

THE ANSWERS ARE HISTORIC



are fighting to banish the injustices so eloquently testified to by information about the picture: These men are identified as prisoners in a concentration camp in 1937.

EDGMENT

on these pages simple, eloquent statement of which appeared in a series of July Publications of the CATHOLIC COURIER, sponsored by some of the big firms in the city of New York. These long been synonymously known as the "Four Freedoms" of American business. The other phase of freedom is to do freely in public. To do freely in public is to be free in public. The Four Free COURIER is pleased to present the example of the following:

1. Bauco & Lomb Optical Machine Tool Corporation.
2. DeLoe Motors Corporation.
3. The Felner Grafica Company.
4. The Metal Products Division, General Symington-Gould Corporation, Yonkers & Co.

eracy has achieved is that of wealth, we never and peace. And so we are, which is with us as men attending many different towns meeting, the tragic conception of man as the totalitarian concept that they own all of science. It was inevitable to deny the Christian every respect its teaching the Nazi ideal of race subordination of the individual to be an annoyance and power and his contempt man's spirit is against new a new monstrosity has even days' wonder, a new religion in which the man, himself, an object of blood in which the individual blood of the community. This Nazi freak must fall, clouds, because the spirit is a new and better world, fundamental prop. In a war, among whom all will continue the belief in man and untouchable spirit, human life.

OM WANT

to be abolished from this, or even ridiculous, were recent discoveries. Beyond any doubt, men ability to produce in great of daily life enough for tionary and quite unprec which stimulates the blood. y (or rather the realization planet indivisible—the other man's hunger. We must be looked at whole as they are now able to

produce, and if the inhabitants of the globe are to survive and prosper.

Freedom from want, everywhere in the world, is within the grasp of men. It has never been quite within their grasp before. Prosperous times have been enjoyed in certain regions of the world at certain periods in history, but local prosperity was usually achieved at the expense of some other region, which was being impoverished, and the spectre of impending war hung over all. Now, the industrial changes of the last 100 years and the new prospect implicit in the words "United States" have given meaning to the phrase "freedom from want" and rendered it not only possible but necessary.

It was in the year 1492 that the earth became round in the minds of men—although it had been privately global for many centuries. Now, in the year 1942, by a coincidence which should fortify astrologers, the earth's rotundity again opens new vistas, this time not of fabulous elements ready to be ransacked, but of a fabulous world ready to be unified and restored. We have achieved totality, against men's wishes, with their full participation, our great reason as we go to battle must now be that the peace will be total also. The world is all one today. Military gesture anywhere on earth, however trivial, has been without consequence everywhere; and what is true of the military is true also, of the economic. A hungry man in Cambodia is a threat to the wellfed of Duluth.

People are worried about the period which will follow this war. Some fear the peace more than they fear the war. But the picture is neither hopeless nor is it black. Already, in this country and abroad, agencies are at work making preliminary studies and designing machinery to stabilize the peacetime world which will follow the war. They are preparing to reemploy the returning soldier, to maintain buying power at a high level, to stand behind industry while it is changing back to peaceable products, to guarantee a certain security to the groups which need such guarantees. The fact that these plans are being drawn is itself encouraging, for when trouble is anticipated and fairly faced, it is less likely to ensue.

The tools of production and the skills which men possess are tremendous in the present war emergency, and when the peace comes, the world will contain more skilled people than ever before in history. Those who are at work planning broadly for a better human society propose to equip this enormous productive manpower with new ideas to fit new conditions.

The pattern is already beginning to become apparent. Once the soil was regarded as something to use and get the most from and then abandon. Now it is something to conserve and replenish. Once it was enough that a man compete freely in business, for the greatest possible personal gain; now his enterprise, still free, must meet social standards and must not tend toward concentration of power unfavorable to the general well-being of the community. Once, an idle man was presumed to be a loafer; now it is realized he may be a victim of circumstances in which all share, and for which all are responsible.

The great civilizations of the past were never free from widespread poverty. Very few of them, and these only during short periods, produced enough wealth to make possible a decent living standard for all their members, even if that wealth had been



equally divided. In the short space of a few decades we have changed scarcity to abundance and are now engaged in the experiment of trying to live with our new and as yet unmanageable riches. The problem becomes one not of production but of distribution and of consumption; and since buying power must be earned, freedom from want becomes freedom from mass unemployment, plus freedom from poverty for those individuals unable to work.

In our United States the Federal Government, being the common meeting ground of all interests and the final agency of the people, assumes a certain responsibility for the solution of economic problems. This is not a new role for the Government, which has been engaged since the earliest days of our history in devising laws and machinery and techniques for promoting the well-being of the citizen, whether he was a soldier returning from a war, or a new settler heading west to seek his fortune, or a manufacturer looking for a market for his goods, or a farmer puzzled over a problem in animal husbandry.

The beginning has been made. The right to work. The right to fair pay. The right to adequate food, clothing, shelter, medical care. The right to security. The right to live in an atmosphere of free enterprise. We state these things as "rights"—not because man has any natural right to be nourished and sheltered, but because the world owes any man a living, not because unless man succeeds in filling these primary needs his only development is backward and downward, his only growth malignant, and his last resource war.

All of these opportunities are not in the American record yet, and they are not yet in the world's portfolio in the shape of blueprints. Much of America and most of the world are not properly fed, clothed, housed, and there has never been a time, since the world began, when the hope of providing the essential of life to every living man and woman and child has been so good, or when the possibility has been so great.

It can be done. The wealth exists in the earth, the power exists in the human hand, the tools and the training. What remains to be seen is whether they have the will and the moral character to work together and to lay aside their personal greed.

We and our allies are fighting today not merely to defend our homes, our past and old slogans and faiths, but to create a still more honorable and rewarding future for fighting men, coming back from the war, who will not be satisfied with a mere guarantee of dull security—they will expect to find useful work and a vigorous life. Already moves are being made to meet this inescapable challenge.

The first step, obviously, will be to prevent the sort of slump which has usually followed a great war. War is tremendously costly, in terms of money. Billions are being spent in order that we may win. The peace, too, will be costly, and nothing is gained by saving the fact. But a democracy which can organize itself to defeat one sort of enemy is capable of sustaining the effort through the days that follow. Work, in vast quantity and in infinite variety, will be waiting to be done. We will have the capacity to produce the highest national income ever known, and the jobs to keep men at work.

Freedom from want is neither a conjurer's trick nor a madman's dream. The earth has never known it, nor anything approaching it. But free men do not accept the defeatist notion that it never will. The freeing of all people from want is a continuing experiment, the oldest and most absorbing one in the laboratory, the one that has produced the strangest gains and the loudest explosions. It is a people's own experiment and goes on through the courtesy of chemists and physicists and poets and technicians and men of strong faith and unshakable resolve.

FREEDOM FROM FEAR

Fear is the inheritance of every animal, and man is no exception. Our children fear the tangible dark, and we give them what reassurance we can, so that they will grow and develop normally, their minds free from imaginary terrors. This reassurance, this sense of protection and security, is an important factor in their lives.

The new dark which has settled on the earth with the coming of night and force and evil has terrified grown men and women. They fear the dark, fear fire and the sword; they are tormented by the dread of evils which are only too real. They fear the conqueror who places his shackles on the mind. Above all else they are tormented by that basic political fear: fear of domination of themselves by others—others who are stronger, others who are advancing, others who have the weapons and are destroying and burning and pillaging. This is the fear which haunts millions of men and women everywhere in the world. It is the fear of being awakened in the night, with the rapping on the door.

No structure of peace, no design for a good world, will have any solidity or strength or even any meaning unless it dispenses the shadow of this fear and brings reassurance to men and women, not only for themselves but for their children and their children's children. Aggressive war, sudden armed attack, secret police, these must be forever circumvented. The use of force, historically the means of settling disputes, must be made less and less feasible on earth, until it finally becomes impossible. Even though the underlying causes which foment wars may not be immediately eradicated from the earth, the physical act of war can be prevented when people, by their ingenuity, their intelligence, their memory, and their moral nature, choose to do so. Force can be eliminated as a means of political action only if it is opposed with an equal or greater force—which is economic and moral and which is backed by collective police power, so that in a community of nations no one nation or group of nations will have the opportunity to commit acts of aggression against any neighbor, anywhere in the world.

The machinery for enforcing peace is important and indispensable; but even more important is that there be established a moral situation, which will support and operate this machinery. As the last war

ended, an attempt was made to construct an orderly world society capable of self-control. It was an idealistic and revolutionary plan. But then the great automobile, it moved haltingly and was more of a novelty than a success. For a while men's hearts focused on the plan; but it was never universally accepted. The faith was not there, nor the courage.

Today many nations are working together with unbelated energy and with harmony of feeling and interest. They are united at the moment by the desire to win battles, but they are also united by common principles and by a conviction that their people ultimately want the same thing from life—freedom, peace, security, the chance to live as individuals.

Such collaboration has its roots in the democratic spirit, which infects men regardless of latitude or longitude, and it has been fed by the close association between nations which are geographically near neighbors—on for example, the inter-American powers. Canada has been a good neighbor to the United States for many years, and the Canadian border, never fortified, stands today as a symbol of what the world will be when men's faith becomes great enough and their hearts become hard enough.

Still another answer to fear is found in the concept of the United Nations. For the first time in history, 51 nations have been united together, in the very midst of a mortal struggle to set forth the specifications of a peace settlement and the aims of war and post-war action. Their representative meeting at Washington on New Year's Day, 1942, signed a historic Declaration by United Nations, which reads:

"The Governments signatory hereto, Having subscribed to a common program of purpose and principles embodied in the Four Freedoms of the President of the United States of America and the Prime Minister of the United Kingdom of Great Britain and Northern Ireland, signed June 14, 1941, known as the Atlantic Charter,

"Being convinced that complete victory over their enemies is essential to defend life, liberty, independence and religious freedom, and to preserve human rights and justice in their own lands as well as in other lands, and that they are now engaged in a common struggle against savage and brutal forces seeking to subjugate the world,

DECLARE:

- (1) Each Government pledges itself to employ its full resources, military or economic, against those members of the Tripartite Pact and the adherents with which such government is at war.
- (2) Each Government pledges itself to cooperate with the Governments signatory hereto, and to make a separate armistice or peace with the enemy.

The foregoing Declaration may be adhered to by other nations which are, or which may be, rendering material assistance and contributions in the struggle for victory over Hitlerism.

The nations signing the Declaration by United Nations are: The United Kingdom of Great Britain and Northern Ireland, the Union of Soviet Socialist Republics, China, Australia, Belgium, Canada, Costa Rica, Cuba, Czechoslovakia, the Dominican Republic, El Salvador, Greece, Guatemala, Haiti, Honduras, India, Luxembourg, the Netherlands, New Zealand, Nicaragua, Norway, Panama, Poland, South Africa, Yugoslavia, and the United States of America. On June 14, Mexico and the Philippines Islands adhered to the Declaration by United Nations.



Can anyone be deaf to the sound of bells in this assembly? Men have not achieved their goal, but at least they have collectively applied it, and have accepted a responsibility for it which is continuous and not merely fatal. The way is to go on. The new building will indeed be built, whatever the shape, whatever the appointments, whatever the details. These are the goals of the peace and the hope of the world. But the specific and immediate problem, the first move to free people from fear, is to achieve a peaceable world which has been deprived of its power to destroy itself. This can only be accomplished by extinguishing the aggressions and keeping them disarmed. Last time they were disarmed, but they were not prevented from rearming. This time they will be disarmed in truth.

It will be remembered that the lightning bolt Franklin, testing the lightning with his kite, found in the storm's noisy violence the shimmering of a secret which later illuminated the world. His example suggests that good news is sometimes hidden in bad weather. Today, in the storm which rages across the whole earth, men are seeking as their kites to the new lightning to try its possibilities and to pleasure for clearing skies.

The Four Freedoms guide them on. Freedom of speech and religion, freedom from want and from fear—these belong to all the earth and to all men everywhere. Our own country, with its ideal of equality, is an experiment which has been conducted against odds and with much patience and that of all with some success for most people. It has prospered and brought fresh hope to millions and new good to humanity. Even in the thick of war the experiment goes ahead with old values and new forms. Life is change. The earth shrinks in open hand and we adjust to a world in motion, holding fast to the truth as we know it, confident that as fast as the love of freedom shows in the eyes of men, it will show also in their deeds.