AS WE SEE IT

By DAN PATRICK

Much has been written of late on the effects of the war on almost every conceivable subject except the one that counts the most in the life of any nation — the family.

Recently the American Journal of Orthopsychiatry published a report on "The War and Family Life" which deserves some pretty careful attention because if the negative conclusions are general, we might as well include a comprehensive family rehabilitation program in our post-war plans.

The findings in the survey are analyzed by Dr. David M. Levy and, peculiarly enough, he discovers the same factors working for and against family life.

Take wages for instance. In some cases they have acted as a cohesive force, ridding families of the sense of danger and privation and drawing them closer together. Then again, Dr. Levy found that big wages, after years of doing without, widened differences between parents and went to the heads of adolescent wage earners.

The heart of Dr. Levy's report, however, is centered on the reaction of the average mother, especially one with small children, to conditions predicated by war.

Work on salvage drives, Red Cross and other war activities proved beneficial to some mothers. But — and it's a pretty big but — other mothers used these activities "as a means of ridding themselves of maternal responsibilities."

Then Dr. Levy launches into a discussion of children's behavior and comes up with this conclusion: "The most frequent source of family disintegration, as seen by these records, is the absent or neglectful mother."

The neglect of mothers toward their children covers a wide ranging, running from improper feeding to complete abandonment, the report states.

And Dr. Levy covers mothers absent from their homes for various reasons whether it be war work to increase the family income or volunteer activities. "The evasion of maternal responsibility takes every form including patriotic zeal," he adds.

The study is not a statistical sampling, Dr. Levy points out. It represents a round-up of experience from many States, as well as that of sixteen major agencies. The author presents his conclusions only as inferences, yet feels them to be consistent with the findings of other investigations. The first one he mentions, as a "sad necessity," is: "The need for protecting children from neglectful mothers by some form of legal restraint."

Pointing out that some mothers actually become better mothers when they get out from under the humdrum household round, Dr. Levy says:

"The problem is chiefly that of the full-time job and a poor work shift preventing the important contacts in the morning hours from waking to school time, and the evening hours from supper to bedtime. Mothers of infants up to age 2 should be barred from factory work. Mothers of the pre-school child should be allowed employment only during the period in which a nursery school, properly inspected, takes over."

While Dr. Levy agrees that "blanket rules are very likely unfair when applied to all cases," he is of the opinion that something must be done to protect children.

"A factory that employs mothers in a community in which has no resources in the form of schools, nursery care and the like," he says, "is in a sense as derelict as the mothers who accept such jobs in spite of the handicaps for their children."

It is too early to pass judgment on the findings of the Ottawa conference. And the reports aren't in.

The conclusions of this conference are of tremendous importance to the future of the world. They are of personal importance to each and every one of us.

Many questions which now for an answer remain unanswered, publicly at least. During the next few weeks we shall attempt a careful analysis of the published report. For our mutual future, we invite you to join in this discussion.

FATHER DUFFY A PASTOR

Sixteen years as Superintendent of Parochial Schools in the Diocese of Rochester have taken Father Duffy into all the parishes, all the schools and high schools; have enabled him to meet priests and teachers and pupils. Now at the call of his Bishop, he undertakes the direction of St. Augustine's Parish, to serve a people that have grown into a large congregation under forty years of pioneer work of its first Pastor, Father John O'Brien.

May God bless him in this new work! Surely the coming of this Man of God will mean new blessings for St. Augustine's and its people. The public press have noted editorially the esteem in which Father Duffy is held by all, and the *Courier* takes this opportunity to felicitate him on his promotion to a post for which he is eminently fitted.

The Literary Cavalcade

Catholic Press Month

By John O'Connor

I submit that the Catholic press in this country will not have reached its maturity until a sincere writer intent upon the honest expression of ideas and with high standards of art can look forward to a modestly comfortable return for full-time work. I further submit that this press will not have the weight of a real press until it actually goes after news rather than waiting for news to happen; providing immediate coverage on news events instead of continually running reprints of secular columnists whose ideas on one day may agree with yours; and that this will come about only when we begin to adopt the modern means of communication, of presenting of editorial work which are so well established in the secular field.

You simply must speak the language of the market place. No one has more emphatically and starkly expressed this than Michael de la Bedoyere in his recent work "Christianity in the Market Place." We cannot remain aloof, bound in by an ecclesio-centrism which in some quarters borders on heretical rigorism . . . a sin ignorant in our day. As de la Bedoyere states:

"Does not one sometimes get the impression that the best of Christians are more concerned to bandmark themselves in their promised land, letting down numerous ropes to the lower world, calling down instructions about how best to climb the ropes of salvation, praying that those who attempt the climb may not fall, rather than themselves take the risk of going down among their brethren that God's way may be prepared in the outer darkness?" . . . .

Therefore, it seems to this corner that — once mastering the tongues of the marketplace with a product which will meet the desperate need of a perplexed world, we get into that marketplace and stay there. Nor should we ever doubt the sincerity of the world anymore than we should forget our Lord's finite ability to deal with public sinners. He did not destroy our attitude. He won by example and by action.

Since we must mix with the world and present the eternal principles of Christ in a modern setting, we should do so whole-heartedly. If there is corruption in the country, in politics, in labor, in government . . . we should publish the facts and stress the principles. Usually the facts are known and people are hungry for the principles. The Church—meaning the people in it — says de la Bedoyere, "constantly [illegible] most of the flesh but not [illegible] nationalist position, [illegible] justice, that [illegible] the construction of the [illegible] A highly mobile [illegible] defense against [illegible] cut-throat [illegible] political [illegible] corruption of [illegible] denial of [illegible]

It is high time [illegible] people who have known far less of these two purgatives than it has. It will be difficult to approach a Russian, a German, an Englishman or an American otherwise than through example. They have known heroism and trials. Now they want life lived on Christian principles. And it is up to the people in the Church, not the Church itself.

Thus, we must not continue to offer these people papers and magazines, many of which are inferior to those printed directly under enemy fire. The problems of layout and production, of communication and feature work are terribly important in these United States. Our secular press has all this down to a fine art. And unless we begin to speak the language of the marketplace, of the people of the world, to approach those about us through legitimate and timely means, . . . the day is lost.

It is not straining the language nor the example to state that the sun is already sinking in the west. What we do now will determine tomorrow.

Tappings

The Monitor

In this country, there have been [illegible] during the past 30 years . . . there are [illegible] criminals school today . . . one out of every 32 births in 1944 were illegitimate . . . 521 average of 8 soldiers in the Seventh Army results used every day that their [illegible] want a divorce. . . . Who said the Civil War ended in '65?

* * *

A civilian brass hat asked the other day "What difference does it make to us if the Kremlin forces a 'Lublin Committee' as the government of Poland?" . . . Well, suppose Stalin recognized Earl Browder and all the little brownies of the "popular" government of this country? . . . That way, it wouldn't need to get rid.

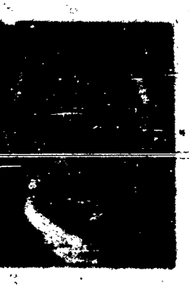
[illegible]

Library Signpost By Rev. Benedict Ehrmann

IT'S LATER THAN YOU THINK

Christianity in the Market Place, by Michael de la Bedoyere, (Sheed $2).

Look again, if you will, at the name of this author. It is worth remembering by all Catholics, as the sharpest Catholic analyst of our times. For the deepest: Christopher Dawson is perhaps that . . . but the sharpest, paring away all secondary or accidental matters, and giving you with remarkable clearness the core of today's crisis.



Good Catholics in tune with God's truth realize that the main business of life is to bring men into the kingdom of God. Not even such urgent matters as winning the war or planning a good peace can ever have priority over the saving of souls. Therefore, the strategy and tactics of gaining the world for God are of tremendous importance, and all Catholics should be thinking about it a good deal and planning it, and praying for it.

* * *

Tactics is not an ill chosen word for this business. The kingdom of Christ is in this world as in enemy-occupied territory. It is here as a liberating force. The devil and his powers of evil are contesting every inch of its progress. They have dug themselves in, and are prepared to make their conquest costly. And the worst of it is that they have innumerable fifth columnists on both sides, among the conquered and among God's fighters. These traitors are passion and pride, which stir up anger, greed, lust, and dissension. The campaign calls not only for a united front, but also for commando action.

* * *

Reading Mr. de la Bedoyere's book is like reading Eisenhower's or Montgomery's plan of attack. It's even more exciting, too, if one has a real interest in spreading Christ's truth and grace all around. That interest is one critical phase of the whole question. For the attitude is widespread that the work of Christ is done only by priests, and that laypeople have nothing to do in the matter except to submit in their own individual lives and keep out of trouble. This is grossly unfair to Christ's "war effort." It's like fighting a war only with generals and lieutenants. The soldiers might have their little jobs about that, but, joking aside, they know a war can't be won only with lieutenants.

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The laity are soldiers of Christ. Confirmation made them that by the special bestowing of the Holy Spirit. But soldiers don't justify their existence or their equipment by running all around. That sort of thing is just what many Catholics are doing without realizing it. They are AWOL from the station. Often when they show up on Sunday morning, it often isn't with any sense of a corporate enterprise or concerted campaign. Going to Mass on Sunday is taken by many as a kind of moral ticket for heaven. It never occurs honor to them that the Mass is a forming of the Catholic realm with their Chief at the head, pledging Himself and them in His own mind of Body and spilled Blood to the common task of beating the devil. At the Mass they receive their "orderings" for their mission and the equipment to carry it out.

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Mr. de la Bedoyere is a layman. Despite his [illegible] that needs to be hit with some emphasis, he is strong on this point of a certain days a week [illegible] times for Catholic laymen [illegible] of letting the other [illegible] [illegible]

[illegible]