



## As We See It

By DAN PATRICK

Franklin D. Roosevelt had not yet been laid to rest before we detected the faint rumblings of reactionaries who would scrap the economic reforms he sponsored during the past twelve years.

That must not be. These reforms were long overdue. They were badly needed to stimulate our economic life and eliminate ancient abuses of the rights of the common man living in a free democracy.

In the past we have been critical of some policies of the Roosevelt Administration and we said so in words of one syllable. The President's death, lamentable as it is in this critical period, does not alter our conviction on that score.

However we do not count ourselves among those die-hards who have damned Mr. Roosevelt and all his works and poems. It is a matter of record that the President gave to the nation a series of corrective measures — or reform — which lifted us from depression's depths of despair and set us on the high road to comparative economic stability until the war struck.

To say that his passing should signalize the end of these reforms is sheer folly. The nation must go on despite the President's death and it cannot go on stripped of these economic safeguards.

The twin targets of these reactionaries are the Wagner Labor Act and the Wage and Hour Law.

These vehicles of economic liberation are hated so thoroughly that even the sanction of the United States Supreme Court goes unrecognized. The Wagner Act is especially odious because it guarantees to the laboring man the right of collective bargaining.

By hook or crook, that must go, say our reactionaries. It changes their style. It's too progressive and forces them to deal with those awful labor unions.

When you remind them that recognition of the rights of labor to bargain collectively is nothing new — that Pope Leo XIII enunciated it many years ago and his stand was reaffirmed — by Pius XI, our reactionaries tell you that the Pope should take care of religion and they'll handle labor.

And there's the rub. The majority of our reactionaries never learned how to handle labor and had to have a law enacted to show them how.

They don't seem to realize that the Pope has a right — well nigh an obligation — to speak out for the alleviation of conditions which squeeze economic life out of the average working man.

They don't realize that denial of a living wage to the average man breeds national discontent and national discontent breeds international discontent and international discontent breeds war. Therefore as the successor to the Prince of Peace, it is the duty of the Holy Father to strike at these seeds of discontent before they breed national and international catastrophes.

What is needed in this country is a fair and clear recognition of the mutual rights of labor and industry.

You cannot damn all industry because the reactionaries in industry are a bit too vocal in their denunciation of labor. Nor can you damn the entire labor movement because some labor leaders are racketeers in the worst sense of the word.

It seems to us that we must start on the post-war road back to economic stability by recognizing that such legislation as the Wagner Act, the Wage and Hour Law, Social Security and Unemployment Insurance are here to stay. They are not merely the temporary stopgap introduced into our economic life by our administration.

Only the other week we had an encouraging manifestation of this type of thinking when Eric Johnson, the unswerving spokesman of the United States Chamber of Commerce, William Green of the American Federation of Labor and Philip Murray of the C. I. O. sat down and drew up a charter of post-war relations bound to keep the wheels of American industry moving.

The only fly in the ointment came from the National Association of Manufacturers which failed to send representatives to the meeting. That is a sample of the kind of "no-syndicate" policy-by-expulsion" attitude of a section of American business.

Our thanks to the other three for demonstrating the wisdom of the United States have issued a very significant document which you might well read in its entirety on another page of this issue.

In this connection, let me add that the all history will not furnish us with a record of more heroic and courageous efforts to save the world of civilization than those made by the men of the Catholic Church.

The author is crisp and to the point:

"In many regions of Latin America there were

## STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

IT IS POSSIBLE THE FAMOUS BOOK OF MILES WAS WRITTEN IN THE TOWER BUILDING AT KILLE, PHILIPPINES, HOME OF ST. CATHERINE HOUSE.



The Literary Cavalcade

## A PADRE VIEWS SOUTH AMERICA

By John O'Connor

Add to your shelf and your memory the frankest book that has yet come out on South America: *A Padre Views South America*, by Peter Martin Dunne, S. J., Bruce, \$2.50, 280 pp.) Father Dunne, head of the dept. of missions at the University of San Francisco, has provided the dynamite that will stir the complacent Catholics

out of their snug attitude on the Americal Catholicism of South America. In writing as frank as he does, he has succeeded in drawing the claws of the critics on the writing. He cites conditions and deplores them; he also sees with charity and sympathy the reasons why the anti-clerics and radicals have managed to forge ahead in what are nominally Catholic countries as the Church for a long while declined.

Naturally, some of the editors with high circulation may get their hatchet men out after Father Dunne, using the axes of projection because he has tread upon their pet corns of obscurantism and "uffer-it-to-be." Has he not cited facts beyond the statements found in radical magazines and deplored them with sounder reason and better rhetoric? When some of our vaunted weeklies boast of the Catholic nations to the south, do they ever mention the desperate need for clergy in those areas? Do they mention, for instance, the fact that Brazil, with some 41,000,000 population is served by only 3000 priests . . . and about 12% of Argentine adults Mass — and only about one-eighth of that total is guilty? The Latin countries are in desperate need of vocations!

*Padre The People*

This is not to say that Father Dunne does not give praise where praise is due. But he paints a real picture, for he is a linguist, an historian, and a long-time traveler who had access to the highest government and church circles. He deals in facts — and many of them are quite remarkable. They add up to a strong and irritating message. I honestly do not think that there is a Catholic editor, writer, teacher or intelligent layman who should speak of South America again until he has consulted the contents of this book.

(And yet, dear reader, there are Catholic clerics in most of the nations of South America!) The author is crisp and to the point:

"In many regions of Latin America there were

Library Section By Rev. Benedict Phelan

## Cues and Clues on Current Books

It is time to give and render the spring literary crop on the books played at the Catholic Evidence Library since the beginning of the year.

*British Verse the Book* is a selection of poems which have appeared in *Spiritus*, a quarterly magazine of the Catholic Poetry Society of America. During the first ten years of its publication, all of them are Catholic in spirit and flavor, and, as the best pickings from a hearty garden, it is natural that they should be strong and beautiful. Ninety-eight of them altogether, they are a good proof that the Muse of poetry is not sleeping among American Catholics. *Catholic Art and Culture*, by E. J. Watkins, is an appraisal of nineteen centuries of Catholic art within the brief scope of five chapters. Mr. Watkins is a keen and perceptive observer, and his judgments deserve respect even from those who disagree. He sees the ninth century as marking the zenith of the art. *The Christian Spring; Summer: Medieval Tradition; Late Summer: the Renaissance; Autumn: the Age of Baroque; Winter: the Modern World*. As the Autumn is many people's favorite season, the Baroque is Mr. Watkins' favorite period of art, a refreshing point of divergence from the usual Catholic enthusiasm for Medieval Gothic.

*The Biography of a Cathedral*, by Robert Louis Anderson, shows the contribution of the centuries to the building of Notre Dame Cathedral in Paris. It is a great panorama of history which unfolds before the reader's imagination with the great Cathedral looming as an impressive background. Mr. Anderson, who is not a Catholic, spent several years within the shadow of the Cathedral while he was preparing the material for this book. It is plainly a labor of love, if its beautiful style and wealth of detail are any criterion . . . *Mass and Silence* is a second anthology from the works of Charles Peguy; *Pascal Vassalle* was the first, three years ago. Anne and Julian Green are again the able and sympathetic translators. Charles Peguy's writings assumed a new and exciting shade in modern France, but, better than that, he is helping to return contemporary men back to the things of the spirit. Living, as he did, in the orbit of Notre Dame de Paris, he prepared the way for that resurrection of the spirit which (as we hope) will bring in a new era, blossoming forth in regenerated prayer and worship, and in new cathedrals for its housing.

*The City Set on a Hill*, by Fr. James A. Van der Veldt, takes the reader on a charming tour of Vatican Hill, and, in the form of a simple dialogue with a young boy, gets across a good deal of history . . . *Church History in the Light of the Spirit*, by Fr. Joseph Dreher, views each Christian century through the eyes of one of its representative saints. It is a graceful and attractive method, and while it has its limitations from the strictly historical point of view, after the popular style of *Through Christian History*. *My Soul's Desires*, edited by Fr. H. A. Rohrbach, is a collection of writings concerning great spiritual experiences; those who are interested in the great potentialities of the human soul when it is set afire by God will find this book a precious concert of sweet and heavenly music.

*Presented Blasted Blasphemy*, by Dr. Donald Verger Morris, M.D., is a fine collection of the best that modern medicine has to offer to man,混杂 with some Catholic propaganda. Dr. Morris is Director of Research in Pathology at the Catholic University of America, Washington, D. C., and for as I know, the only man in the world who can write in the language of science and religion.

*Charles, Queen of France*, by Fr. Georges Dumézil, University of Paris, is a study of the queen Charles the Bold of Burgundy, his times, his influences, his qualities and his faults. The whole being a study of the man and his times.

*Man and His Work*, by Fr. Georges Dumézil, University of Paris, is a study of the man and his work, the man and his times, the man and his place in the world.

*Man and His Work*, by Fr. Georges Dumézil, University of Paris, is a study of the man and his work, the man and his times, the man and his place in the world.

*Man and His Work*, by Fr. Georges Dumézil, University of Paris, is a study of the man and his work, the man and his times, the man and his place in the world.

*Man and His Work*, by Fr. Georges Dumézil, University of Paris, is a study of the man and his work, the man and his times, the man and his place in the world.

*Man and His Work*, by Fr. Georges Dumézil, University of Paris, is a study of the man and his work, the man and his times, the man and his place in the world.