



### As We See It

By DAN PATRICK

Without mincing words, we might as well admit that we are facing a very serious condition because of the climbing venereal disease rate.

The return of many men from the armed forces has served to accentuate this situation to a degree that is alarming medical men and public health authorities.

We saw some charts the other day and the upswing in syphilis and gonorrhea, especially the latter, is quite marked, to say the least.

All of this—or a large part—comes as a backwash of the war. What makes it of genuine concern at this time is the incipient danger of the infiltration of such diseases into family life with their tragic consequences.

Social hygiene groups in various communities are quite cognizant of this situation and are trying to do everything possible to afford some relief. But their job is tremendous and if it is to be accomplished with any degree of success, the public must be fully informed and afford all possible cooperation.

There are two distinct aspects to the problem, one medical, the other moral. Unfortunately too much thinking has been along medical lines and too little on the moral side.

In the first place we must recognize the attitude of military authorities toward this matter. During—and after—the war, these authorities urged and in fact practically ordered their men to equip themselves with prophylaxis whenever they went on liberty.

Now a prophylaxis is intended to prevent the onset of venereal disease after exposure to conditions which can result in such disease. It doesn't take much imagination to see how such equipment would tend to encourage rather than discourage exposure. And apparently that is exactly what happened.

We have evidence on that score from all sides and perhaps our own chaplains are most vehement on the subject. They have thoroughly condemned this practice as encouraging rather than retarding sexual promiscuity.

In his article in the *Courier Journal* Victory Magazine, Bishop Ready of Columbus put his finger on this sore spot in our military life. He inferred that the chaplains would have plenty to say about it after they were mustered out of service.

Some haven't even waited for a discharge to speak their minds. The other day we saw a letter from a diocesan chaplain who said in effect that a commanding officer of a contingent in Japan would not allow any of his men liberty unless they supplied themselves with a proper prophylactic supply.

By an ironical twist, the introduction of the sulfu drugs and penicillin in the treatment of syphilis and gonorrhea has tended to cut down in the public minds the fear of the physical consequences of contracting venereal diseases.

Penicillin especially has worked wonders in the treatment of gonorrhea and an infection now is cleared up in a matter of weeks whereas formerly such treatment extended over a period of eighteen months.

As a result of the reaction of these drugs, promiscuity seems to be on the increase rather than decrease. To further illustrate this point, a recently-discharged member of the Army Medical Corps told us that sulfu pills by the bottles were being freely distributed to Army and civilian personnel alike in the camp to which he was attached in England.

With the physical consequences brushed aside, it is high time that students of venereal disease cure and control give some serious thought to the moral aspects of the problem.

Now we don't say for a moment that this moral question hasn't been brought into the picture previously. It has and right-thinking people of all faiths realize its value. But it has not been properly emphasized.

These people—and the public—must realize that this moral issue is the last great barrier to an unbridled wave of promiscuity which might well sweep away the very foundations of our social structure.

Reduced to everyday terms, the young people must be told bluntly that exposure to conditions which breed venereal diseases is wrong. Let there be no ifs and ands attached to such a statement. The practice is wrong and sinful in a moral degree.

There are people who will readily admit the need for such education but, sad to say, some of these same people are of the ilk which raised its hand in holy horror at the very thought of educating public school children in religious matters even on the most superficial stage.

Right now America is reaping the penalty of a generation educated in classrooms from which God and His most fundamental teachings have been barred.

February is National Hygiene Month and there will be much discussion of this common problem of ours. For once and all, let's tackle it on a moral basis. It's our final hope for a definite solution.

## STRANGE BUT TRUE

### Little-Known Facts for Catholics

By J. MURRAY

Only temporal sovereignty  
constitute the  
PAPAL STATE  
held by an  
ECCLESIASTIC  
in that of  
SOVEREIGN PRINCE  
OF ANGELO  
(in the presence)  
TITUS BORN BY  
THE BISHOP OF URGEL,  
SPAIN.

THE COLOSSEUM  
ORDERS OF CIVIL WAR  
ENTIRELY CONVERTED TO  
CATHOLICISM IN  
12 YEARS BY  
FATHER NICOLAUS PONTI S.J.  
WHO FOUNDED THE SAINT  
MISSION IN 1641.

Raphael, da Vinci and  
Michelangelo, all  
found their deepest joy in  
painting the MADONNA & CHILD.

THE WONDERFUL FARM LANDS  
OF ENGLAND'S FEN COUNTRY  
WAS DYED, DROWNED & RECLAIMED  
BY BENEDECTINE MONKS.

## Washington Calling Dewey on Japanese Code Tip Worries Solons

By Tom Rogers

Washington — The Pearl Harbor Committee's biggest and most tender topic is: should Tom Dewey be called as a witness and should they demand that he tell what tipped him off to America's magic secret — that the Army and Navy had cracked the Japanese code.

Democrats on the committee would like to see him called and grilled, but they fear he might be adroit enough to refuse the information and use the opportunity to employ the appearance to his own political advantage.

Meanwhile, the name of the person who supplied Governor Dewey with this information is suspect, and certain sources down here in the capital are working steadily at getting the proof without tipping off Dewey. Authorities on military law hold that, if it was an officer who knowingly supplied this most secret information, it was a treasonable offense punishable in time of war by death.

What bothers some of us is: how did General Marshall find out that Dewey knew? Remember, it was he who wrote to Governor Dewey to the effect that to release such a revealing piece of news would be to prolong the war. At the time of the Marshall letter, the Japs did not yet know we had broken their code.

Last week we mentioned being in touch with one of the most respected and conservative observers of the stock market, 1946—despite strikes and booms—will probably go something like this:

1. It will duplicate 1946 in an early decline and summer-autumn-winter rise in values.

2. This trend, amongst the leaders (industrials and rails) will probably be followed by most of the fringe stocks.

3. The range in bidding will probably run around 30 points as an average through the year. We are closer to the estimated top than bottom, so large rises are not expected.

The economic situation in the Far East is a complex one. Japan will soon be receiving American cotton again — a point that Jap cottoned J. B. Pewell insisted must be done if the trade balance of the East were to be normal again. The costly prob-

lem comes in the Philippines Japan was the chief customer for copper and other ores. Will Jap get them now?

Certainly the Japanese need materials to rebuild with. Essentially an industrial race, they are having their energies guided towards constructive channels by a great administrator, Douglas MacArthur. If their textile market reverts as it probably will — they'll have enough credit to start trading with the Philippines again. The chief export from the islands to Japan was copper.

Philippine gold, however, creates a new problem in world trade. Gold still has great value, although most governments now "peg" their currency. The gold mines of the Philippines will soon be in operation, though and the islands' interests will be in a position to use the yellow metal in world trade.

Strange as it seems, the Japs took much of the machinery about the gold mines but they scarcely touched the reserves of ore.

Harold Jones, who is certain to be out of the Cabinet in a few weeks, was not talking through his hat about diminishing reserves of petroleum. What he had in mind was the top-grade material. We have much more shale oil and low grade oil than people suppose.

The incredible flight from coast to coast in a little over four hours last Saturday caused many to gasp. In view of the time difference, it would have been amazing had the three planes flown the other way: they would have arrived at the west coast only one hour and 13 minutes after they left New York. The three hours would have been lost as they crossed the time zones.

The planes were fueled with kerosene — not gasoline. They had no propellers. Which reminds us of a prominent industrialist's remark to a government man last week in New York.

They were discussing the automobile strike. "Can't blame both sides for wanting to get as much as they can," he said. "In ten years that business isn't going to be half as prosperous or powerful as it is today."

Susan Corda By Rev. James M. Gillie, C.S.P.

## Common Sense On Church Unity

There is an article in the *Atlantic* for January which every one interested in the Church Unity Cause should read. The writer of the article is Dr. Bernard J. Fiddings, D.D., a Catholic (at least not a Catholic as we understand the word and surely our liberty-



standing should be commended to special but he writes for the Church and theology and speaks the good and bad points of our people probably better than any other person not of our own nation now writing or speaking in America. It is a great comfort when one may say a rather rare delight to find a "quality" magazine an article in which the Church and her doctrine are not misrepresented or caricatured.

For another reason the Dr. Bell's articles and speeches recommend themselves. He is not spoken. Not ostentatiously. Not facetious. Not of the sort which give rise to the joke invocation "from the violent ecclesiastic, good Lord deliver us." He is just reasonably forthright. I take that to be a sign of intellectual honesty, as well as of moral courage. Discussing Church Unity we need honesty. There is a danger, as Dr. Bell says, that those who earnestly desire the reunion of Christendom may have lowered it not too slowly but too rapidly, without adequate discussion; that they may arrive at a union the price for which is intellectual dishonesty and one less sentimentally.

Dr. Bell says, "To many outside the churches and to a dangerously large number in side, reunion is all too apt to appear merely a matter of casually and mechanically stitching together some disjointed segments of a grossly generous and easily renewed unity. The result of such stitching might easily be only a patch-work quilt of a Church."

Obviously, the reverend gentleman clings close to common sense in a realm of thought where others have lost themselves in fantastic word-play. This is all to the good. We cannot build Christian Unity upon any but a rock foundation. The shifting sands of sentiment will not do.

Almost every non-Catholic I have heard or read who advocated cooperation of one creed with another, especially during the war, has based his plea upon the idea that creeds do not matter, that one religion is as good as another, and that there is no valid excuse for theological disunion.

Dr. Bell has too much knowledge and too high a sense of reality to fall into that logical trap. He says, "Tolerance does not consist of an eager assertion that religion and unbelief are all of a piece or that one religion is as good as another; that make worship in the backwoods of Kentucky is as noble as what goes on at Riverside Church under Dr. Poindexter; that rookery incantations are as intelligent as that which is taught at the Catholic University in Washington or at Andover Newton Theological School; that there is no difference, really, between reading one's bibles in the fire before St. Nicholas, on the one hand, and the sacrifice of the Mass or the Friends Meeting on the other; that every form of Christianity is equally reverent, perceptive, and moving; that you pay your money and nonchalantly take your choice and it makes no difference whatever."

For this reason much thanks. We have been fed on much gruel — I might say slop — about what is called tolerance that it is good to have something on the subject into which one can put a tooth with relief.

It must not be imagined that since Dr. Bell refuses to do violence to reason and common sense he is skeptical of the possibility of Christian unity. Rather the contrary. Rejecting an artificial unity, which he calls a "mechanical merger" he insists that "nothing less than reunion organic and mystical will satisfy the churches themselves."

There you have indeed the essential note of *One and the Same Church Unity* — it must be organic. With that concept we arrive at the doctrine of the Mystical Body. That Body is organic, alive. Every member in that Body, indeed every cell, must be alive. Its unity is not that of odds and ends of house furnishings in the garret or of bric-a-brac in a museum. Such things may be said to have a kind of unity because they have the same general purpose and happen to be in one place together. But Church Unity must be rather like that of the head and the heart, the lungs and liver, the eyes and ears, the hands and feet of a human body.

So, unless we aim at vital union we shall in spite of all the good will in the world, labor in vain. That sort of union will take longer than an artificial mechanical union. But when we have achieved it we may have something with a chance to survive.

So, thanks to Dr. Bell for a stimulating article on Church Unity. If we can agree upon the principles he lays down, we may go ahead from that point and get somewhere.

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