



As We See It

By DAN PATRICK

The wave of strikes sweeping the country at the present moment gives rise to fears of even more serious difficulties in the future.

Over the weekend some 50,000 workers were idle throughout the nation as a result of work stoppages of various kinds. With victory in Europe a matter of history, labor's no-strike pledge ceases nothing more than a scrap of paper to some people.

In many instances, the strikers are doing tremendous damage to the cause of organized labor. What, for instance, can the public think of a group of union men who leave their jobs and then are repudiated by their own international officials and told to go back to work?

The strike of New York's newspaper delivery workers which has cut off the distribution of fourteen major publications for two weeks has best been described by Mayor LaGuardia as "a stubborn, silly, idiotic defiance of the Government." And LaGuardia cannot be considered exactly an enemy of labor.

There is machinery in existence — the War Labor Board — for the settlement of all such disputes. It should be used and labor gives itself a black eye when it attempts to circumvent such machinery which was set up in the first place largely for labor's benefit.

We speak out as a sincere friend of labor anxious to save labor from itself. Unions exist to a large degree by public tolerance and support. Such performances as we have witnessed in recent weeks undermines that support and brings labor face to face with a hostile public. Under such conditions organized labor simply cannot endure and prosper.

In the post-war economy organized labor will play an important part. It is sorely needed to safeguard the hard-won gains which have accrued to the average worker in recent years.

But organized labor must temper its gains with a corresponding increase in responsibility. You simply cannot call a strike at the drop of a hat. Far-sighted labor leaders realize this only too well and they know they can best service their cause by keeping their constituents within proper bounds.

The new Secretary of Labor, Lewis Schwellenbach, told the country the other night that labor and management jointly share the responsibility for averting industrial strife. That is fundamental as is Schwellenbach's thesis on the individual functions of labor, management and the government in providing for harmonious relations.

The Secretary, first of all, tells labor that it must abide by its "no-strike" pledge.

He advises management to avoid these things "which provoke men and tempt them to act first and reason later."

Both groups, Schwellenbach says, must shoulder equal responsibility in developing a post-war economy with a strong consuming power. If that goal is to be reached, "short-sighted" management should not "seize upon the chance" to reduce wages and smash the unions, the Secretary declares.

As for the government, he defined its function as the establishment of proper machinery for the peaceful settlement of labor disputes to allay fear among workers that they will lose their jobs as soon as the war ends.

That is good advice from Mr. Schwellenbach. Let's hope that labor and management take proper heed before it is too late. Our economy cannot afford to be convulsed by labor disputes in the hard days ahead.

There are too many writers and commentators in this country at the present time who warn us that we must not tip the international applecart by criticizing our Russian allies.

Come what may, the Soviets, they tell us, are above criticism. Above all, they say, don't lift the lid on the Polish question although you may think the settlement reeks with the foul odor of a "sellout."

Even before the war in Europe came to an end, Pravda let us have it with both guns. If we said something the Pravda editors didn't like we were a bunch of Fascists and our so-called liberalites seconded the motion.

Time and again, these columns have carried official Vatican denials of wild Soviet charges made against the position of the Papacy.

Yet such charges continue to fly through the ether. The Reds conclude an undilateral arrangement with one of their European allies and immediately the so-called liberalites grab their telephones and typewriters to explain that the poor Russians should have had these concessions in the first place.

What galls us to the gills is the reminder they always give us that the Russians smashed the Nazis on the Eastern Front. We gladly concede that but what about the Western Front? We know some Gold Star mothers who will tell you it was no Sunday School picnic. Certainly thousands of Russians died in battle. But there are thousands of Americans, British, French — yes, even Poles who are just as dead.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY



CHRIST'S FIRST MIRACLE is commemorated by this church at CANA. The doorway in the center leads to the remains of the house where the water was changed into wine.

THIRTEENTH CENTURY GUILD CHAPEL AT LANCASTER, ENGLAND, IS KNOWN AS "THE LAMMING CHAPEL" FROM ITS CURIOUS POSITION OVER A ROAD.

The Literary Cavalcade

Adventures in Grace

By John O'Connell

Dear Lieutenant Watson:

In about ten days Raissa Maritain will sail for Rome. She will join her husband, Jacques, new French Ambassador to the Vatican. No doubt some of the hating and heresy tinged are at a loss to explain his high position and the acceptance of his credentials at the Holy See. Surely the Vatican authorities have not consulted the self-appointed and self-anointed apostles of a denatured and sterile Christianity. No, do I think, in these any danger that they will.

You were afraid of the title of her new book: ADVENTURES IN GRACE (Longmans, Green \$2.75). When you heard that Raissa had written it, though, you said, "Well, since it was written by Raissa, I guess we can rest secure in the knowledge that it will be handled intelligently." And it is. As a matter of fact, my first reaction to the book — after reading it at a single sitting was . . . "This book is like a one-day retreat." And it reads equally.

For one thing, it is certainly more than just a sequel to WE HAVE BEEN FRIENDS TOGETHER, which you so enjoyed. ADVENTURES IN GRACE is more than mere biographical detail: it is a magnificent spiritual and literary achievement. It will prove to be an invaluable source book for years to come, for it tells as few can the story of the spiritual renaissance that has been quietly developing in France for two generations. But Raissa states it best:

" . . . I have tried to say what I have been privileged to know of the extraordinary spiritual flowering which in France preceded and followed the first world war."

And it was just that — although too many American Catholics are unaware of it.

You will recall the origins. France had just suffered from a series of attacks from secularism, false science, and corrupt politics. And as the advocates of these old errors with new labels pressed forward to claim their victory, they encountered forces which have happily threatened to alter the course of modern Christian society.

They were the forces of the human mind, of minds clear and honest, and fearless as were those of Peguy and Bloy, Pascal and Jacques Maritain, Fabrice Garrigou-Lagrance and

Clerissac . . . Incidentally, I don't think you'll enjoy finding too little about Jacques in this second volume; but you will find a mine of information and anecdotes about Peguy and Pascal. But as to their own day, Raissa continues:

"Nothing is richer in human interest nor better reveals the hidden treasures of our country than those adventures at once in and beyond time, in which so many powerful personalities took part at that time."

The chapters on Peguy and Pascal are awe-inspiring. The grace of God works in strange ways — and here are two examples to prove it without a doubt. Peguy! after all his trouble with the Church, attending the first Mass he has heard in years on August 15th, 1914 — and spending his last night on his knees before Our Lady . . . to only go out and die for France, Pascal! Grandson of a bitter enemy of the Church! Many times decorated for his work in the Sahara, learning contemplation on the desert, literally converting himself — and returning to die within a few days and a few miles of Peguy! Both of them on spiritual missions, adventures in grace — and finding the ultimate realities in the conflict of '14.

You recall, I hope, the chapter you read before publication: that tender and human story of the conversion of Raissa's mother and father, strict Russian Jews whose search for truth was so long — and so thorough.

I think you will agree with me, lieutenant, that there are two flaws in the book. The first: it is not long enough, but then, at such a pace and with such a content, how could it be? Incidentally, Julie Kernan's translation is one of the best jobs ever turned in!

The second flaw is this: Raissa does not dwell at any great length on the important philosophical battles Jacques has had to face. The fight against Action Francaise, for instance: one of the most important philosophical battles of our day.

You know the limitations of space. In closing I repeat: this work is important and enjoyable. It is not light in content, for it has a maturity and depth seldom matched. It is a beacon to all; it is an adventure in grace in itself. Drop in soon, lieutenant. My books are yours — and the key will always be under the mat.

Library Signpost

By Rev. Benedict Channon

The Little Flower On Chinese Scroll

One of the most valuable book-treasures of the Catholic Evidence Library is a book by a Chinese man. Not that it cost very much, for it didn't. But its value lies in the way it is made and most especially in what it says.



It is made in the way of Chinese books, bound in bright red flowered cloth, hand-sewn with yellow thread in a durable and attractive pattern, and with its pages uncut and meant to stay uncut, as there is no point inside the folds.

The title is: The Science of Love, and its author is Dr. Wu, a Chinese convert to the Church, who at 40 is one of China's most brilliant scholars and legal minds. It was principally through the influence of St. Therese of Lisieux that Dr. Wu was attracted to the Catholic Faith. This book, which is only 100 pages long, is an exposition of St. Therese's "science of love." Its forty-eight pages are a remarkable compendium of all the wisdom that the Little Flower cradled to the heart of his Carmelite spouse.

One of the astounding things of the many in the life of the Saint of Lisieux is this: that she who never left her cloister and who died at 24, should be having such a profound influence all over the world. She who never visited a mission in person now has her picture or statue in every mission chapel. Truly, God's ways are not man's, and it all bears out what St. Bernard long ago said, "The heart is not where it lives, but where it loves." In her cloister, Therese pressed the world to her heart, because it was so sick and in need of love and she wanted to be like a mother to it. Her love has conquered "the bounds of time and space. Those bounds were cloister walls and twenty-four years of life. Now that her love is embodied, it ranges world-wide, beyond her convent and beyond her century.

In reading Dr. Wu's lucid and glowing pages, I noticed an unusual affinity between Therese and the Chinese way of life. A blend of Confucius and Lao-tzu, the Chinese way of life seeks wisdom in simplicity and in the inner resources of the spirit. Again and again, and with remarkable effect, Dr. Wu balances the sayings of Chinese sages with those of Therese, and he takes delight in showing how the little French girl is many steps ahead each time. Might not this mean that St. Therese will be the instrument of Divine Providence to attract the greatest of all Oriental nations into the fold of Christ? Surely, this can not be called a fantastic conclusion in the face of such impressive evidence. We may hereby begin to see why Pope Pius XI declared her the "Patroness of the missions."

Dr. Wu quotes these words of Madame Chiang Kai-shek:

"Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I feel it now, it is the will of God."

These words are to Dr. Wu a perfect expression of the way St. Therese appeals to him. She called herself the Little Flower. Every thing in her and in her life was subordinated to being as beautiful a flower as she could, so as to give pleasure to God. She wanted to make of her whole life an outpouring of sweetness and blessing, for God and for souls, just like the flower on the scroll to the admiring eye. It is this wisdom of Therese that Dr. Wu calls "the science of love," and that he finds so congenial to the Chinese mind.

Dr. Wu's book is filled with Therese, her words and her deeds which illustrate the "science of love." Yet there are in it many delightful Chinese touches. For instance, after saying that "the Confucian idea of God is personal but narrow, while the Taoistic idea is broad but impersonal," he confesses that "only Christianity can satisfy my mind completely, because its idea of God is at once broad and personal," and then he testifies that "it is Therese who has confirmed my faith in my religion, for her mind is as subtle and detached as that of Lao Tzu, while her heart is as affectionate and cordial as that of Confucius." Later on, he sums up the very special harmony of happiness and suffering in an unforgettable epigram, typically Oriental: "She is, indeed, like a nightingale, but, like a nightingale, she sings with her throat against a thorn." Then he proceeds to explain this fascinating paradox of Therese's character as convincingly as I've ever seen it done. Her soul (he says) working on three levels: the first, smiles and singing; the second, bitterness and sandy desolation, which filters the joy and the laughter into the third level, where she dwells in profound peace beside the fountain of pure and unadulterated love.

Much has been written about St. Therese, but perhaps nothing quite as unique as this pithy tribute by Dr. Wu. Like a Chinese scroll, it is cleverly contrived of many ingenious thoughts and sayings, but all of them are subordinated to the Little Flower burning in the midst of them. May it be a genuine harbinger of the Christian China we are praying for!