, the "Woodstock Papers," significantly deals with one of the most important matters in the religious world today: the ecumenical movement. Perhaps no priest in the United States is better qualified to write such a work than Fr. Weigel. He calls it a primer, "for it wishes to supply only basic information concerning the concatenation of facts, moods and hopes which is today labeled as the ecumenical movement."

Though the author modestly calls it an "unpretentious study," it is eminently worth while for every reader. It presents in a concise, clear way the essential facts on the ecumenical movement from the non-Catholic and the Catholic viewpoints. The book is divided into three parts: non-Catholic ecumenism, dealing chiefly with the World Council of Churches; Catholic ecumenism, giving a survey of the activities, norms and writings of members of the Church; and theological reflections on the movement, with valuable remarks about the differences in the Catholic and non-Catholic mentalities concerning unity.

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EUROPE: 1450-1815

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We were pleased to see the quotation of Bishop Charles Neill, a leader of the World Council. "We are at a great advantage," he stated, "in dealing with our Roman Catholic friends, because we know exactly where we are with them, and if we are deluded, it is our own fault. . . . But I know exactly where I am with a Roman Catholic friend and I do not regard him as uncharitable for holding a view to which, however untenable I may myself regard it as being, he is pledged as long as he remains a member of that Church" (p. 60). We wish that more of our separated brethren shared this view.

It is not difficult to be enthusiastic about Fr. Weigel's work. It deserves the widest possible circulation among Catholics and non-Catholics. It will do much to clear the air on the religious phenomenon of non-Catholic striving for unity; it will help dispel much ignorance and misinformation; it shows that the Church is tremendously interested in unity and regards the ecumenical movement as awakened "by the inspiring grace of God." It is our hope that Fr. Weigel may be planning to publish a full-scale work at some future date.

If there is any criticism it is very slight. To me it seems inaccurate to speak of rending the seamless robe of Christ (p. 66), even though it is a quite common phrase. The robe of Christ, the Church, is not torn or divided in any way; it remains indestructible in all ages.

TITUS CRANNY, S.A.

THE WAGNER HOUSING ACT

By Timothy L. McDonnell, S.J. Loyola U. Press. 470p. $4

It should be set down right in the beginning that this learned tome is a bargain. Whoever buys it will be getting two articles for the price of one. Since this is a scholarly work, it is highly unlikely that the author planned it that way. Rather the bargain-basement character of the book arises from the felicitous circumstance that Fr. McDonnell, in wishing to study the law-making process, chose as an example the Housing Act of 1937. The reader gets, therefore, not only a treatise on government, but an essay on housing as well.

So much has happened during the past quarter-century, especially to popular thinking about the role of the Federal Government in our affairs, that most people have forgotten the great struggle in the 1930's over public housing. In a meaty introductory chapter, the author traces in broad outline the governmental interest in housing, going back to 1934, which culminated in the public-housing legislation of the New Deal. In the process, the country moved all the way from the laissez-faire concept that housing is a matter of the law of supply and demand to Governor Alfred E. Smith's belief, enshrined in a N. Y. State housing law in 1926, that "if it doesn't pay private enterprise to build homes for the poor, then the state must step in to aid and encourage building for the lowest income group."

It was no accident that the fight to impress this philosophy on the Federal Government was led by a Senator from New York, the late Robert F. Wagner.

Senator Wagner introduced the first public housing bill in the U. S. Senate on March 13, 1935, but the story really starts two years before that. In June, 1933, a New York social worker, Mrs. Mary Simkhovitch, and a Catholic priest, Msgr. John O'Grady of the National Conference of Catholic Charities,

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proposed to Senator Wagner that housing be incorporated into the public-works program that was then being drafted to cope with widespread unemployment. This was done, but the Housing Division of the Public Works Administration never fulfilled the expectations of its supporters. It did, however, give everybody concerned a wealth of experience and helped to prepare the way for the Housing Act of 1937.

The bulk of this book is devoted to the history of the Wagner bill in the 74th and 75th Congresses. All the factors in the democratic legislative process —except the Presidential veto—are here, spelled out in meticulous detail. Here are the pressure groups, those favorable to public housing and those opposed; the rivalries of the executive agencies and their efforts to influence key legislators; the maneuverings to route the bill to a sympathetic committee and the strategy behind the conduct of hearings; the critical role of the President, with his power over the party machinery and his prestige among the people. It is an interesting story, and mostly a comforting one. Though the democratic legislative machinery creaks and groans, it finally produces a law that satisfies reformers and guarantees progress without at the same time driving standpatters to revolt.

Inevitably, a story of this kind, with its wealth of detail, will have dreary stretches that only the student and the professional will traverse leisurely. Compensating for this are vivid patches where the author freely speaks his mind on Congress and the way it gets, or doesn't get, its work done. His remarks on the committee chairman system, where seniority rules inexorably, are notably stimulating and refreshing.

The book is excellently produced and has, of course, all the scholarly apparatus one expects to find in a work of this kind. All in all, it is a solid addition to the "Jesuit Studies" series of the Loyola University Press.

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THE MAPMAKER: A Novel of the Days of Prince Henry the Navigator
By Frank G. Slaughter. Doubleday. 320p. $3.95

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The author has been meticulous in handling facts and—within the framework of a rather banal plot—has given us a fascinating picture of men of great imagination, lusty, strong, daring, willing to face boldly the uncertainties of life on perilous seas and uncharterd shores—the very stuff of which the romance of high adventure is made.

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But Freeman, unfortunately, never seemed to be as much at home in the

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eighteenth as he was in the nineteenth century. Perhaps it was the nature of his subject. After all, George Washington is one of the most difficult people to get to know. One can collect details, stories and anecdotes but few give the intimate story of struggle or emotional disturbance, or of the intellectual uncertainty that somehow make heroes seem more human—because more like us. It may well have been the lack of military scope which hampered Freeman in his detailed study of Washington. It may have been the formalism of the eighteenth century. Whatever the reason, Freeman's Washington does not quite match his Lee.

Yet the publishers of this seventh volume, which brings to a close the work begun by Freeman, cannot be praised too highly for their courageous decision to continue the series even after the death of the author. This volume was written by Freeman's assistants.

It is nearly impossible for one author to write like another. But one can follow a method and a system which give an over-all flavor to a book or publication. Here, the research assistants have carried along the methods of Freeman, which eventuate in the final volume of a set notable for its comprehensive detail. If anything, the very complexity of detail sometimes tends to confuse. The volume also suffers somewhat in style—perhaps because the authors have sought to submerge their personalities in Freeman's system. But this volume is a notable achievement and certainly will aid the scholar. JOSEPH R. FRESE

LYTTON STRACHEY. HIS MIND AND ART
By Charles R. Sanders.
Yale. 381p. $6

That biography is surpassed in book sales only by fiction is a literary phenomenon for which Lytton Strachey was largely responsible. André Maurois, Irving Stone and others may outsell him, but only because Strachey had already reshaped our reading habits. By lifting a subordinate and neglected art to a dominant position, he became a major figure in recent literary history. Some may wish, as I do, that he had done more with his brilliant opportunities, but even such criticism acknowledges the talent that made reading of biography a fascinating adventure.

Prof. Sanders has written a book of the sort Strachey might not have envied but would have respected and used. Before Strachey could make his subjects come alive for us, he had to use solid if undramatic histories and

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studies. In this book, Strachey is eminently dead, to be sure, but the literary estate is properly inventoried and organized for our evaluation, and this is an indispensable service.

But the evaluation is by no means simple. Strachey was a member of a famous English family that had passed its eminence in the 19th century. As sophisticated freethinkers, his generation and the Bloomsbury Group to which he belonged denounced the Victorian period even while they wished to keep alive the social superiority they had inherited. With this somewhat contradictory attitude, Strachey made derisive commentaries on Victorian manners and morals, while at the same time praising earlier centuries and belittling 20th-century attempts at reform. His literary criticism shows remarkable perceptions circumscribed by this limited notion of history. Against insights of great value in his favorable comments are the narrow and sometimes spiteful remarks that tell us more of Strachey than the work reviewed.

Such shortcomings might be overlooked in a critic only, but both his gifts and his limitations are extended in the famous biographies. For in these, as he tells us, he intends to avoid "scrupulous narration" so that he may attack "his subject in unexpected places" by shooting "a sudden revealing searchlight into obscure recesses, hitherto undivined." The result was always a fascinating account which only later was echoed by our twinge of shame. No one wants to be priggish, and especially in the 1920's it seemed important to be reminded that the dead as well as the living had feet of clay. But once they are revealed, who can contemplate feet with continued satisfaction?

On finishing Prof. Sanders' book, I reread *Eminent Victorians* and skimmed again *Queen Victoria* and *Elizabeth and Essex*, and found it difficult to recall my earlier delight in them. Beyond the fact that nothing stales faster than scandal, there is the more serious objection that biography, particularly when written with Strachey's cleverness, makes permanent the character it resuscitates. That Florence Nightingale was a humorless fanatic, that Cardinal Manning was ambitious, that Victoria was dowdy, and that Dr. Arnold of Rugby was obtuse are true. But when this becomes the only truth about them to be remembered there is a false emphasis for which Strachey must answer when the Fair Trade Practices Act is extended to biographers.

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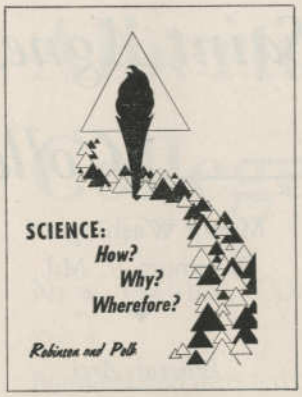
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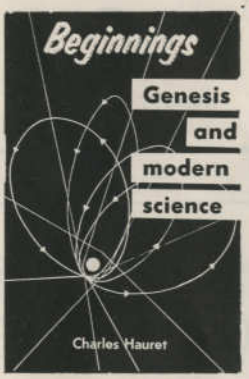
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JAMAICA. When a production is tailored for a talented performer, as the musical at the Imperial apparently was, the author usually doesn't devote too much attention to the over-all quality of the script, concentrating his efforts on the role intended for the star. Lena Horne is the special performer in the present instance, and E. Y. Harburg and Fred Saidy have written a routine story around her. There is nothing routine about the performance.

Miss Horne is a glamorous personality and an accomplished artist rolled into one, and whenever she appears the stage is filled with an electric and exciting radiance. She has a way with songs that invests them with more sentiment, color, humor or wistfulness than is intrinsic in the lyrics. Her handling of character is so effortless that it is a mystery to me why she has never been cast in a dramatic role.

Ricardo Montalban, Josephine Premice and Ossie Davis, and particularly Miss Premice, are either competent or challenging as secondary characters. Miss Premice is provocative as both soloist and comedienne, keeping the show alive when Miss Horne is off stage. Her closest competition is Augustine Rios, an under-teen-age boy who, like most child actors, is an expert scene thief.

The production was directed by Robert Lewis, scenery designed by Oliver Smith, costumes by Miles White. The producer is David Merrick, who rates special credit for discovering or developing younger Negro actors.

THE DARK AT THE TOP OF THE STAIRS. In the drama presented by Saint Suber and Elia Kazan at the Music Box, William Inge, usually observed by this columnist with a rather astringent gaze, seems to have reached maturity. The story, if it can be called a story—it's really a fruitcake of the numerous stresses and conflicts of life—is of a family squabble identical with a million similar quarrels that disturb families across the nation every day. Mr. Inge manages to invest the friction in the Flood family with special significance, whether social or philosophical your observer has not decided.

Elia Kazan directed the production and Ben Edwards designed the set. Pat Hingle's portrayal of the domineering but inwardly worried father is the best of several commendable performances.

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THE ROPE DANCERS, presented at the Cort by the Playwrights Company as it enters its 20th season, confronts a reviewer with a baffling character. She is the mother of a daughter with a slight deformity for which mothers try to provide some sort of spiritual compensation, or at least consolation. Morton Wishengrad's central character, however, conceals the child's infirmity as ferociously as she would defend her from lethal assault. In the process of "protecting" her daughter she destroys her, meanwhile wrecking her family.

But Margaret Hyland, as portrayed by Siobhan McKenna, is not a woman to be casually condemned. She is self-reliant, industrious, thrifty and an impeccable housekeeper. She would be a loving wife if she were not obsessed with the belief that her child's affliction was her husband's fault as well as hers.

Though its meaning is obscure, *The Rope Dancers* is a taut and gripping play in action, as directed by Peter Hall, in a dingy setting by Boris Aronson. Patricia Zipprodt's costumes revive memories of styles in apparel in 1900, give or take a year or two.

Though the motivation of the leading character is an unsolved enigma, Siobhan McKenna, in a superlative performance, makes her a vivid and convincing woman. Art Carney is eloquent in the role of the rejected husband, Beverly Lunsford is persuasively hysterical as the victim of her mother's obsession and Joan Blondell, a slovenly neighbor, is a slattern you have an impulse to shun but finally have to like.

Mr. Wishengrad has not given us a pleasant play, or one that is patently edifying; but his drama confronts us with characters that win our respect and challenge our compassion.

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The Mozart numbers are the first and last of a group of six dedicated to Haydn (in G and C respectively, the latter known for its famous dissonant introduction, on Vic. LM 2167). According to the composer, they were "the fruits of long and arduous toil." The music is played by the skilled quartet resident at the Juilliard School. Here mention must also be made of the lovely Mozart *Quintet in C Major*, which receives a superior reading from the Amadeus Quartet (Angel 45020).

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Prokofiev's *Third Piano Concerto* ranks as one of the composer's finest inspirations as well as one of the most enduring works of our time, and hence justly enjoys a wide reputation. The occasional moments of introspection are almost forgotten amid the predominant notes of brilliance and good humor. These latter qualities come straight to the fore in a new LP of first-class music-making, in which Gary Graffman joins with the San Francisco Orchestra under the dynamic baton of Enrique Jorda. Graffman has technique to burn, and the performance is a joy from start to boisterous finale (Vic. LM 2138).

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the tradition of Russian romanticism, it strives for the epic ideal by forceful and huge sound rather than profundity of concept. As such it is made to order for a conductor like Stokowski. His reading with the Houston Orchestra leaves nothing to be desired. This can safely be recommended to those who haven't yet progressed to Beethoven's *Symphony No. 3;* the hi-fi brotherhood will also delight in it.

Two brave little concertos for trumpet and orchestra appear along with some shorter selections by Henry Purcell. Though the Haydn *Concerto in E Flat* is not played often in concert, it has some felicitous moments and, like the buoyant Vivaldi *Concerto for Two Trumpets in C,* deserves to be better known. The soloists, Roger Voisin and Armando Ghitalla, are new to me, but they go about their task with spirit and ability (Unicorn 1054).

Additions to the standard repertoire are persuasive readings of Mendelssohn's *Italian Symphony* and Schubert's *Unfinished Symphony,* conducted by Guido Cantelli and presented as an In Memoriam for this gifted musician (Angel 35524). From Paray and his men at Detroit comes an impressive disking of Schumann's *"Rhenish" Symphony* with Mercury's customary live sound (MG 50133).

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THE WORD

But he went down with them on their journey to Nazareth, and lived there in subjection to them (Luke 2:51; Gospel for the feast of the Holy Family).

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These are sorry reflections for the beloved feast of the Holy Family. But, in the dear names of Jesus, Mary and Joseph, let the parents in the Catholic family think, and think, and think. And having thought, let them do, at all costs and in despite of the unthinking young, what must be done.

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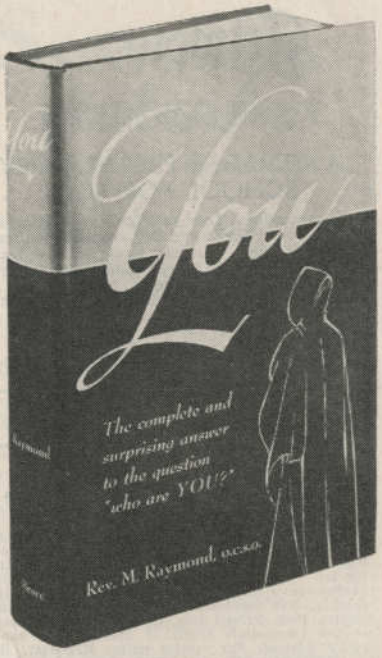
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