



AS WE SEE IT

By DAN PATRICK

The unconditional surrender policy of the United States and Great Britain has come in for some criticism on the part of the Holy Father.

In recent weeks, the wisdom of such a policy has been questioned repeatedly from the military and diplomatic as well as the moral viewpoints. The Holy Father has plenty of distinguished allied company on his side in this case.

Now to a great many people the only alternative to unconditional surrender is a negotiated peace. Some have even construed the Pope's recent address to the College of Cardinals as a bid for such a peace.

These individuals can't seem to grasp the idea that a middle road exists between unconditional surrender and a negotiated peace. Such a road is not a compromise with the enemy but a surrender under terms outlined by the victors in advance.

Unconditional surrender looks good in print but it isn't practical. As the Holy Father points out, a beaten enemy bereft of any hope for fundamental justice, may rise to new heights of fury in his death agony and the result is an additional needless loss of life.

Let us examine some extracts from the Pope's address:

"There is the impression or fear that there may not be, even for the people and nations as such, any alternative but this: a complete victory or complete destruction. When once this sharp dilemma has entered men's minds, no peaceful influence is a stimulant toward prolonging the war.

"Those who are under the domination of such feelings go on, as in a hypnotic sleep, through abysses of unspeakable sacrifice and constrain others to a war of extermination that drains their life blood.

"This fear should give way to a well-founded expectation of honorable solutions; solutions that are not ephemeral or carry the germs of fresh turmoil and dangers to peace, but are true and durable.

"Wise and hence moderate political skill never forgets or fails to give the losing side the hope—we should like to say confidence—that even to the people and their vital necessities, a worthy place be prepared and juridically assigned."

The world might do well to heed the words of the Holy Father at this fateful juncture in its history.

When Roosevelt and Churchill enunciated the policy of unconditional surrender at Casablanca, it was considered for the moment a masterful military and propaganda stroke. At that time, the day when the policy actually could be applied seemed quite distant.

The European war is racing to a climax at the present moment and it seems highly advisable on all sides that some practical program be considered to modify or define just what is meant by unconditional surrender. The withdrawal of Italy from the war was advertised as "unconditional surrender" but an examination of the sequence of events will reveal that the Italian government had a pretty good idea of the terms before bowing in "unconditional surrender" to the United States and Great Britain.

In view of the attitude of the Anglo-American alliance, it is quite interesting to study Russia's viewpoint on this grandiose term to which the Soviets give lip service.

During the futile attempt to take Finland out of the war, the Reds never even used the words "unconditional surrender." As a matter of fact specific terms for an armistice were sent to the Finns on two separate occasions before the negotiations finally were broken off. This procedure certainly is a far cry from that which the United States and Britain plan to invoke.

It stands to reason that a desperate man is a dangerous man. The same is true of nations and a nation which is fighting a losing battle but is only offered total surrender without a single condition is bound to struggle on with a tenacity born of desperation. In his death throes, such a nation is capable of putting even its victorious foes into a vortex of destruction.

Of course we have in these United States today a very vociferous minority who trumpet "unconditional surrender" across the length and breadth of this land. They like the phrase. It sounds so warlike. Grant made it popular at Appomattox in 1865.

This ilk, which smacks somewhat of those noisy pre-war interventionists who offered to light to the last son of the mother living on the wrong side of the tracks, have had quite a time in this war. They have second-guessed statesmen and generals. They have established beachheads on lecture platforms and radio studios from coast to coast. Their ranks are singularly free of casualties because so few of them actually have gone to the front to fight the war they wanted so badly.

Some day most of the boys who went across will come back. We sincerely hope and trust that these veterans who know what war really is will see that such a minority group never again rises to plague a nation.

If you think for a moment that this group has ceased fire (vocally, of course) listen to the trades, some public but mostly private, which they have let loose because the Holy Father dares suggest a Christian course of action which will call a halt to this holocaust.

TEXAS

They were kidding the Texan priest, Father Walker tells, about the number of Texans who are featured in the war news. The Texan priest shook his head thoughtfully.

"Wouldn't it be terrible," he mused, "if Texas were to make a separate peace?"

Catholic Information

The Church and Salvation

The switch is pulled. The doomed man jerks convulsively. Seconds later, the handful of witnesses file from the room.

"Well, there's another soul gone to hell," whispered a reporter to Father Jim as the two stepped into the courtyard. "O-oh, I don't know about that," the priest responded meditatively. "You don't know?" from the other, simulating doubt; "why I thought you people made heaven exclusive—a place for the elite of the Catholic Church—sort of saved-off like Newport?"

"Yes, I know," continued the priest, amused at the man's persistence. "but, nevertheless, one of the great surprises in Heaven—if you get there, my boy—will be to find so many whom you thought would never make it, while missing others you were certain would come through."

The reporter, of course, was repeating a current formula which falsely assumes to interpret a teaching of Catholicism, namely that outside the Church there is no salvation. Though literally true, the teaching is commonly misunderstood; for in spite of the apparent contradiction involved, we Catholics really believe that many of our own kind will never enter Heaven, while many of our non-Catholic neighbors most certainly shall. So let us explain.

The idea is this: take the cases of Peter, Bill and Frank, for example.

Peter never had any religious affiliation, but in his own sincere way sought the Truth and endeavored to live up to the natural law and precepts given by God on the

hearts of all men. Through no fault of his own, therefore, he never entered the Church. Look for him in Heaven!

Bill was a stolid member of a modern sect. In the course of time he began to appreciate the doctrines of the Catholic Church and finally became convinced in his own mind that it is the one true Church, established by Christ. However, through human neglect, he acts counter to his true conviction and refrains from embracing the Faith. Count him not in Heaven!

Frank has always been a member of the Catholic Church. He feels that his presence within the true Church is a free ticket to Heaven and doesn't bother to live up to its precepts. You'll find Frank with Bill!

In short, anyone who is sincerely convinced that the Catholic Church is the true Church, and either fails to enter it (thus acting against his conscience), or who belongs to the Church and fails to live up to its teaching and does repentant, cannot enter the Kingdom of Heaven. He, who through invincible ignorance is prevented from embracing the Faith, but who earnestly strives to fulfill the will of God, is, in spirit at least, a member of the Church and will be saved.

Our criminal? Oh yes! In the final moment before the switch was pulled he may have turned to God in sorrow and contrition. Who knows?—We don't. GOD DOWN! Catholic Information Society of New York.

Library Signpost By Rev. Benedict Edmond

'BLESSED ARE THE MEEK'

Blessed Are the Meek. A novel of St. Francis of Assisi, by Kola Kosak. (New York: Roy Pink, Inc., 1943.)

Reviewed by Kieran N. Roche

When a book is variously described as a novel of St. Francis of Assisi, a story of the Middle Ages, an historical novel based upon an ill-fated love affair, only a personal reading of the book will satisfy. This much can be said, however: None of these descriptions is adequate and you must of necessity read such divergency of opinion far from being a criticism of the book, redounds to the author's credit, for it is just as true that the turbulent life of the Middle Ages would appear to our time. An age which found great learning and abnormal superstition mixed in the same man's mind; an age which saw society striving for its majority; an age, in short, which had life so abundantly that it overflowed on all sides, does not subject itself gracefully to any analytical thought which must quickly classify what it is.



The author's own description of the book as a novel of St. Francis of Assisi has caused many readers to be disappointed. They have read the book in the expectation that St. Francis would be its hero, and not finding him the hero, they have laid it aside without seeing the excellence of the book as it is. It is quite possible that Kola Kosak started out to write a novel about St. Francis of Assisi, but it must be admitted that "Blessed Are the Meek" does not fulfill that promise.

"Blessed Are the Meek" is a novel in which an entire age is here rather than any one individual. It was an age which had grown lethargic in its attitude toward society. It was an age which was at one and the same time numbed by the death struggle of feudalism and stirred by the birth pangs of democracy. To that age with its swollen horizons and its indifferent churchmen; with its worthless kings and its great popular leaders, God sent St. Francis of Assisi to be the salt that would restore its sameness, to the writer and confusion of the Middle Ages, God dropped the heaven of the medieval order. Whatever may be said against the Pope and against churchmen who renounced the welfare of the Church with their own pretensions, it must always be remembered that in that time of dire need, when the common man was losing his moorings and losing his strength, both mental and physical, when the old alliance between the Church and a feudal order, already become decadent, was turning slightly askew from the Church in heresy; when religious leaders were springing up like blades of grass to display an asceticism which put churchmen to shame in that day, it was the Papacy which sent forth the Order of Friars, Preachers under St. Dominic, with their radically democratic constitution and a mandate to teach the people the Truth.

It was the Holy Father who overrode Cardinals and Princes to approve the begging friars of St. Francis of Assisi, who dared to say that the Gospels were a practical way of life, and who would meet the false asceticism of the hieratics with true simplicity. In a day which dared to call the temporal gifts of God evil, even creations of the Devil, the song of St. Francis rang out in praise of the Sun, the Moon, the stars, and all created things.

As we read the heartbreaking story of the Children's Crusade and the war for Jerusalem with its failure engendered; as we read the ever-old, ever-new report of military sieges; as we read how the love story of Jean de Brienne and Blanche of Champagne wrote its tragic consequences across the face of the world, again and again the old proverb, "God writes straight with crooked lines," comes to mind. Through the entire saga of the pitiable efforts to regain the Holy Land, attempts made by churchmen who were not bad at heart, not really proud, never weak, but always small-souled always convinced that their will was God's will, the thread of Divine Providence stands out, golden and shining, in the dark fabric of man's weakness and perversity.

When men would not leave their comfortable lives to fight for the Holy Land, their little children did. In throngs, they marched across Europe to the Italian seaports to take passage for the land of Christ's birth. The tragedy of their enslavement and death brought strong men to arms as no military success or religious exhortation could have done. Yet that Crusade too was doomed to failure. Because Jean de Brienne listened to Troubadours who placed "love" above the God of Love; because one woman, Blanche of Champagne, failed to be the valiant woman which her vocation as wife and mother called her to be, Jean failed to notify the Holy See of his willingness to lead the Crusade, and, coming to his senses too late, found the leadership in other hands. Helplessly he had to stand by and see the Holy Land slip through the fingers of the Christian Army.

Only Sigurd Undset, among our modern writers, has better described the festering of unrepented mortal sin in a soul. We watch that sin eat its way into Jean's life from the day when he is forced to leave France to take up his appointment as King of Jerusalem to the day when his repentance leads him to abase himself before the Sultan in order to save the armies of Europe because he considers himself more responsible for their defeat than the Cardinal whose orders brought it about. Again, we cannot but wonder which was the greater victory in God's plan, the conquest of Jerusalem planned by the Papacy or the defeat which brought a Cardinal, a King, and a fallen-away religious to their knees.

No review of "Blessed Are the Meek" would be complete without mention of the splendid translation which preserves the simple simplicity of the author's style so well that it is only in retrospect that the reader becomes aware of the fact that it was a translation. Only a style so free from affectation and mannerism, so strong and yet so beautiful, could have woven together the various strands of story which were necessary to the main theme of the book.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

Illustration of a crucifix with text: 'A newly discovered portrait of ALBERT LINDENBORGH, DISTRICT COMMISSIONER OF FLOWERS, who is going to his FIRST MASS. THE TRADITIONAL CRUCIFIX. Prior to the 15th century, PORTLAND CEMENT CRUCIFIXES, ROBED, ALIVE, NOT HANGING ON THE CROSS. The modern crucifix became popular at the REFORMATION. ST JOHN THE APOSTLE. He is often wrongly considered a meek person. ACTUALLY HE WAS IMPETUOUS & STERN AND CHRIST CALLED HIM 'SON OF THUNDER.' (ST MARK, CH. V. 17) His denunciations of heresy and the Roman Empire are very strong.

Five and Ten Years Ago

From June 14, 1935, Edition. Conversion to the Catholic Church of a member of the Japanese Legation at Bern, Switzerland, M. Kawamura, Secretary of the Legation, was announced at Freiburg. He was baptized in the chapel of the Marianist Order, Villa St. Jean of Freiburg and was given the name of Francis Xavier.

From June 15, 1939, Edition. Prediction of a spiritual restoration in Russia was made by Pope Pius XII when he received in audience, members of the Russian and Ruthenian colonies in Rome. He told them the Pope has long prayed and has had prayers said, for Russia.

Oh, the great goodness and compassion of God! How He regards not the words, but the desire and the will with which they are spoken!

LIKE OLD MAN ON RAMPAGE

Propaganda is flooding over us every day like the Mississippi on a rampage. We are choked, steeped, saturated with it; engulfed in it. Even if we manage to escape the swirling flood, we still breathe in propaganda with the air. — The Catholic World.

Feast Days

- Sunday, June 12.—THIRD SUNDAY AFTER PENTECOST.
Monday, June 13.—ST. JULIANA FALCONIERI.
Tuesday, June 14.—ST. NINE-KIUR.
Wednesday, June 15.—ST. ALDIBRIEN GONZAGA.
Thursday, June 16.—ST. PAULINE OF NOLA.
Friday, June 17.—ST. AGNIPENA.
Saturday, June 18.—ST. JOHN THE BAPTIST.