

THE PROGRESS OF PEOPLES

Economic Revolution Almost Here?

By Barbara Ward



One of the most widespread causes of discouragement about the prospects of developing nations is rooted in the belief that population must run ahead of resources, particularly in the critical area of food supplies.

It may be true that full economic and social development is the chief reason for falling birth rates. But are we not confronted now with a hen and egg dilemma? Development may reduce the rising flood of people. But population pressure prevents development. How can this vicious spiral be overcome?

The short answer is that it looks as though the world may be on the brink of a new economic revolution, as remarkable in its way as the industrial revolution.

Over the last two decades, careful research, carried on in large measure by the Rockefeller Foundation, first in Mexico, then in the Philippines and now increasingly in the Indian subcontinent, has begun to produce and acclimatize new kinds of hybrid grains. Wheat, maize, rice—new types are appearing in all these categories. They are more resistant, stand better and can produce six to ten times the old yields.

This is the really astonishing breakthrough. At last there is the chance of a sort of quantum jump ahead of the old rigidities. In India, production per capita actually fell between 1900 and 1947. For the next decade or so, there was a 3 per cent annual expansion of acreage, but this no more than kept pace with rising population. Now there is the chance of doubling and trebling the rate of agricultural growth, ending grain imports, achieving self-sufficiency,

flooding the industrial market with farm demand and setting in motion an upward spiral of general expansion.

Admittedly, the "miracle" seeds need special care. They give their six to ten-fold return only if they get enough fertilizer and water. But a farmer will invest in both if he can see a tripling of his return.

To give a concrete local example, we can take a typical five-acre farmer in India. His net income at today's prices, using traditional methods and producing about 1.5 tons of grain, would be about \$97.10 a crop. With new methods—water, fertilizer, improved seeds—this output can increase to 7.5 tons. Even allowing for higher costs, his net income still rises to \$400. If he can double-crop, it may double again. Thus he begins to follow the pattern in Japan where between 1870 and 1914 farm output and income tripled.

Farmers facing these prospects do in fact invest in agricultural modernization. In 1965, India imported \$39 million worth of fertilizer. For 1968, the figure is \$315 million. The use of fertilizer has increased 300 per cent in four years. In the early 60s, Indian farmers installed about 8,700 tubewells a year. In 1967-68, the figure was 26,000. Acreage under the new seeds has grown from nothing to 13 million acres in two years. The result this year is a 100-million-ton grain harvest compared with 88 million in 1965, the last year with a good monsoon.

The story in Pakistan is no different. Between 1963 and 1967 fertilizer use trebled. Since the early 1960s,

tubewells have risen by 8000 a year to 67,000 today. Land under the new seeds has grown from nil to nearly 4 million acres in two years. The result is a wheat harvest 33 per cent higher than the last good weather peak in 1965 and an overall grain harvest 20 per cent above previous records.

If such results can be achieved in the Indian subcontinent where nearly half the developing peoples (outside China) live and if they can be extended to other areas, we confront a perfectly realistic chance of agricultural growth becoming what it has been in all previous processes of modernization—in Britain, in America, in Japan—a powerful and decisive engine of general growth.

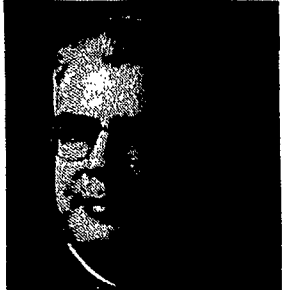
But these vast changes will not occur without large and systematic investment in the new technologies. Although fertilizer plants are going up, our figures show what a massive amount of fertilizer still have to be imported. Tubewells require electric pumps. A lot of the equipment for generating stations has to be imported. Double cropping requires farm machinery. Much of this has to be imported.

Can we say how much? President Johnson's Scientific Advisers made an estimate last year. For seeds, fertilizer, pesticides and machinery, they saw the need for some \$21 billion between 1965 and 1975. Since water, power, soil surveys, storage, farm to market roads and farmers' credit are fully as critical, we should probably increase the total—say to \$80 to \$90 billion or between \$6 and \$7 billion a year in addition to present investment.

ON THE RIGHT SIDE

Will Conservatives Please Speak Up?

By Father Paul J. Cuddy



Dear Father Tormey,

Ever since the ructions in the Church, following the Council, between the extreme liberals and conservatives, I have been struck by the energy, the volatility, the dynamism and the creativity of the liberal camps.

I am equally dismayed at the leadenness of the conservatives.

While the liberals, sometimes cheerfully, other times with a seeming hatred for that "unique Catholic Church" which they see only as a corrupt institution, strive manfully to win converts to their views, the conservatives tend to sit in their living rooms, oftentimes with the TV on, and gloomily lament about the state of the Church.

Instead of going out with a genuine concern and affection for the young men and women who have so warped an idea about the Church, they console one another about the theological iniquities of "the Red Guards who are taking over the Church."

It is a mystery to me that so many conservatives with scholarship, mature experience and faith are so negative in their lamentations.

They will bestir neither voice nor pen nor person to proclaim the glories of the Church, the hopes and works of the Church, the attractive security the Church gives, and thus enkindle enthusiasm and love for that edifice of God, built on the rejected cornerstone, the Lord. (1 Cor. 3).

Men need to be reminded frequently that it is from the Lord that the Church has its durability and solidity. (Decree on the Church—#8).

This past week two influential liberal Catholic weeklies commented on the Pope's CREDO. The first, a newspaper, printed the full text of the CREDO; then wrote a somber editorial denouncing it, and chiding Pope Paul. On the opposite page the editors published a lengthy article by a Jesuit which was worded so wondrously that it was almost impossible to understand.

The conclusion which the writer seemed to propose was this: that in the development of dogma and doctrine in the Church, a dog in the 4th century might be a rabbit in the 20th; the Virgin of the 9th century might be a non-Virgin in the 20th; the structure of the Church of the apos-

tolic days and of the 20th century might well become a structureless glob in the 21st century.

I get the impression that this is the hope and ambition of the author, and some of the Church Red Guards.

The same weekly presented an account of a debate between the theologian exodite, Charles Davis, who avowedly hates the institutional Church and the scripture scholar, Father John McKenzie. It was a strange debate. Both seemed to be on the same side. The debate was held before the National Association of Laymen, June 28 in Chicago.

The NAL seems to purport to speak for the People of God. If the People of God means a small, intellectually inclined, discontented, fairly homogeneous elite who have butterflies in their souls flitting from one novelty to another, I suppose they do.

My own idea of the People is those grass roots groups of the hewers of wood and the carriers of the spirit of Christ, who love the Church, the Pope and one another; who are mystified by the calypso spirit of the "Progressive Church", and who have the virtues and faults common to human nature... and confess them!

They are puzzled by the Progressive thrust for freedom from regimentation as these same Progressives would regiment us who do not march with their ideas. (To quote Ontario Father William Gaynor: "I refuse to be regimented by those who object to regimentation.")

Both Father McKenzie and Mr. Davis agree that the unique Catholic Church is a corrupt institution, seemingly with the applause of the NAL people.

Now if the Democrat and Chronicle came out with headlines: "Lay Catholic Group Declares Church Corrupt", could you blame them? Or could you charge the paper with sensationalism?

It does seem to me, despite much of the tawdry reporting of religion in the secular press, that it shows a great deal of balance, restraint and honesty in not over-emphasizing many of the aberrations which they recognize as a Third Force elite within the Church.

Recently I met a friend, knowledgeable in matters of religion, but in the extreme left field in the theological ball park. His reaction to the Pope's

CREDO was: "It's a shame, a pity. It shows no understanding of what's going in in theology. The Pope is not giving leadership!"

I concluded: "You mean he isn't leading in the direction you want him to lead. Perhaps his idea of the People of God is simpler than yours, and as he addresses the world, while he does not exclude the study in the academic laboratories of matters like polygenesis, transfiguration and the like, he does present what the People of God recognize as stable and permanent Catholic teaching."

Commonweal writes darkly of the CREDO—and declares Paul is the greatest cause of disunity in the Church. I suppose it is to the point to recall that Christ has always caused disunity, and to sell out Christ to keep some groups happy is hardly the Church's answer.

When the unbelieving disciples said of Christ's promise of the Eucharist: "This is a hard saying, and who can take it?", Our Lord did not debate with them. He simply reaffirmed more strongly what he had said before, and let the Apostles make their choice: "Will you too go away?" (John VI)

Cardinal Backs

Medical Aid For Alcoholics

Boston — (NC) — Richard Cardinal Cushing of Boston has given his "heartily endorsement" to a bill pending in the state legislature which would provide greater medical treatment for alcoholics.

"In my opinion, it is another positive step in the humane and constructive approach toward the growing problem of alcoholism which is so destructive in our society today," the cardinal said.

The proposed legislation is a bipartisan effort based on recommendations made by a committee appointed last year by Gov. John Volpe to study the alcoholism problems in the state. The bill would give greater authority to the alcoholism division of the state public health department.

A LAYMAN'S VIEW

Don't Get Mouse - Trapped

By Joseph Breig



Here and there since Vatican II, we have heard or read such suggestions as (for example) that the Rosary is outmoded; that Sunday Mass ought to be purely voluntary and in no sense obligatory; that veneration of the saints—and even of the Virgin Mary—is destined to recede, perhaps almost to the vanishing point, and that devotion to the Sacred Heart of Jesus was all right for simple people in a simpler time, but not for moderns.

This would seem to be a good time to recall one of the many wise observations of the great English writer G. K. Chesterton.

Suppose, wrote Chesterton in one of his books, that you are motoring along a broad, smooth, straight highway, free of intersections, in a flat countryside where, in the clear air, you can see for miles in every direction.

Suppose further that you come to a place where there is a barrier across the road, bearing a sign, "Stop."

Suppose finally that you scan the horizon all around, and see no traffic, no trains, no herds of sheep or cattle, no wildlife—nothing at all to explain or justify such a warning.

Your natural impulse, said Chesterton, will be to remove the barricade and go on. But, he counseled, do not do so. Instead, set forth on foot and search until you find the person who put the barrier in place, and learn from him why he did so.

Then—and then only—will you be in position to make a fully informed and intelligent decision as to whether you may safely resume your interrupted journey.

The point that Chesterton was making with such emphasis was, of course, that it is always the part of wisdom to refrain from advocating drastic changes in long-established practices, traditions and regulations until you have first studied them deeply and have come to understand them thoroughly—along with the reasons they came into being in the course of the generations.

Do not make the mistake of holding the past in contempt, Chesterton counseled. Do not imagine that your ancestors were fools, for they weren't.

True democracy, he wrote, includes "the democracy of the dead"—a democracy in which, through traditions and institutions, those who have gone before us hand along their experience and their wisdom, and thus

continue to have a voice and a vote.

As I said, it is time that we should be reminding ourselves of all this.

I realize that in some respects, Vatican II was like the releasing of a long-compressed spring, or the sudden opening of the gates of a great

darn. Understanding this, I am not unsympathetic with the gungho people in the Church. But in the words of a famed theologian who is now in retirement, filled with years, "Pope John told us to open some windows, but he didn't want us to jump out of them."

Membership in WCC Seen Eventually For Catholic Church

By FATHER JOHN B. SHEERIN, C.S.P.

Uppsala, Sweden—In the first message ever sent by a Pope to a World Council General Assembly, Pope Paul asked God's blessing on the Uppsala gathering and alluded to "the mutual intention to continue and extend the collaboration which exists between the World Council of Churches and the Catholic Church."

This mutual collaboration was the theme of a profoundly significant address by the Rev. Roberto Tucci, S.J., editor of Civiltà Cattolica, at the Uppsala meeting. He came to grips with the thorniest features of this problem of Roman Catholic - World Council collaboration. The Jesuit editor spoke in a private capacity but his talk was heard with rapt attention and applauded enthusiastically. Although his address was not an official expression of Vatican thinking, I was informed by a member of the Secretariat for Promoting Christian Unity that the Secretariat unanimously supported the great themes of his address.

Father Tucci affirmed the basic sincerity and humility of the Catholic Church in its ecumenical stance. Moreover, he contended that the Catholic position is not an obstacle to dialogue with other Christian Churches. For the World Council itself, in its Toronto statement in 1950, stated that its member Churches are free to hold any concept of Church unity as long as they agree to the basis for membership in the world organization. Which means that any Christian church, regardless of its ecclesiology, can participate fully in World Council meetings if it belongs to the world body. The World Council is not a Church; it is a forum for discussing unity, an instrument of the common search for unity. It demands no fixed concept of the nature of the Church of Christ.

According to Father Tucci, therefore, the Roman Catholic Church can properly participate in World Council dialogue on an equal footing with other Christian churches. It expects all members of the World Council to show due respect for its theology, even to contest it in the light of Scripture, but it renounces any aspiration to impose its theology on anyone.

In the Decree on Ecumenism, the

Catholic Church says that all baptized Christians, regardless of their denomination, are incorporated into Christ and are in communion with the Church of Christ. This could scarcely be considered an arrogant position nor is there any overbearing pride in the Decree's acknowledgment that God uses the other Christian Churches as means of salvation for their members, e.g. preaching the Word, celebration of the sacred liturgy, the giving of apostolic witness. True, the Decree does say that "the fullness of the means of salvation" can be found only in the Catholic Church; but Father Tucci shows convincingly that the Catholic concept of ecumenism is not rigid.

When the Decree speaks of "the fullness of means of salvation," it refers especially to the institutional means such as the papacy and episcopacy which are rejected by most Protestants. Father Tucci pointed out, however, that this claim to "fullness of means" does not imply that the Church of Christ is identified absolutely and totally with the Catholic Church as it exists today. Rather, the Roman Catholic Church is striving to achieve this perfect realization of unity in Christ's church. The Constitution on the Church, for instance, says that the Church of Christ "subsists in" the Catholic Church; it does not say that it "is" the Church of Christ in an exclusive sense.

The Jesuit editor, moreover, called attention to the fact that Vatican II documents do not speak of "return to Rome" but of "restoring unity" and of the "reconciliation of all Christians." These terms, he said, imply a joint movement of all Christians toward unity.

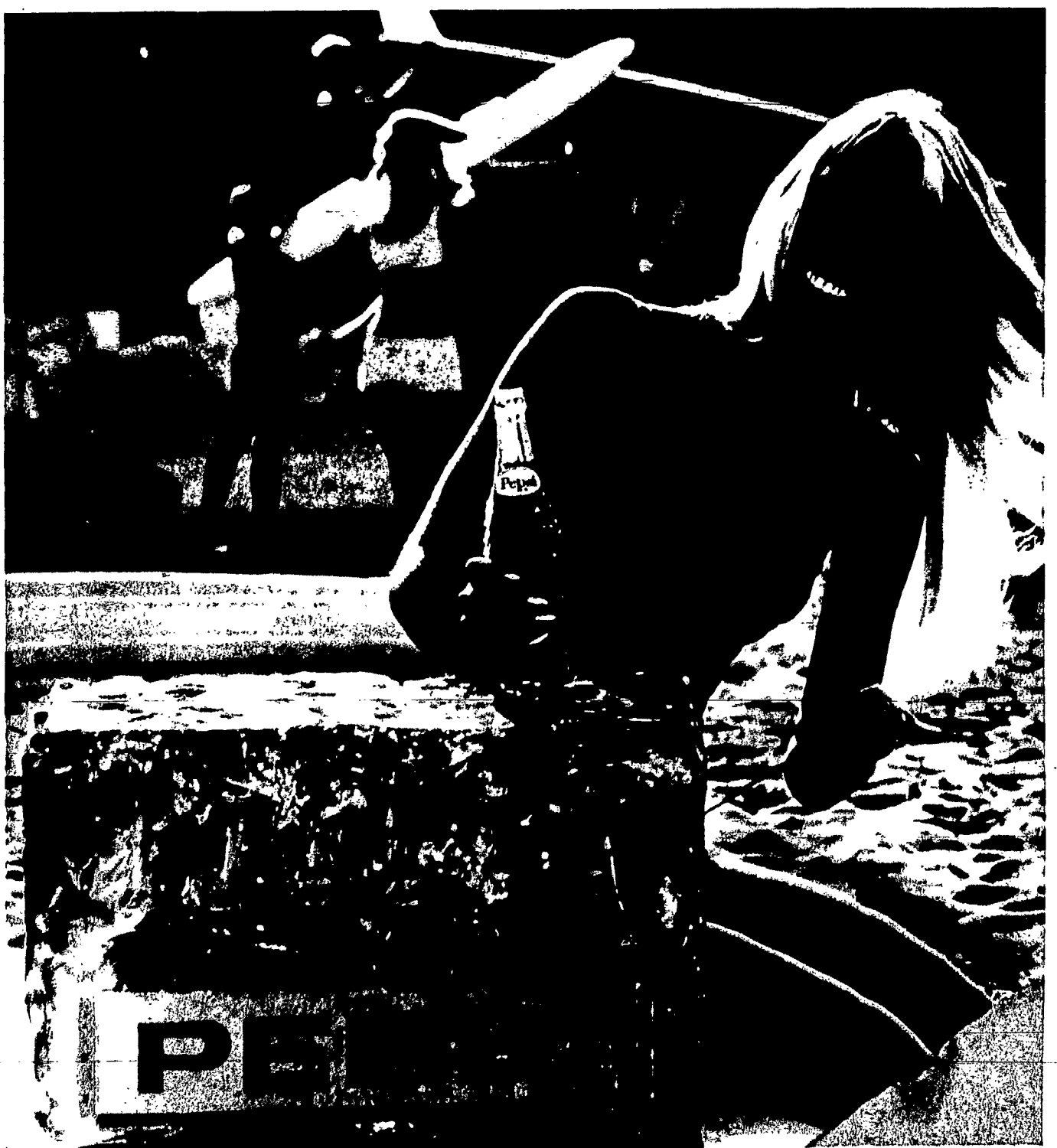
Father Tucci stated that the center of unity cannot be any existing Church but must be Christ Himself.

Warning against spurious irenicism and false compromise, Father Tucci quoted from Dr. W. A. Visser 't Hooft, former general secretary of the World Council: "No one must be asked to give up his deepest convictions about eternal truth but all are asked to give up what needs to be given up for the sake of unity and what can be given up with a good conscience."

In short, all signs point to eventual Roman Catholic membership in the world body. The Unity Secretariat's recent acceptance of the World Council's invitation to send Catholic theologians to affiliate with the Faith and Order department of the WCC is a large step forward to eventual membership. There are difficulties ahead—but it is utterly inconceivable that the one ecumenical movement should be divided into two camps.

taste that beats the others cold!

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