As We See It

By DAN PATRICK

Franklin Delano 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. Those reforms were long overdue. They were sorely 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 pomps. It is a matter of record that the President gave to the nation a series of corrective measures — or reforms — 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 Hours 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 cramps their style. It's too expensive 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 ennunciated it many years ago and his stand was reaffirmed — by Pius XI, our reactionaries tell you that the Popes 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 stoppage introduced into our economic life by one administration.

Only the other week we had an encouraging manifestation of this type of thinking when Eric Johnston, the enterprising president 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 session. That is a sample of the "we-won't-play-unless-everything-is-our-rules" attitude of a segment of American industry.

On the eve of the San Francisco conference the Bishops 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 statement is the declaration that "In all history, and particularly in modern times, dangers to world peace have come from the unjust treatment of minorities, the denial of civil rights, economic injustice and other infringements on the inherent rights of man."

Failure to pay a man a living wage is certainly an infringement of his inherent rights.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

The Literary Cavalcade

A PADRE VIEWS SOUTH AMERICA

By John O'Connor

Add to your shelf and your memories the frankest book that has yet come out on South America. (A Padre Views South America, by Peter Masten Dunne, S.J. Bruce, $2.50, 250 pp.) Father Dunne, head of the dept. of history at the University of San Francisco, has provided the dynamite that will startle our complacent Catholics out of their smug attitude on the numerical Catholicism of South America. In writing as frankly as he does, he has succeeded in drawing the claws of the critics on the left-wing. He cites conditions and deplores them; he also sees with charity and sympathy the reasons why the anti-clerics and rationalists 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, grinding the axes of prejudice because he has trod upon their sacred cows of obscurantism and "suffer-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 . . . that about 13% of Argentina attends Mass — and only about one-eighth of that total is male? The Latin countries are in desperate need of vocations!

Paradise Too Poor

This is not to say that Father Dunne does not give praise where praise is due. But he points a real picture, for he is a linguist, an historian, and a long-term traveler who had access to the highest government and church circles. He deals in facts — and many of them are quite unpalatable. They add up to a strong and interesting analysis. 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 conned the contents of this book.

(And yet, dear reader, there are Catholics who know as much about the states of South America!)

The author sums up his point:

"The many problems of Latin America are the number of vocations to the priesthood and the religious life is small, so that the clergy in some places are worried as to the future. One Jesuit provincial had to go to Spain looking for recruits.

"Numbers of the clergy (and this is an old Spanish practice) have been given to the promotion of specialized devotions, of a special shrine, of a saint, than in explaining to the people the rational basis of their faith. Intelligent Latin laymen often complain, therefore, that the people live in certain ignorance of the dogmas and the theology of their faith."

The shot-in-the-arm given by the arrival of the men of Maryknoll a few years ago was an amazing effective stimulant to the people in the hills and the jungles of Chile, poverty-stricken Bolivia, Ecuador, and Peru. The activities of the Protestant missionaries do not have half the effect some appreciative Catholics would like to believe. The natives frequently ignore the Protestant missions more than they pass the Church by. If they never go to any Church, it will be their own Catholic Church. . . . If they go.

Disturbing Message

The author continues:

". . . Old, easy going ways must be discarded. The Catholic Church has long been in possession. Let's recall the words of the Brazilian bishops stating the churchmen have been easy-going there; had taken things for granted. (". . . We know that everybody was a Catholic. . . .") Perhaps a little opposition will aid the South American Church to better itself to greater endeavor. . . ." If Protestants have a broadcasting system, let Catholics get a bigger and better one. Instead of spending $[illegible] on a jeweled crown for a statue of the Virgin Mary, let them put the money into Christian radio work. Let the parish priest on Christmas think instead of buying new candlesticks for the altar of his church, use the Christmas offering to buy food and presents for the poor children of his parish."

I repeat, the book is dynamite. I for one, am glad a Catholic wrote it. If some one on the left-wing wrote the same truths, [illegible] shouting from people who have [illegible] [illegible] Southern [illegible] Mexicans [illegible]

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Cues and Clues on Current Books

It is time to give our readers the spring quarterly report on the books placed in the Catholic Evidence Library since the beginning of the year.

Drink from the Rock is a selection of poems which have appeared in Spirit, 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 sense, and as the best pickings from a hardy 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. I. Watkin, is an appraisal of nineteen centuries of Catholic art within the brief scope of five chapters. Mr. Watkin is a keen and perceptive observer, and his judgments deserve respect even from those who disagree. He sees the nineteen centuries unfolding like the seasons of the year: The Christian Spring; Summer: Medieval Christendom; 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. Watkin's favorite period of art, a refreshing point of divergence from the usual Catholic enthusiasm for Medieval Gothic.

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The Biography of a Cathedral, by Robert Gordon 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 . . . Men and Saints is a recent anthology from the works of Charles Peguy: Basic Verities was the first, about two years ago. Anne and Julian Green are again the able and sympathetic translators. Charles Peguy's writings sounded a new and exciting music in modern France, but, better than that, he is helping to bring contemporary man 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.

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The City Set on a Hill, by Fr. James A. Van den Veldt, takes the reader on a charming tour of Vatican Hill, and, in the form of a simple dialog with a young boy, gets across a good deal of history . . . Church History in the Light of the Saints, by Fr. Joseph Dunney, 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, it does offer the average reader a fascinating tour through Christian history . . . The Soul Alone, edited by Fr. Z. A. Reinhold, 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 adrift by God will find this book a precious concert of sweet and heavenly music.

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Personal Mental Hygiene, by Dom Thomas Verner Moore, M.D., is a fine compendium of the best that modern psychiatry has to offer in conjunction with solid Christian psychology. Dr. Moore is Professor of Psychology and Psychiatry at the Catholic University of America, and (as far as I know) the only priest in America who is also an M. D. These are some of the important topics handled in this lively chapters of [illegible] interest to: Anxiety and Insecurity, Prejudice, the Conscientious Child, [illegible] Child, Sense Organization and the [illegible] Dreaming, Overdreaming, Daydreaming, Fears and Phobias, Guilt, the Law of Reserve and its Conservation, Religious Sublimation. There is a minimum of statistics and abstract writing, the whole being well supplied by numerous case records and examples from literature.

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The New Testament in English is [illegible] translations of [illegible] Monsignor Ronald Knox. The [illegible] Knox's [illegible] Confraternity translation. [illegible] paraphrases [illegible] it [illegible] therefore it is not the kind of [illegible] translations which they say they [illegible] of the Scriptures should be. However [illegible] it is still a [illegible] great value to the [illegible]