The Church in Cuba

As history has shown over and over again, where the Church is persecuted she experiences a marvelous renewal of spiritual strength. This has happened in Cuba, we are assured by a trustworthy witness who made extended visits there twice in the past two years and spoke with a great number of Church leaders, both clerical and lay.

The state's hostility toward all religions, but especially toward the Catholic faith, has not abated despite the government's proclaimed neutrality. What have changed—visibly and even dramatically, if we can believe this witness' report—are the attitudes and activities of the Catholic Church.

After Castro's deportation, in 1961, of 140 priests, including 46 of Cuban nationality, the number of priests left in Cuba stood at 127—only 20 per cent of the pre-revolution total. These priests were soon crushed with work in their efforts to supply the essential spiritual needs of those who still dared come to Mass and ask for the sacraments. Paradoxically, however—again in the judgment of the witness we are quoting—the Mass and the sacraments are practically as available today as before 1959, because "before the Revolution the number of priests engaged in parish work was hardly greater." (Many priests, like most of the religious brothers and sisters, had been completely absorbed by their work in schools and charitable institutions, which did not affect the mass of the people.)

This year the Church was allowed to bring 65 more priests to Cuba, of whom 25 had arrived by early summer. Their coming brought a much-needed boost of morale to their priestly colleagues, who had been offering Mass in three, four or more churches each Sunday and traveling extended distances during the week to reach their scattered people.

The clergy today is using new and more effective pastoral and catechetical means to give instruction and spiritual care. One evidence of this was a national study session on the liturgy, held last January 14 and 15 in Cienfuegos, at which 30 priests and 12 laymen were present. In many parishes, the faithful participate actively—in the vernacular—at Mass. Most Cubans, however, now admit what many of them suspected long ago, namely, that practicing Catholics in Cuba are and always have been a small minority.

Inevitably, those who come to Mass are few: in several parishes of Havana and Camaguey, where close counting has been done, they are only one or two per cent of all nominal Catholics. Catechism classes for youth are not extensive, but then Cuba has never had general religious instruction in the state schools or for children who did not attend school. Greater efforts than ever before are now being made, however, to find and prepare catechists. Thus 300 lay catechists met with their bishop last summer in Matanzas for a day of study and prayer. And more than 80 priests from throughout the island met from June 16 to 18 at the seminary of Havana to discuss improvements in preaching and catechetical methods. As a result of this effort, according to the report we are quoting, 6,000 children (out of 140,000) in one large city presently receive religious instruction.

The most significant of the changes that have taken place in the Cuban Church is one of attitude. Both clergy and laity are resigned to the fact that their present condition is likely to last for a long while, and they are striving imaginatively to adapt their apostolate to these conditions.

Certain concessions have been won from the government. For example, seminarians are exempted from military service and thereby also from the intensive indoctrination in materialism and Marxist ideology that goes with military service. A limited quantity of paper may now be imported for the few religious publications that circulate. For example, a bulletin on the Vatican Council, *Entérate*, with a circulation of 120,000, has published nine issues. (This, like most other Church publications, is not subject to previous censorship by the government.) Most important, the Holy See, in the person of the apostolic nuncio, has managed to weather all the vexations and frustrations and to remain in Cuba.

All in all, the Church in Cuba lives under persecution, but it is still struggling to keep alive the island's traditional faith.

U.S.-Hungary Accord?

Our State Department makes no effort to conceal the fact that it has sent a plenipotentiary to Budapest for the purpose of negotiating with the Communist regime of Hungary. Private soundings have progressed far enough to warrant raising the talks to an open and official, if still exploratory, level. There is an American legation in Budapest, but for many years no chief of mission has been in charge; conversely there is no Hungarian minister in Washington. Presumably, the first order of business would be the restoration of full diplomatic relations, conditioned on other agreements giving substance and meaning to such relations.

The return of officially normal relations with the present Hungarian regime is fraught with great significance; it is to be hoped that the step, if taken, will not make us an object of ridicule, but will be framed in

conditions that do honor to this country. The puppet regime of Janos Kadar owes its rise—and indeed its continued existence—to the support of the Red Army. It cannot claim the slightest popular sanction. At the United Nations to this day, the validity of its representatives' credentials is still technically under challenge. If now it seeks help from the West, this is because of the failure of its own economic system and the inability of the Soviet Union to provide enough aid. From the United States side, the reasons for a settlement with Hungary have to do more with high policy and general international relations than with the situation in Hungary itself.

We hope that the American negotiator will drive a hard bargain with his opposite number. He will not, we trust, barter away immediate advantages in favor of promises and pledges looking to the future. The State Department has its own Fort Knox, full of the fool's gold we have collected in the past from such as Kadar and his ruling party. If economic assistance enters into consideration, this country will have to assure itself that such aid would really help the Hungarian people and not simply maintain and perpetuate the de facto holders of power. Washington, after having undermined a friendly government in Southeast Asia because of its alleged non-popular support, should display a decent reticence toward the Kadar regime.

Most of all, it is to be hoped that America's intended gesture of reconciliation will be read by the Hungarian people as a token of admiration and sympathy for them. Hungary is a Western country with profound cultural and religious ties linking it to Europe. If the United States and the free world cannot control political events caused by such geographical facts as the proximity of the Soviet Union, it is at least possible to influence the course of Hungary's cultural life. In the end, this could prove disastrous from the Communists' point of view. The trouble is that they seem to know this better than we do and are prepared, if we will let them, to block any such bridge-building.

Messages From Space

From the beginning, man has stood in awe before unknown vastnesses—mountains, the sea, forests, the firmament. Impenetrable, they shatter his comfort and sense of control, the tidy, ordered patterns of his mental world. Thus, the Copernican revolution, opening vistas of a universe in which our mighty and solid earth seemed reduced and uncentered, brought on a crisis of the imagination. It was out of this that the still notorious Galileo case arose, troubling believers whose vision of the physical world had been parochially earth-centered. Even minds as sophisticated as Pascal's were anguished at the thought of tiny man amid such immensities: "What is a man in the Infinite?" And much the same sentiment was poured into John Donne's couplet: "The Sun is lost, and th'earth, and no man's wit / Can well direct him where to looke for it."

Four centuries of further exploration into endless skies pushed space even farther out, as billions of unfathomed universes came focused into view. While imaginative writers sometimes suggested that intelligent life might exist on unseen planets whirling around perhaps still unseen stars, no signs of such life penetrated the abysses separating our world from others. Austerely, astronomers held fast to their verdict of *non liquet,* no evidence.

Last year, however, quiet notice came from British and American astronomers that two objects in outer space were emitting radio signals peculiar enough to be "worthy of special mention." Their radio-frequency emissions seemed notably unlike those from any recorded natural sources. Following their hint, a Soviet astronomer has recently suggested that these radio signals could well be produced by "supercivilizations," and in some scientific circles his speculations have been taken seriously.

Whether further study will reveal that mankind has achieved another breakthrough—indeed the most dramatic in the history of science—or whether some more pedestrian explanation is forthcoming, the possibilities of discovering the existence of interstellar communication are no longer dismissed as fantasy. Further, the engaging thought of worlds of intellectual beings, perhaps far more advanced than our own, is in some ways intimidating, if not distressing.

Divine revelation has, of course, given us no information about the existence or nonexistence of such worlds, any more than it gave our forebears the least hint of the presence of the Western Hemisphere here on earth. What would such "supercivilized" beings be like? Since technological prowess offers no assurance one way or the other, we wonder whether they would be better or worse than ourselves. We wonder, moreover, not about God's concern for them, but about the form it would take. Would they be given a share in the divine life of grace in the same way as we? Would the Incarnation, or some other godly communication, equally undreamt of, have been their unmerited privilege? Once again the divine plan may prove to be larger and subtler than we had guessed.

Given the climate of Christian thought today, it is unlikely that the sort of turbulence caused in Galileo's day would be stirred up again by such a discovery. Further, as Cardinal Suenens said only recently (in another context), "one Galileo case is quite enough in the history of the Church." It seems, rather, that today's theologians would welcome the implications that such a discovery might open—a vision of cosmic piety

and the Noosphere even beyond that of a Teilhard de Chardin. Meantime, here on earth we Christians have much unfinished temporal business to attend to before we dare tell other worlds about our own non-super-civilization—with its lingering divisions, inequities, poverty, discrimination and sheer inhumanity.

War on Poverty

The announcement by Sargent Shriver on November 24 that the Administration's "unconditional war on poverty" had been officially started with grants of $35 million for 120 projects gives rise to mixed emotions. A feeling of despondency over the size and number of the first projects—a most modest beginning to an all-out war—vies with a thrilling realization that the battle has finally been joined, the first assault made, and that what was only a noble proposal as recently as last January is now an accomplished fact.

On further reflection, despondency tends to cede to exhilaration. It was unrealistic, after all, to have expected a more dramatic beginning. The enemy is as old as man. It is solidly entrenched. It takes many frustrating forms and must be approached with equal parts of daring and caution. If it is ever to be routed, it has to be met on its home grounds. Communities must become involved, therefore, and communities are not easily or quickly organized. Youth camps must be built or renovated, and this, too, takes time. Furthermore, Mr. Shriver, who is director of the Office of Economic Opportunity, had to build an organization from scratch. Indeed, only two months have passed since Congress voted him funds for the campaign.

All in all, then, we can rejoice that the first blows are being struck, even though they are not mighty blows. It is especially heartening to note that nearly a third of the funds allocated went to 9 States, 12 cities, 6 rural areas and one Indian reservation—where local authorities and private groups had shown enough interest and initiative to qualify for grants.

Although it may seem invidious to single out any one private group, nobody should mind too much if we hail the achievement of Southern Consumers Co-Operative, Inc., in southwest Louisiana. Founded in 1961 by Fr. Albert McKnight, C.S.Sp., who is a Negro, SCC has brought hope and improved material conditions to over 600 poverty-stricken families. Its fruitcake factory badly needed funds for expansion. From the Small Business Administration, under the direction of OEO, it received a loan of $25,000. Now the co-op can expand its line, adding doughnuts, pralines and sweet potato products. In many cases, with a little help, the poor themselves can become the most effective troops in the antipoverty army.

Conscience and Religion

The U. S. Supreme Court now has before it the case of the *United States v. Daniel A. Seeger*. Mr. Seeger, an agnostic, claims exemption from military service "by reason of religious training and belief," as the Universal Military Training and Service Act provides. But his religion does not include the "belief in a relation to a Supreme Being involving duties superior to those arising from any human relation," which the Act requires as a ground for exemption from the draft.

We have said before ("Conscience and the Law," 2/8; "Freedom of Conscience," 5/30) and we say again that we expect Mr. Seeger to win his case. We think he should. Respect for conscience ought to include the sincere agnostic as well as the believer in God.

But we are greatly concerned about the reasoning that the Supreme Court will use in arriving at its decision. The principles in terms of which the court renders a decision are often more important than the disposition of the case itself. For it is the principles that fashion the nation's constitutional law.

Thus, the court could acknowledge that even though a man does not believe in God, he may still have a conscience that involves a genuine sense of moral obligation and is something more than a merely personal preference. The court could then argue that the non-believer's freedom of religion and his equality as a citizen demand that the government show the same respect for his conscience that it gives to a belief in moral obligations owed to God.

It would be quite another thing for the court to decide that when government recognizes belief in God as the foundation of men's freedom of conscience, it commits an "establishment of religion" in violation of the First Amendment. Historically, the claim to freedom of conscience has rested on a conviction that the Apostles expressed in the famous words: "It is necessary to obey God rather than men" (Acts 5:29). It was for this right to obey God that the Maccabees fought and the Christian martyrs died. The history of persecutions conducted by organized religion notwithstanding, it is doubtful whether the rights of conscience can long be maintained without belief in the supremacy of God.

It makes a real difference whether, in seeking to get the law to show impartial respect for the consciences of all citizens, we level up or level down. Unbelievers may and should share the freedom that belief in God has founded. But the Supreme Court will err very seriously if it tries to defend their rights by reducing belief in God to the same level as unbelief. It takes more than a pale agnosticism to nerve men to assert their consciences against the power of the modern state.

JAMES L. VIZZARD

The Agricultural Revolution

Those who have made a new abundance possible are suffering as a result of it

The overwhelming fact of American agriculture today is the agricultural revolution. After having stagnated technologically for countless centuries, agriculture is now undergoing a revolution of a scope and depth comparable to the Industrial Revolution of the 18th and 19th centuries.

This agricultural phenomenon began in the United States with the widespread substitution of the gasoline engine for horse and mule power during and after World War I, and continued with the development and the now almost universal availability of electrical power. It was greatly accelerated by the rapid application to agricultural production of improved farming and conservation practices, the scientific breeding and feeding of livestock, the development of highly productive and disease-resistant crop varieties, and the introduction of much more effective insecticides, pesticides and fertilizers.

The most obvious result of the agricultural revolution has been a spectacular increase in productivity per acre and an even more spectacular increase in output per man-hour of farm work. In 1963, one hour of farm labor produced five times as much food and other crops as it did in 1919-1921. In the same period, crop production per acre increased by 75 per cent, and output per breeding animal by 92 per cent. In the decade of the 1950's, productivity of the American farm worker increased by 5.4 per cent a year, while in non-agricultural industry the increase was only 2.1 per cent a year. Today, one farm worker produces food, fiber and other farm commodities for himself and 28 others. There is every reason to believe that these trends will continue into the indefinite future. It is equally certain that eventually the phenomenon will become world-wide.

In the United States, this peaceful revolution has already led to the first era of true agricultural abundance ever achieved by any major nation. It enables our consumers to obtain a high-quality and varied diet for a good deal less than what a poorer diet costs even in other technologically advanced countries. In 1963, food costs represented only 18.8 per cent of the average U. S. family's income after taxes. By contrast, consumers in the United Kingdom spent 29.5 per cent of their income for food; in France, 30.6 per cent; in Italy, 34.7 per cent; in Japan, 46.9 per cent; and in Russia, 53 per cent. In the less developed areas of the world, virtually all personal income is spent on food.

By releasing many millions of persons from the necessity of tilling the soil, the agricultural revolution has enabled the rest of our economy and society to grow to its present developed status. If farmers today produced at the productivity level of 1910, in order to feed our population, which now approaches 200 million, we would need to have kept about 20 million more persons in our farm labor force and would have that many fewer for manufacturing, trades, services, professions and the arts.

It is evident, then, that the agricultural revolution has already made important and beneficent contributions to the welfare of our country. But what has it meant to those most directly involved in it—to farmers and rural communities? Has it been an unmixed blessing? The answer, unfortunately, is no.

Instead of being the chief beneficiary, the farmer has been the chief victim of this revolution. Because he did not recognize and control soon enough the forces for change, the farmer now finds himself in a desperate struggle for survival. He and his government have found no adequate answer to the three chief problems that result from the agricultural revolution: 1) the seemingly uncontrollable tendency of production to outrun effective demand; 2) an inexorable cost-price squeeze, which leads to bankruptcy; and 3) the accelerated exodus from farms and rural communities to cities, often with disastrous results to both. Let us consider each of these problems in order.

It is obvious that we have not yet learned how to control the exuberant flood of products flowing from our farms and ranches. The production pipeline that supplies consumers with food and fiber, and that once flowed with grudging slowness, now pours out abundance that threatens to swamp us. Markets and con-

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cepts geared to scarcity must now be revised to cope with abundance. For the first time in the history of the world, a nation's concern is focused not on shortages but on surpluses.

Nor is this a passing phenomenon. Great as is our present productivity, if effective demand existed, our farms, simply by applying more intensively and more widely the already available knowledge and techniques, could easily double production. Moreover, science and technology show no signs of a slowdown in the discovery and development of new means of increasing productivity. We are not at the end but rather still at the beginning of the agricultural revolution.

Almost everyone recognizes that such abundance and the productivity that makes it possible are a blessing of unprecedented proportions. It makes it at least theoretically possible to guarantee that no American citizen need go hungry. Even more, it makes it possible for our nation to provide urgently needed foods to the countless millions of the world's peoples who previously have never said any prayer with more desperate urgency than "Give us this day our daily bread."

But for the farmer who produces this abundance, things have not been so favorable. Operating within the one major part of our economy still characterized by free competition, in which the law of supply and demand still holds considerable sway, the farmer finds that as the volume of production goes up, the price he receives in the market place goes down. In the process of becoming ever more efficient and productive, the farmer is in danger of bankruptcy.

Other industries that have increased productivity have found ways to control both production and prices. When signs appear that the market can absorb no more steel or autos at a predetermined price, U. S. Steel shuts down its furnaces and General Motors its production lines. They create their surpluses not in products but in idle plants and unemployed workers.

Farmers, however, are too many and have been too lacking in organization to be able to act thus. Moreover, their productive plant cannot be shut down overnight. They cannot stop pigs from fattening or corn from growing. And even if the individual farmer should respond to oversupply and low prices by cutting back his operations where possible, too many other farmers at the same time will be expanding production to the utmost to make up in volume what they cannot secure through adequate prices.

This kind of problem, of course, did not exist when productivity was low, demand was generally high and farmers found a profitable outlet for whatever they could produce. But in this new age of abundance, the inability of farmers to limit supply and in some degree to control prices has become a major national crisis.

Most people would agree that, if it were possible, control of supply and prices would best be left in the hands of the farmers themselves. All experience indicates, however, that except for relatively minor and geographically limited crops, farmers have not been able to organize so as to achieve this end. To be sure, one of the most encouraging developments of recent years has been the growth of the co-operative bargaining approach, by which farmers unite to contract with processors for specific volumes of products at mutually agreed-upon prices. Should this movement reach sufficient size and power, it could well solve one of the farmer's most pressing problems. It is not yet clear, however, whether this approach will be able to provide an adequate answer, in the near future, to the productivity and price problems of the agricultural revolution.

If farmer-sponsored and farmer-controlled efforts do not succeed, the size and nature of the problem demand and justify government intervention. For three decades and more, a great variety of farm programs have been proposed, and some adopted, by which the government was committed to help farmers control overproduction and achieve satisfactory prices and income. Most of these programs have been based on voluntary co-operation of the individual farmer. Each farmer could choose to come in or stay out. Various kinds of government supports and subsidies have

encouraged him to participate, but if he judged he could do better on his own, he was free not to participate.

Repeated and varied experiences, however, prove that voluntary programs simply have not worked with much success. Witness the billions of dollars of taxpayers' money that the government spent in vain efforts to harness run-away productivity. Farmers acting individually in their own interest have frustrated every effort at control.

From an ethical standpoint, moreover, it is becoming increasingly clear that if farmers are to receive the government assistance and support that they need and deserve, in justice they must be willing to accept such limitations and controls as are necessary. Important though farmers are, their needs are not the only ones that government must consider. It is doubtful that the common good, which is the central concern of the state, allows farmers, or any other group, to make unreasonable and unlimited demands on the public trea-

sury. Taxpayers have no right to begrudge such expenditures as may be necessary to solve the critical problems of disadvantaged groups, but they surely have a right to expect that such expenditures should ultimately lead to a solution.

It should be evident to all, by now, that voluntary controls are expensive and inefficient. To retain them in the face of accelerating productivity-increases is both an imposition on taxpayers and an invitation to disaster. Without yielding to an inferiority complex, farmers must recognize that they now represent a small and decreasing proportion of the U. S. population. Their importance in the economy is not diminished, but their power at the polls and in Congress is a thing of the past. Unless non-farm voters can soon see that their tax money is being spent for a constructive solution to the farm problem, inevitably and not without justice they will rebel and put an end to the whole attempt.

A word should perhaps be said here about the opinion held by some that controls themselves are morally wrong, a violation of the purported God-given law of supply and demand. One can only answer that if they are so, every manufacturer who limits production and administers prices, every profession that limits the entrance of new candidates, every union that negotiates for wages not freely granted by the "market," in other words every other major segment of our economy, stands indicted of violating this presumed law. Even the most ardent advocates of free enterprise admit in practice, if not also in theory, that cut-throat competition is and should be dead.

It is generally agreed, as previously observed, that, where possible, controls should be voluntary. But as is proved by innumerable laws at every level of government, where voluntary controls are inadequate, mandatory controls must be imposed. This world is no Utopia where every individual citizen on his own initiative and responsibility modifies his personal aims and actions to conform to the requirements of the common good. One of the most basic purposes of a civil society is to impose and enforce precisely such limitations on the individual in the interest of the general welfare. The no-control school of thought can find no support either in theory or in practice.

The second major problem that follows in the wake of the agricultural revolution is the cost-price squeeze that has ruined and continues to ruin so many farmers. In the simpler days of agriculture, almost any farmer with an adequate piece of land could at least get by on hard work and frugality. Even though his production was small and the prices he received were low, his expenses and his need for cash were low, too, and he could be sure of eating well on home-grown food.

In today's agriculture, however, the farmer is entirely caught up in the market and money economy. He has to buy his factors of production at inflated prices and, as previously indicated, must sell his products in the largely unregulated free market. In effect, he buys at retail and sells at wholesale.

As a result, the farmer finds his costs constantly increasing while the prices he receives for his products fail to keep pace. This cost-price squeeze can perhaps be best illustrated by comparing the year 1947, the historical high point in farm income, with 1963. Between these two years, while realized *gross* farm income *increased* from (in round numbers) $34 billion to $41 billion, realized *net* income *decreased* from $17 billion to $12 billion. This discrepancy is explained by the increase of production expenses from $17 billion to $29 billion.

This vast and crucial increase in production expenses is the price that farmers must pay for modern, efficient farming. Almost all the increase goes for products that did not exist before the agricultural revolution. Each year, for instance, the farmer has been spending an average of $3.1 billion on new tractors and other motor vehicles, machinery and equipment; $3.3 billion for fuel, lubricants and maintenance of machinery and motor vehicles; and $1.6 billion for fertilizer and lime. Moreover, each year he purchases products containing enough rubber to put tires on 6 million automobiles, uses enough electricity to supply the annual needs of Baltimore, Chicago, Boston, Detroit, Houston and Washington, D. C.

Concealed in over-all figures on declining farm income is the fact that, in 1963, farm people received $1,480 of personal annual income per capita, of which $510 was from non-farm sources; whereas per capita annual personal income of non-farm people was $2,515 from all sources. Again, the average hourly return for farm work was $1.01, while, by contrast, one hour's work in a factory averaged $2.46.

Almost any statistical index illustrates the deteriorating position of the farmer. For instance, the average worker's family paid 15 per cent more but farmers received 15 per cent less in 1963 for the same kinds and quantities of foods purchased in the years 1947-1949. Items in this "market basket" include bakery products, of which the farm value of all ingredients declined 12 per cent from 1947-1949 to 1963 and the retail cost increased 42 per cent. The farm value of a fixed quantity of dairy products dropped 5 per cent in this period, while the retail price of these products increased 18 per cent.

These data are cold and abstract, but to farm families the cost-price squeeze is something very real and personal. For hundreds of thousands of them it means decreased income, increased debts and a constant,

precarious battle against bankruptcy. Indeed, since 1945, two and a half million farmers have lost that battle and their farms have disappeared.

This last statistic indicates why the third major problem created by the agricultural revolution has been an accelerated exodus from farms and rural communities. It is true that surplus farm population has always migrated to the city, but in recent decades the trickle has turned into a flood. The U. S. farm population has decreased from 24 million in 1945 to 13 million in 1963, and this, of course, was during a period when the total U. S. population was growing by the tens of millions.

Most, but by no means all, of the farm people who have left the land have been from smaller farms, particularly in the deep South. In 1959, some two and a quarter million of these smaller farms were still operating farms with total annual sales of less than $5,000 (*net* income, of course, averaged a great deal less than that). But each year before and since 1959, hundreds of thousands of these farmers fell victims to the agricultural revolution, pulled up such roots as they had, and, with their families, headed for the cities to look for work.

This exodus, forced by stark economic hardship and often accompanied by racial pressures, has only rarely led to improved conditions for those who moved. Most of them, in fact, only fled from a rural slum to an even more distressing urban slum. Whether white or colored, their assimilation into the urban environment has been slowed by their poverty and lack of education and their total lack of preparation for urban living. Without any economically valued skills, they find open to them only the lowest paid jobs, if they find any jobs at all. They are the last to be hired and the first to be fired. Hope for those families seems to lie only in the next generation or two, when their children will have acquired an adequate education and a more secure place in the community. Thus some of the most distressing and urgent city problems have their origin back in the depressed, rural areas of America. This fact is one that city people and their representatives often tend to overlook.

Meanwhile the rural communities that the cityward migrants have abandoned, poor and deteriorating as they already were, disintegrate still further. Without enough business to be economically viable, they gradually turn into ghost towns. The side roads of major parts of rural America already present a sorry spectacle of abandoned homes, ruined barns and decaying towns.

This process, however, is not inevitable or irreversible. There still are economically valuable resources in most of these distressed areas, which, if mobilized, if given new directions and incentives, can revitalize local economies.

The chief of these resources, of course, is the people themselves. Given better education, job training and local opportunity, they will easily recognize that they can do far better for themselves as well as for their communities in at-home jobs than by fleeing to heartless and jobless city slums. It is precisely to achieve these constructive purposes that the Area Development Program and the Rural Areas Development Program have been undertaken in recent years. If these programs work as planned, one can look forward to a reversal or at least a significant slowing down of the rural exodus, a new and more vigorous life for rural communities and an easing of the already overwhelming problems of city slums.

But it is not only the small inefficient, subsistence farms that are disappearing. Many a farm that only a few years ago was considered adequate and even substantial, is now succumbing to the pressure of the cost-price squeeze. Perhaps because of inadequate capital and credit, or perhaps because of limited education or managerial ability, the farmer just can't make it. He gets tired of the struggle and sells out.

When the farmer finally sells out, the land rarely goes out of use. Rather, it is incorporated into another larger and probably more efficient operation. Thus, despite the loss of two and a half million farmers in 20 years, agricultural production, as we have seen, has continued to increase. In the meantime, though, farms become larger and fewer. In a generation, the average size of farms in this country has increased from 150 acres to well over 250 acres. It is not easy to see how far this trend will continue, but it seems clear that it will go on indefinitely unless checked by conscious and effective national policy.

Unearned Gift

Shut the door,
blind the windows,
leave me alone with my joy.
Stay away dogs, cats, birds;
keep outside, trees, flowers, grass;
turn back, roads and paths; people,
don't come near; I'm a threat with good news.
The cupped hands of my heart carry
a new wonder, strange beyond all
telling that fills my room with flame
and sings in the weather of my age
where no birds sang lately, as if grace
on wings descended, and I think of you,
and love, how you said love is not earned
but only deserved, and my heart swears
to be the servant of your honor.

JAMES HEARST

Three Giant Steps

1. Decree on Ecumenism

This remarkable document, whose publication no one would have imagined possible ten years ago, is a cause for heartfelt joy and confidence in the Holy Spirit, manifesting Himself in our time.

The title of Chapter I, "Catholic Principles on Ecumenism," indicates the Church's recognition of a movement that extends beyond her visible boundaries. Within this world-wide ecumenism, common to many Christian communities, the Church, in keeping with her own principles, hopes to serve the gracious plan of God. The decree opens many doors and leaves others unlocked and ready for exploration by future generations. Throughout, the document shows a willingness to be led by the Spirit in a work He has begun.

From the very start, the conciliar decree acknowledges that a separated Christian sees "the body in which he has heard the gospel as his church, and indeed, as God's Church." Yet, in different ways, all long for the one universal Church of God, whose mission is to preach the gospel to the world.

The decree opposes triumphalism at every turn. It envisions the Church making "its pilgrim way in hope" and summoned by Christ to continual reformation. Men on both sides are to blame for the historical rifts in Christianity. Therefore, admonishes the Council, we "must humbly beg pardon of God and of our separated brethren," just as we forgive them their offenses against us. The children born into separated communities cannot be accused of the guilt of separation. Rather, they should be looked on with respect and affection, as those who, "justified by faith in baptism," are members of Christ's Body.

Although we believe that separated Churches are deficient in some respects, they are by no means deprived of significance in the mystery of salvation. "For, indeed, some and even most . . ." of the endowments that give life to the Church can exist outside her visible borders. A few examples are: the written Word of God, the life of grace in faith, hope and charity, and other interior gifts of the Holy Spirit. His works of sanctity in our separated brothers (see AM. 8/1/64) "can be a help to our own edification." Such were the dedicated Protestant missionaries, like Dr. Paul E. Carlson and others in the Congo, who bore "witness to Christ, sometimes even to the shedding of their blood."

All Catholics are urged to take an active and intelligent part in ecumenism. Among the ways advocated by the Council, important stress is placed on a more adequate theological knowledge of dissident beliefs. Sacred theology and Church history should be taught positively and not polemically. This implies fairness in representing the views of others, and it means doctrinal dialogue among those qualified, without false irenicism. These encounters lead to a "more just appreciation of the teaching and religious life of both communions."

In addition to the unitive way of better understanding, the Fathers of Vatican II propose co-operation in joint efforts for the common good of humanity, especially in mission areas and in those caught up in social and technological evolution.

The Council also encourages common worship under proper guidance, especially with the Eastern Churches, whose sacramental life is so close to ours. Moreover, the document brings out the value not only of Protestant biblical worship and their family and social life, but also of their Eucharistic services. For in spite of definite differences about the meaning of this mystery, "when they commemorate His death and resurrection in the Lord's Supper, they profess that it signifies life in communion with Christ and look forward to His coming in glory."

The decree pays special homage to the Churches of the East. From their treasury of spirituality and liturgy the Western Church has drawn much. "Hence, through the celebration of the Eucharist in each of these Churches, the Church of God is built up and grows in stature, and through concelebration their communion with one another is made manifest." The Council also underlines the importance of respecting diversity in Eastern Churches, which have the "power and the duty to govern themselves according to the disciplines proper to them."

The three contributors to this symposium, FR. BIANCHI, FR. CAMPION and FR. MC NASPY, are associate editors of this Review and specialists in the subjects they discuss.

Fidelity of the pilgrim Church to her own calling is noted as the very basis of unity. But this faithfulness to Christ's call demands continual reformation of deficiencies in moral conduct, in Church discipline and in the manner of formulating Catholic doctrine. According to the decree, this moral and doctrinal rethinking has considerable importance for ecumenicity, and pertains to many fields: "the biblical and liturgical movements, the preaching of the Word of God and catechetics, the apostolate of the laity, new forms of religious life and the spirituality of married life, and the Church's social teaching and activity."

But at the core of all this unity-directed renewal is a Christian change of heart. Such Christic conversion of mind (*metanoia*) consists in the grace of being "genuinely self-denying, humble, gentle in the service of others"—with unstinting love. This is the "spiritual ecumenism" at the soul of the whole unity movement. Within this movement's far-reaching and yet uncharted dimensions, the Fathers of Vatican II have bravely set the course of the Catholic Church.

EUGENE C. BIANCHI, S. J.

2. Constitution on the Church

The Dogmatic Constitution on the Church, promulgated by the Second Vatican Council on November 21, 1964, ranks as the master work of this 21st ecumenical assembly. It must be recognized, moreover, as a landmark in two thousand years of Christian history. To be sure, the Council's earlier Constitution on the Sacred Liturgy foreshadowed some of its contents. And many of its lessons will be found more fully developed in other texts, such as the newly enacted Decree on Ecumenism, or the yet to be completed draft On the Church in the Modern World. But of itself, the constitution stands as an invitation to development in Christian faith and order that will challenge generations to come.

The document is, in fact, a small book containing 50 pages of Latin text divided into eight chapters, and an additional 12 pages of appended footnotes. In sum, it answers the Church's ardent desire "to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission."

By far the longest and most closely debated chapter in the text is that dealing with "The Hierarchical Constitution of the Church, and Specifically the Episcopate." Pope Paul once spoke of a statement on this topic as the prime task of Vatican II and a necessary completion of work begun a century ago in the First Vatican Council. Events in the years ahead may well show that this rounding out of Catholic belief on the nature and function of authority in the Church had even greater significance than any of us can now perceive.

It is, of course, perfectly true, as Paul VI said at the close of the Council's third session, that by the chapter's teaching on episcopal collegiality "nothing is really changed in the doctrine of the Church." In a sense, the whole effort has been to fathom what was and is Christ's will for His Church. But it would be foolish to see this as the only result of this clarification, this process by which as the Pope said, "what was uncertain and not clear, what was meditated on . . . and in some part a point of controversy, has now reached a calm formulation." We know the impact on the Church's very fiber of Vatican I's pronouncement on papal primacy, or even of encyclical teaching such as that of Pius XII on the Mystical Body or on Scripture studies. We will surely undergo a comparable experience as the formal statement of collegiality sinks deeper into Catholic consciousness.

It would be a mistake, however, to read the constitution as solely an effort to strengthen the world hierarchy's sense of power and responsibility in the universal Church. It is true that the text states that each bishop is, by virtue of his episcopal consecration, a "vicar of Christ" and not merely a delegate of the Roman Pontiff. Equally important, however, is its stress that the episcopal office is in essence a ministry of love and of service.

Prior to promulgation, this section of the constitution drew some fire from both "progressives" and "conservatives" in the Council. They objected that it was not sufficiently precise in defining the relationship between episcopate and primacy. My own view is that any vagueness or seeming ambiguity on this point is all to the good. Time and experience alone, together with meditation on that experience, will fully define the inner working of a relationship that is now happily described as a "communion."

The attention focused on Chapter 3 and collegiality may unfortunately cause some people to miss the doctrinal significance of other passages in the Constitution. From now on, however, no one who proposes to preach or teach about Catholic belief on the nature of the Church can do so without taking into account the new perspectives and emphases provided in its seven other chapters.

To begin with, there is the first chapter's initial description of the Church as a sacrament. Then one notes the stress placed, in Chapter 7, on its character as the Pilgrim Church, a Church making its way through time and having constant need for penance and renovation. Surely, too, any adequate presentation of the role of the hierarchy in the Church will demand that it be understood within the context of the second

chapter's teaching on the participation by all the People of God in a common priesthood and a common prophetic office. We clearly enter a realm crying for further exploration when we read about the distribution of charisms in the Church of today, or ponder the statement that "the entire body of the faithful, anointed as they are by the Holy One, cannot err in matters of belief."

These passages likewise shed light on other sections of the document. They must be kept in view, for instance, when one turns to Chapter 4, the first positive teaching by an ecumenical council on the formal role of the laity in the Church. The laity should "promptly accept the decisions of their pastors," but "they are by reason of the knowledge, competence or special ability that they may possess, entitled and sometimes even obliged to express their opinions on those things that concern the welfare of the Church."

Perhaps no chapter better manifests the balanced tenor of the Council's teaching than that on "The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church." In beautiful language, borrowed almost entirely from Scripture and the ancient fathers, it depicts the role and glory of Mary, daughter of Adam, in the life of Jesus and the early Church. At the same time, it sets forth in perfect clarity the divine truth that Christ is our sole Mediator. Its carefully balanced lines can only promote the sort of devotion to Mary proper to the authentic patrimony of Christian life and practice.

Having singled out all these aspects of the text as worthy of special mention, let me add that the Constitution may well be hailed above all for the marvelous way in which it conveys a sense of the unity and solidarity that mark the life of the People of God, "a people that acknowledges Him in truth and serves Him in holiness." DONALD R. CAMPION, S. J.

3. The Council and the Liturgy

A year has gone by since the Council completed its first big work, the *Constitution on the Sacred Liturgy*. Within the past few months, and notably since the first Sunday in Advent, it has begun to touch on our lives with changes that amount to a small revolution. For now the sacraments and the Mass, no longer fully clad in the garb of an ancient, dimly familiar tongue, make much of their impact with an immediacy that proves startling, if not upsetting. We are further called upon to take part actively in public worship.

Our experience of the "new liturgy" has depended, of course, in part on our state of expectancy—whether of dread or anticipation—and perhaps even more on our priests' scarcely disguised attitude of hopeful welcome or skeptical reserve.

At the same time, while the changes have surely shifted many ingrained habits and even led to some discomfort, they have seldom been overpowering or traumatic. Rather, they have alerted us to the fact that man does not live by external ritual alone. We know that, like it or not, the novelty will quickly wear off. Unless the new practices are more than surface postures, they too will soon become as formalized and routine as a hastily murmured Our Father.

The liturgical Constitution is by no means centered on such problems as the quantity of English allowed or the kind of participation prescribed at Mass. Such matters are only consequences arising from the Church's vision of herself as the "People of God," the "worshiping community," the "wondrous sacrament" of Christ's constant presence. Seen in these terms, the liturgy is no set code of exterior conduct or church etiquette. It is, rather, "the summit toward which the activity of the Church is directed and the fount from which all her power flows." Accordingly, the participation we are summoned to must be "fully aware" and based on "proper dispositions," while our minds are to be "attuned to our voices" in an attitude of co-operation "with divine grace lest we receive it in vain."

Participation thus becomes something more demanding than simply raising one's voice in song or response. Our response, if it is not to be meaningless, must be the same in the heart as on the tongue.

The new *Constitution on the Church* further spells out what this implies. In Baptism, we "die and rise in Christ"; in Confirmation, we become "true witnesses of Christ"; in the Eucharist, we are "taken up into communion with Him and with one another," as we "offer ourselves together with Him." Thus participation means basically commitment to Christ.

It means something more. As long as we simply "went to Mass" in the familiar old way, we might overlook the corporate, social implication of worship. Silently we could pour out our separate prayers, even receiving the Eucharist as our own "private" Communion, "alone with Jesus." It was possible to forget the taxing truth stressed in the new Constitution: "God does not make men holy and save them merely as individuals, without bond or link between one another."

Today, as we all share more actively in the same worship, we are repeatedly reminded that we "all share a common dignity," that "in Christ and in the Church there is no inequality on the basis of race or nationality." Thus, participation in the liturgy involves loving participation in the life of God's People, none excluded. For most of us, this calls for a profound change in social and racial attitudes—a change that will flow over into radically new Christian ways of behavior. C. J. MC NASPY, S. J.

FELIPE E. MAC GREGOR

The Soviet University

Regulated by the state, it still cannot stifle men's desire for independent thought

Moscow—We came together here at the Lomonozov University to attend the 1964 meeting of the Council of the International Association of Universities. The IAU has 467 member universities across the globe. Its executive board is the Council, composed of twelve members-at-large and delegates from six international groups: UNESCO, the International Federation of Catholic Universities, the Latin American Union of Universities, the European Union of Universities, the Association of Universities of the Commonwealth, and the Association of French-Language Universities. I attended as a delegate of the Latin American Union of Universities.

My fellow Council-members made a varied group. There was Sir F. Cyril James, for many years rector of McGill University, in Canada, who presided over our meetings. From Japan came a former Minister of Education; from Finland, an ex-Minister of Foreign Relations. There were the rectors of the Hebrew University (Israel) and the Universities of Khartoum (Sudan) and the Punjab (India); and former rectors from Münster, Buenos Aires, Mexico, Cambridge, and others. Fr. Theodore M. Hesburgh, president of the University of Notre Dame, was there. It was altogether an impressive turnout.

We had come to Moscow invited by Professor Vronchenko, a Council-member and presently vice rector of Lomonozov University. This was the first time the Council held one of its annual meetings in a Communist country. Our eagerness to know more of the Russian university scene was more than matched by the great cordiality of our hosts. Here is something of what we were able to learn during our brief stay.

The first and obvious characteristic of Soviet education is that it is rigidly controlled. Chikilin, an authority on Soviet education, writes that the objective of higher education is to produce specialists who are both technically competent in their fields and solidly grounded in the doctrines of Marxism-Leninism. For his training in Marxism-Leninism, every Soviet student takes the following courses: 1) history of the Communist party in the U.S.S.R.; 2) dialectical and historical materialism; 3) political economy.

The second distinguishing mark of Soviet education is its intimate connection with life. This bond between school and life is maintained by obliging those who want technical careers to work and study simultaneously, and by making those in humanistic courses work before they enter a university. Furthermore, a vast proportion (46 per cent) of all Soviet students are taking advanced courses in the field of their present employment or work.

The third characteristic of Soviet education is that it seeks to instill in every citizen a sense of revolutionary change. This change is not a structural one to be effected in the framework of society (Soviet leaders consider that a Socialist society has already been achieved). Rather, it is a change in the ideology—and the technical competence—of individuals.

To enter the university, a student must pass two examinations. One of them tests his general mastery of all subjects studied in secondary school; the other, the entrance examination proper, is a screening device. It is extremely severe, and only a small percentage pass.

Before the entrance examination, students in the field of the humanities (law, economics, philosophy, philology, etc.) must show that they have worked for two years in a factory or business. Those who study sciences, however, especially mathematics and physics, take the entrance examination and begin university studies directly after high school.

The quota of students in the various careers is fixed each year by the government's Central Planning Committee. Since 4,900 chemical engineers will be required in 1970, for example, the board has determined that in 1965 the various scientific faculties (in Kiev, in Georgia, etc.) are to accept 5,000 students. Students like these give their full time to study. In addition to them, a great number study at night while they are employed by day. Finally, many industrial workers and farmers take correspondence courses. They are obliged to

FR. MAC GREGOR, S. J., who earned a doctorate in philosophy at Fordham University, is a former Provincial of the Jesuits in Peru. He is now rector and president of the Catholic University in Lima.

spend ten days each semester on the university campus and a whole month before year-end examinations.

Soviet universities speak proudly of their autonomy. But the word "automony" acquires a new meaning in the Soviet Union, for the Socialist state claims a complete identity with the people, with education and research, and with the universities.

The state makes out the university's budget, and any increase or decrease in funds for each faculty, in terms of the annual national plan. In the same way, the Central Planning Committee determines the size of the student body and the extent of research in each university. University curricula depend on the Ministry of Higher Education.

Thus the state regulates everything, from the admission of freshmen into the university to the final granting of degrees.

In describing its revolution and its technical advances, the U.S.S.R. uses a triumphal tone. Some years ago the *Editorial Sur*, of Buenos Aires, published a satire on "Socialist realism," with examples of this triumphalism taken from Soviet political speeches, textbooks, poetry and guidebooks for tourists. Naturally, many Soviet citizens take all this with a grain of salt—as I can attest from conversations in my presence. When they know you, they will ask quite candidly: "Are we really as bad as Westerners portray us?"

I myself have noticed that many Russians, both educated and uneducated, are self-conscious in the presence of a U. S. citizen. They shake hands first with him, point him out, and look on him as someone quite special.

To the superficial observer, the organizational problems seem more insuperable here than the ideological ones. Red tape in the Soviet Union is legendary, and we saw plenty of examples of it. Thus, after we arrived at our hotel and had been assigned rooms, we still had to wait more than an hour for the keys. And we were official guests, only seven in number, accompanied by the vice rector of Lomonozov University!

We in the West have forgotten that the Socialist countries yearn not only for revolution, but for education, too. One of Marx' less quoted phrases was: "The genuine liberation of man will come only when education has given back to him what the three alienations—the state, religion and capital—took away from him."

Because they remember these words, Soviet leaders have made education their most constructive force. But in it lies socialism's greatest vulnerability, too, for an authentic education will free the human spirit of Socialist limitations and reveal the truth—and the truth, as the Lord said, will make man free.

My friend Professor Alex is a special assistant to the vice rector of Lomonozov University. His work as director of the university's international relations brings him to many conferences abroad. His English is fluent. Alex told me that he has asked to be transferred from his position because he cannot carry on research.

His words made me reflect at length on the Soviet intellectuals' desire to know. No doubt it is a symptom of their growing desire for freedom.

In the Soviet Union today, the intellectual victory of atheism is practically undisputed. But the interior struggle is not at all over. Soviet thinkers who chatted with me about the ultimate values of human existence betrayed a philosophical, even a religious, preoccupation. Obviously, for political reasons they are never free to formulate these doubts. But one can wonder how long the doubts can be repressed.

Since this experience of mine in Russia, one question increasingly haunts me. If we consider the external manifestations of each, which civilization shall we say is the worse: the Soviet world minus God or our Western world, which we are accustomed to think of as "Christian"?

Sincere investigators on both sides of the Iron Curtain ask themselves this question. The answer depends on the importance that the temporal society of men, in the Soviet world and in ours, attributes to the Kingdom of God. The West's supreme treason to truth has been that it claims to believe in God, yet in practice it lives without faith. We Westerners are hardly in a position to set ourselves up, in the name of a limp theism, as judges of a convinced, militant atheism.

Manolete

It snowed that August in Linares.
A snow the gypsies said
Would bring a death, but could not say for whom,
Or would not. And the Basque winds
Bragged through the streets in silence.

But soon the Macarena spit
Precocious triumph on the sands:
The snows of fear forgot to fall
While yellow heat ground down
Upon a hundred thousand heads.

The black fire and the red horn burst
From the bloody sun. And he was the one,
And he was the one,
And he was the one whose image lay
On the soft year of the snow.

ELEANOR FRAGOSO

[*La Virgen de la Macarena is our Lady patroness of bullfights*].

The New Guard

In "The Changing of the Guard" (10/31), Fr. Benjamin L. Masse noted the retirement of Msgr. Joseph L. Donnelly as director of the Diocesan Labor Institute of Hartford, Conn., and paid tribute to him and to a whole generation of social-minded priests. The letters below second Fr. Masse's motion. One of them, from Msgr. Francis W. Carney of the Institute of Social Education in Cleveland, calls for a new guard to carry on the day-to-day work of the social apostolate. Msgr. Donnelly has recently been elevated to the episcopate.

TO THE EDITOR: Cheers for Msgr. Donnelly and all the other social-action priests mentioned in AMERICA. They deserve all that you said of them —and more.

But as a former fellow citizen in St. Paul, I protest that Msgr. Francis J. Gilligan, once moral theology professor at St. Paul Seminary, ought to be mentioned in the same breath with any you named. His labor schools were flourishing in the 1930's.

Recently, a Federal official said that the Civil Rights Law should be renamed as "Gilligan's Law."

Vincent J. Hope
Arizona Register
Tucson, Ariz.

[*See our Comment "Gilligan's Law" (9/5)*—ED.]

TO THE EDITOR: I am sure laymen all over the United States appreciate Fr. Masse's tribute to Msgr. Joseph Donnelly. On countless occasions he has helped laymen, including myself, with some of the tough problems of the work-a-day world.

Edward Marciniak
Chicago, Ill.

TO THE EDITOR: Fr. Masse's tribute to the social-action priests, and to Msgr. Donnelly in particular, provokes many thoughts and memories relative to the Church's social apostolate.

One thought especially comes to my mind. The liturgical renewal of the present decade will undoubtedly make the Redemption more relevant to the modern world and assist in restoring the world to God through the developing of a more spiritual world of men. Since, however, the nature of man in pursuit of the spiritual is deeply influenced by the world of the material, the Church today will have to intensify its social apostolate.

It is extremely important that the present Vatican Council be most attentive to the social problems of the world, which affect the mission of the Church in the world. One would hope that the present Council will inspire a social renewal as it has inspired a liturgical renewal. A liturgically active and modernized Catholic Church insensitive to the worldly needs of man would scarcely reflect the image of the God-man and the character of His redemptive mission.

If the Church at large needs liturgically attuned priests and laymen, it needs also, perhaps in the same degree, clergy and laity dedicated to the social ideals of Pope John XXIII and the social doctrine of the Church. It is tragic but true that the liturgical reforms of the present can be enacted with great haste in the United States, yet the wholesome social doctrine of Pope John XXIII must await implementation until we find successors to the social-action priests of the last decade and until Catholic laymen can actively take Catholic social doctrine into the market place of American social and economic life.

Can we possibly enlist some of the enthusiasts for liturgical change in the social apostolate, so that social renewal will keep pace with liturgical renewal? Can we lure the liturgical reformers out of the sanctuary into the highways and byways of life? Too liturgical a Catholic Church in too worldly a world could make for a

frustration of the grace of Redemption and alienation of the People of God from the Church of God.

It would be indeed a grievous error to believe that the prestige of the Catholic Church in the modern world will grow with liturgical reform alone. By its nature, the City of God must coexist with the city of man, and the spiritual mission of the Church will be influenced by the temporal conditions of man. It will take, as Fr. Masse points out, some large-souled priests and laymen to effect the social renewal that the Catholic Church needs to keep the liturgical life aflame, especially in the hearts of the underprivileged of our country and the world.

Liturgical reform has the support of human enthusiasm. Social reform has the obstacle of human selfishness. Pope John XXIII, however, asked for both kinds of reform in the present renewal. Perhaps we can command the enthusiastic charity that the social apostolate demands. Perhaps not.

Much will depend upon the successors to priests like Msgr. Donnelly. Let us pray that the "changing of the guard" inspires even greater success in the social-action apostolate.

(Msgr.) Francis W. Carney
Cleveland, Ohio

BOOK REVIEWS

"Till Tired He Sleeps . . ."

A LITTLE LEARNING
By Evelyn Waugh
Little. 230p. $5

Mr. Waugh's anti-Council statements of recent months have confirmed a fairly general impression here and abroad that he is turning into a curmudgeon. Even moderate talk of change, reform or renewal is said to stir up his spleen and incite him to apoplexy.

The first line of the first volume of his autobiography explains not only the author's purpose but also this mood: "Only when one has lost all curiosity about the future has one reached the age to write an autobiography." Again, in a peculiarly infelicitous mixture of metaphor: "Were I in the saddle I should have set the engine Slow Astern."

It is clear that he finds the present distasteful, the future untenable. The only thing left is to have a go at the past.

For someone who felt "instinctively drawn to the ethos I would now recognize as mid-Victorian," he would seem to have selected the proper direction at last. And even if the backward glance should now and then turn up some wreckage, he would be prepared to make allowances. In fact, he says: "None of this decay troubled me. I rather relished it."

What is unfortunate, however, is that his mood is all wrong. Not with curiosity or enthusiasm does he recreate his past in the set patterns of heredity, environment, parents and education. Recollection seems not a joy but an effort. His favorite phrase is "quite indifferent." Altogether, he seems disinterested and disaffected, dispirited and dispiriting. The mood of the moment has destroyed his retreat into memory.

Rather apathetically and without much conviction, he keeps giving and then taking back. The portrait of his father is stunningly mean, but he finishes it by treasuring the "warm stability" given the family by a man he has just convicted of instability. On the other hand, he seems to relax a bit in the discussion of public schooling and Oxford. And yet, after rejecting Latin and Greek, he concludes "that most Americans and most women betray their deprivation." Or, summing up all that a great education has to offer a man, he points out that "our general information was of the kind that makes *The Times* crossword puzzle soluble."

The mood is wrong. The indecision about what was worth remembering and what was not is unsettling. Worst of all, he has written a very thin book. Names of persons, places and things are dutifully lined up; few are underlined. He tries to get a little nasty, as in the talk about his university companions, but fails to convince me that he ever was an *enfant terrible*. Upon occasion, he manages to warm up a bit, particularly when he tries to justify the triviality of his existence as an undergraduate. But the smile looks rather pained.

His father used to sing a good curtain-line song, which went like this: "Nobody loves me/ No, nobody loves me/ Nobody cares for me in the least/ Everyone thinks I'm a horrible beast." I should imagine that the son could have written a maliciously defensive memoir had he put himself to it. He doesn't put himself to it. And yet he does not seem capable of a more gentle, generous emotion recollected in tranquillity.

Perhaps the best thing in the book is the last. He tells us that, just out of Oxford (where he did poorly) and unable to get started in writing, he settles on and for a teaching post in a wretched boarding school. Having first checked out in a text the Greek motto he wishes to be remembered by, he writes a suicide note, and swims out to sea. But a school of stinging jellyfish turn his bang into a whimper. Back he goes to shore, dripping and even more disconsolate.

True or not, that's a good ending —perhaps the only genuinely Waugh touch in the book. But even that is more pathetic than funny, followed as it is by a rather platitudinous evocation "to all the years ahead."

For, as it turned out, the years ahead would come up with a man who preferred, for reasons either perverse or indifferent, the years behind.

JAMES G. MURRAY

VIVE MOI!
By Sean O'Faolain
Atlantic-Little. 374p. $6.75

As might have been expected, Mr. O'Faolain's first volume of autobiography (we are promised another) is a wise, witty and beautifully written book. Boyhood in Cork, school with the Christian Brothers, college studies at University College, Cork, involvement in the activities of the I.R.A., a

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graduate fellowship at Harvard, and first attempts in literature—all are brought vividly and meaningfully to us through the medium of what must be one of the finest styles in contemporary letters.

As is always true of an O'Faolain book, *Vive Moi!* is charged with the author's love for Ireland. Always mindful of his country's failures, and above all of her cruelty to her literary men (e.g., Joyce and O'Casey), he has made his choice, and that choice has bound him forever to "the pallid clouds, the caverns of green, the whispering shell"—to Ireland. "O my youth, O my country!"

Out of the memories of his youth and his first tentative steps toward a career as a writer, Sean O'Faolain has brought to life a stirring period in Ireland's literary history. Through the pages of *Vive Moi!* stride the figures of Daniel Corkery and Lennox Robinson, of W. B. Yeats and Frank O'Connor. And there are portraits of some Harvard worthies of forty years ago, as well, including a strangely unflattering one of George Lyman Kittridge.

O'Faolain, by the way, likes America and Americans; it is a liking shared by few contemporary Irish authors. Humane, always sane, a man who sees life clearly and sees it whole, O'Faolain has never surrendered to the bitterness that dominates the writing of so many of his countrymen—though he might be conceded the right to be bitter, since he has had cause enough.

A fine book this. One can recommend it as autobiography at its best.

STEPHEN P. RYAN

JACK LONDON
By Richard O'Connor
Little. 405p. $6.75

There are several possible reasons for writing a new study of Jack London. For the scholar making an analysis of 20th-century fiction, he has a certain historical importance. One might try to figure out why an inconsistent, contradictory juvenile, writing badly over a lifetime, is still remembered. Again, as a bizarre, paradoxical and eccentric American, he might be considered as a representative maverick (that contradiction in terms) by the social and intellectual historian. Finally, the checkered pattern of his life might seduce the journalist into writing a popularized biography of an early 20th-century glamour boy.

Mr. O'Connor's book, with its breezy and imprecise style, falls into the last category. Certainly, this is no serious attempt to make a critical study of a writer; we are presented with no new vital information. One is stunned by O'Connor's unsupported and unexamined generalization that "undoubtedly" London's appeal will increase with time.

O'Connor hopes to hold our interest by concentrating on London as a combination of a pseudo-proletarian Richard Harding Davis and a pre - World War I beatnik. As a result, the biography is reduced to the tired cliché that "his own life story" was a "greater artistic triumph than any he committed to paper." Just what this means it is finally impossible to say; but it hints at a belligerently defensive apology for a writer who has failed.

With this romantic notion as a guiding principle, the biographer is forced into a mood of uncritical sentimentality. This is especially dangerous in the case of Jack London, because sentimentality only obfuscates the meaning of the secure footnote he deserves in our literary history.

JOSEPH SCHWARTZ

THE DIARY OF ALICE JAMES
Ed. by Leon Edel
Dodd. 233p. $5

The Diary of Alice James was written in England between May, 1889 and March, 1892 by the invalid younger sister of the novelist Henry James and the psychologist William James. It has now been edited by the foremost of James scholars, Leon Edel, whose work is always that of both scholar and creative artist and who never fails in compassion.

Alice James the person is the valid reason for reading this book; yet the person is not always one we like especially. She is brilliant and witty. The diary entries abound in firm, original comments on English character and manners, and in evaluations of many persons who visited her in her sickroom or were known to her and her brother Henry. In the comments there is often a human but no less sad lack of charity, and what Alice herself calls "a carping tone."

Henry James appears all too briefly in these pages. Whenever he appears, however, as during the days of his theatre venture with *The American*, the glimpses are tantalizing. Much of what Alice records of persons and events is of great interest to the James student and to the social historian, but hardly to the general reader.

Then she discovers, in May, 1891, that she is dying of cancer, and the diary assumes new dimensions and must surely be of profound interest to us all. Alice's loyal friend Katharine Peabody Loring looms large in these pages, and Alice dies encompassed by the marvelous devotion of Katharine and Henry.

In 1889, Alice had written that she would write a personal diary, rather than a mere commonplace book, in order to try to "lose a little of the sense of loneliness and desolation which abides with me." Happily, in her last year she lost that sense of loneliness and desolation, and the entries until her death on March 6, 1892, show courage and control. Here is an example:

> This long slow dying is no doubt instructive, but it is disappointingly free from excitements: "naturalness" being carried to its supreme expression. One sloughs off the activities one by one, and never knows that they're gone, until one suddenly finds that the months have slipped away and the sofa will never more be laid upon, the morning paper read, or the loss of the new book regretted; one revolves with equal content within the narrowing circle until the vanishing point is reached, I suppose.

The Diary of Alice James is to be recommended as a personal testimony of unusual awareness. LOIS HARTLEY

MARTIN LUTHER
By John M. Todd
Newman. 290p. $5.75

OBEDIENT REBELS
By Jaroslav Pelikan
Harper. 212p. $5.00

Every now and then, while reading John Todd's *Martin Luther*, I was tempted to flip back and see if the *Imprimatur* was really there. It is hard to imagine that such a biography by a Catholic could have appeared in the general book mart 15 years ago. This excellent popularization, therefore, is surely a sign of ecumenical breakthrough. Mr. Todd writes with remarkable insight and sympathy about the Austin Friar, reformer, scholar and family man that was Martin Luther. The Luther who emerges from these pages is a far cry from the contemptible heresiarch portrayed by earlier Catholic writers from Johannes Cochlaeus to Heinrich Denifle. Nor is he cast as the pitiable neurotic of Hartmann Grisar. Todd's view of his subject is more closely akin to that of Joseph Lortz, one of the most respected Catholic Luther-interpreters of our time. But Todd's work rests mainly on some of the best modern Protestant scholarship, especially that of Gordon Rupp.

The early life and formation of Brother Martin placed him in a Christendom whose medieval structure was crumbling. The political maneuvering of papacy and princes, the sterility of much religious thought and practice, Renaissance worldliness in high places—these were but a few reasons for the recurring plea for reform in head and members. Within this context, Todd pictures Luther from 1513 to 1518 as a successful scripture professor who wished only to reform abuses *within* Catholicism, without breaking with the Pope, much less with the Church.

Todd does not gloss over the real points of theological cleavage, but he endeavors to understand them in their historical climate. Luther's gradual rejection of the papacy was condi-

tioned by the treatment his proposals received at the hands of Roman officials. His attitude toward sacraments, monastic life and indulgences must be seen in the half-light of Occamist scholasticism and faulty Church practice.

Luther's greatest contribution to religious thought and life was his return to a dynamic, biblical theology. His "at once sinner and justified" has long been a topic of controversy, although Catholic and Lutheran scholars are today closer to agreement on this aspect than ever before. But Dr. Luther's existential and scriptural vision of the Christian as a penitent constantly returning to his Lord in the Church is in the best Catholic tradition.

It is hard for Catholics educated in a more polemically apologetic way to build bridges across the 400-year-old abyss of religious differences. To them, Mr. Todd's book will seem "soft on Protestantism." Yet this biography, neither maximizing nor minimizing Luther's shortcomings, underlines his religious genius and shows its roots in traditional Christianity. Mr. Todd, already praised for his *John Wesley and the Catholic Church*, has added a valuable volume to the bridge-building task of ecumenism.

Jaroslav Pelikan's *Obedient Rebels* is a more scholarly and demanding book. It explores the Catholic substance and the Protestant principle in Luther's reforming effort.

Pelikan, a professor at Yale and noted ecumenist, calls for a rethinking of the Luther image long cherished by Catholicism and left-wing Protestantism. To the former, he has often remained the wild boar of Leo X's *Exsurge Domine*, rampaging in the Lord's vineyard, tearing up ancient traditions. To the latter, he represents the half-reformed reformer, who compromises with medieval trappings instead of following his principles to their logical conclusions.

Yet it is precisely this middle course of critical reverence, according to Pelikan, that joins in Luther Catholic substance and Protestant principle. He sees Luther's view of the Church as essentially in keeping with the best Catholic tradition. But the author assumes too easily that Luther's "where the Gospel is preached and the sacraments administered" adequately defines the Church. The whole place of continuity in apostolic authority cannot be so simply disposed of.

Although Luther was a rebel against a merit-works theology, he was obedient to the biblical doctrine of justification by faith. And so goes the author's delineation of the reformer as an obedient rebel in questions of liturgy and Church councils.

Pelikan has tacked up a series of theses for disputation on the doors of Catholic and Protestant churches. He hopes that a more comprehensive grasp of Martin Luther will help to lead the churches out of the cul-de-sac of Reformation division to a commonly shared tradition.

After a rather tedious and distracting discussion of Luther's little-known irenicism towards certain Christian groups, Pelikan develops 20th-century ecumenical applications. This concluding section shows a deep appreciation of issues and attitudes that impede the growth of a more unified "evangelical Catholicism" among all Christian communities. EUGENE C. BIANCHI

Our Reviewers

James G. Murray, book editor of the *Long Island Catholic*, teaches English at Adelphi University, Garden City, N. Y.

Stephen P. Ryan, former lecturer at University College, Dublin, teaches English at the University of Scranton.

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Titus Cranny, S. A., is director of the Chair of Unity Apostolate, Graymore, Garrison, N. Y.

William D. Hoyt Jr. is editor of the John Carroll Papers and author of many articles on American Colonial history.

Robert F. Delaney is a lecturer and writer on international affairs.

MARY
MOTHER OF THE REDEMPTION
By Edward Schillebeeckx, O. P. Sheed. 224p. $3.95

Mariology is undergoing an updating and renewal along with the other theological disciplines, and this book by the eminent Dutch theologian is further evidence of the fact. The work deals with Mariology in its various

aspects, but with emphasis on the principal point: Mary's role in salvation. Mary is considered not only as to her function in the mystery of Calvary, but in her total role—i.e., as to her virginity, her immaculate conception, her spiritual motherhood, etc.

Fr. Schillebeeckx examines the role of Mary more penetratingly than many earlier writers on the subject. Such "reverential criticism," far from being ill-advised, can, in capable hands, be most helpful. And the emphasis on Scripture and its meaning, as well as on sound theology, will enhance the meaning of our Lady and the image of the Church and her teaching. A few times, the author appears to repeat himself—perhaps intentionally.

Every reader can be grateful for this masterly example of the "new" Mariology. It is to be hoped that other works on our Lady will follow this new pattern. The translation has been made from the third Dutch edition, with revisions and changes by the author himself. TITUS CRANNY

THE GEORGE WASHINGTON PAPERS
Ed. by Frank Donovan
Dodd. 303p. $5

At first glance, one thinks: "Oh, no—not another bobtailed collection of G. W. letters!" Then it becomes apparent that this book is different; it really does provide the "dynamic portrait" that the cover blurb boasts. Mr. Donovan's project—selecting, editing and interpreting *The Papers of the Founding Fathers* (with volumes on Franklin and Jefferson already in print)—has given us some intensely interesting and highly readable works.

The selections from the multitude of Washington papers are well chosen, with admirable variation between items on public affairs and personal problems. The quotations are arranged chronologically and are connected by interpretative paragraphs that explain references and comment editorially on the highlights of the contents. The selections and the comments combine to draw a clear picture of a man acquisitive, sensitive, compassionate, generous, capable of anger and satire, and above all profoundly devoted to family and country.

There are passages describing the campaigns of the Revolution, setting forth the desperate condition of the Continental soldiers, discussing the problems facing the new government. Other items show Washington as less than devoted to his mother, as a lukewarm churchman, as a man often greatly in need of cash. Especially revealing are the letters to the beloved step-grandchildren on the subjects of love and sex. The longest selection, which Mr. Donovan considers Washington's most important piece of writing, is the Farewell Address. An entire chapter is devoted to this paper, and it is made unusually clear by the interspersed comments.

Even if one is entirely familiar with George Washington and his career, this book will reveal something entirely new. WILLIAM D. HOYT JR.

FAREWELL TO FOGGY BOTTOM
By Ellis Briggs
McKay. 306p. $4.95

One supposes that Ellis Briggs, career ambassador and author of this sentimental *Farewell to Foggy Bottom*, means well, but speaking very harshly, his book on the recollections of a career diplomat does precious little to advance the cause of the career foreign service. It is not that the book is without interest—it is full of interest, full of anecdotes, many of them rather good. It tells a story, and the author makes many valid points concerning the trials and tribulations of the career service. But most of all one comes away from the book wondering what manner of man is this whose vanity and conceit seem to be so completely the product of the career service. This is a difficult thing to suggest because, in point of fact, Briggs was an extraordinarily effective U. S. diplomat and handled with ease any number of sensitive diplomatic assignments from Prague to Korea. Yet his book reads like a gossipy form of self-idolatry. It's unfortunate because many readers, unfamiliar with the service and the character of our career system, will assume that Briggs represents a fully molded striped-pants diplomat, an image that does not fit the reality.

The book discusses simultaneously two facets of Briggs's long career—1) personal recollections of his assignments and experiences, and 2) the problems of our much maligned corps of diplomatic specialists. For the insider, Briggs's attack on the managerial and administrative establishment within the State Department will ring all too true. To the outsider, his superiority and his sarcasm will surely neither be understood nor appreciated.

In essence, Briggs fights the good fight. He holds that an elite service,

dedicated to the administration of our foreign affairs, should be a recognized factor and every effort should be made to maintain the quality of this small select corps of men and women. He protests, but unfortunately does not convince, that despite native equalitarian tendencies in the American character, we should not permit enactment of the mediocre, popular theory that "every man be his own diplomat." By the same token, Briggs's obsession with the good old days in terms of small embassies, efficient staffs, brilliant officers, is, despite his own arguments, completely out of place in this day and age when one must face reality and one must face the practicalities of big government specialization and increased world responsibility.

The book, however, will prove amusing if read as a series of vignettes, because Briggs is an obviously good storyteller; and despite the personal prejudices and pet peeves, a good long fall night may be enjoyably spent along the marshes of Europe, on the altiplano of Latin America and among the curiosities of the East.

ROBERT F. DELANEY

FILMS

Father Goose

There is something quite preposterous about Cary Grant as a disheveled, beachcomber type, determined to "include himself out" of World War II aboard his schooner in the South Pacific.

The pleasant thing about this situation as it is related in *Father Goose* is that it is supposed to be preposterous. The character may be speaking the lines of a raffish, cynical self-preservationist, but we know it is good old Cary Grant who, given the chance, will prove to be a daring man of action with a heart of pure caramel. As it happens, the chance arises when he encounters a stranded French school teacher (Leslie Caron) and her seven schoolgirl charges on a Jap-threatened island.

Normally, I am less than enthusiastic about the way fantasy and reality are blended in Hollywood comedies. I must say I found the mixture in *Father Goose* very engaging. The film was co-authored by Peter Stone (who also wrote Grant's recent success, *Charade*) and directed by Ralph Nelson (*Lilies of the Field*). Both men appear to have an unusual flair for combining tongue-in-cheek wackiness with honest human insight to produce a very palatable entertainment package.

The difference between Grant and most other old-line movie stars, who also essentially played themselves on the screen, is that he is an extremely accomplished craftsman and also has a highly developed sense of how to choose a script that does well by him and that he can do well by. I thought Miss Caron was delightful in a role that was an off-beat combination of propriety, gumption and earthly good sense. [L of D: A-I]

Séance on a Wet Afternoon

If this British film were trying to be a melodrama about a kidnaping, it would be a semi-failure. Some of its incidents have loose ends and lack sufficient plausibility and conviction.

Actually, the picture, written and directed by Bryan Forbes, is something else entirely: a character study of two bizarre people, capable of plotting and carrying out a kidnaping. One (Kim Stanley) is a half-mad but frighteningly lucid and strong-minded medium, and the other is her sane but domineered husband (Richard Attenborough). On balance, plot mechanics matter little, while capacity of script, direction and the superb performances of the two principals to explore the flawed human condition, matter greatly. The result is a strangely engrossing film that communicates an astonishing amount of pity and terror. [L of D: A-II]

Guns at Batasi

Richard Attenborough contributes another immensely creative performance to this English film—as a regulations-happy, slightly absurd but great-when-the-chips-are-down British sergeant-major confronted with a sticky, potentially dangerous minor incident in a prematurely emerging African nation. It strikes me that the picture rather stacks the cards against the other characters, and their divergent interests and points of view, in order to enhance the image of Sgt. Lauder-

dale. Besides, the plot includes an illicit sexual interlude between the juvenile leads, which has no dramatic function or justification. Still, Attenborough is well worth watching, and the picture does some useful and slightly satiric myth-puncturing and contributes a little hard-headed common sense about the new realities of world politics. [L of D: A-III]

Children's Holiday Fare

There is something fairly comic about the fact that Joseph Levine (*Hercules, The Carpetbaggers*, etc., etc.), one of the shrewdest and most courageous but not the most morally sensitive of the independent film operators, is now breaking into the "films for very small children" market. He may regard this sideline simply as a useful public relations device, but then again he undoubtedly realizes that there is money in children's films if the initial investment is not too high. Levine's first juvenile effort, *Santa Claus Conquers the Martians*, was made on a shoestring and looks it. Besides, its values are flat, unimaginative and crassly materialistic. Even so, it is reported to be prospering already in various parts of the country. Levine also has in reserve *The Secret of Magic Island*, a basically charming French animal film, rather ineptly re-edited for American release.

For the youngsters, the best bets are *Mary Poppins* and Disney's feature-and-featurette Christmas release package, *Emile and the Detectives* and *The Tattooed Police Horse*. [L of D: A-I (all six films)] MOIRA WALSH

THE WORD

So may the peace of God, which surpasses all our thinking, watch over your hearts and minds in Christ Jesus. (Phil. 4:7; Epistle for the Third Sunday of Advent)

Perhaps, as we grow older, we do not really expect the merriment and the joy we knew at Christmas in earlier years. Yet secretly we cry out, in a kind of desperate longing: "If only we could have a Christmas of real peace of heart! Why cannot it be with us, with me, as the angels sang and seemed to promise: *Glory to God in high heaven, and peace on earth to men that are God's friends*?"

Surely it is not unreasonable for those who honestly strive to be *God's friends* to ask, at Christmas, for *the peace of God*. But these good folk must look not only to the small Saviour who comes anew, but to the *hearts and minds* with which they would receive Him.

Let me ask, now. What is it that is gnawing at my heart and destroying my peace at this Christmas?

It is either hostility or regret or anxiety.

How many there are or seem to be who pass their lives quarreling with their lives! Is it not obvious that everyone, if he might have it so, would reshape and remold his own existence, bringing it closer to the heart's desire? Must we, like inattentive children, be ever reminded that this is earth, not heaven, that the time of ease and fruition can only succeed upon the season of toil and maybe pain? People who brood upon the disappointing character of their lives—as if *that* were a monstrosity—will soon begin to strike out in blind fury at whatever is closest to them. Then they wonder why they, and all about them, know no peace.

Others there are who appear to be fascinated—or rather, hypnotized—by what in any proper sense no longer exists at all: by the past. "If only . . . ," they say over and over, and this becomes the story of their lives. "If only . . .": if only I had taken that golden opportunity when it was so handsomely offered; if only this tormenting illness had responded to treatment as I had hoped; if only death had not come to this house when it did—then I could be happy, I would be at peace.

But the past has no handles. It cannot be grasped and manipulated, for it does not exist.

There is no peace, finally, either at Christmas or at any time, for those who live in ceaseless anxiety about what tomorrow will bring. It is all very well for St. Paul to say in this day's Mass-lesson: *Nothing must make you anxious.* It is all very well for Christ Himself to say three times in the Sermon on the Mount: *Do not fret.* "I just can't help it," they object, "I simply cannot stop worrying. I am so scared; so scared of—well, tomorrow. And the day after that."

Let us make a bold statement. The little Prince of Peace, newly come into our world, *will* bring peace with Him—to all who in faith will accept it.

VINCENT P. MC CORRY, S. J.

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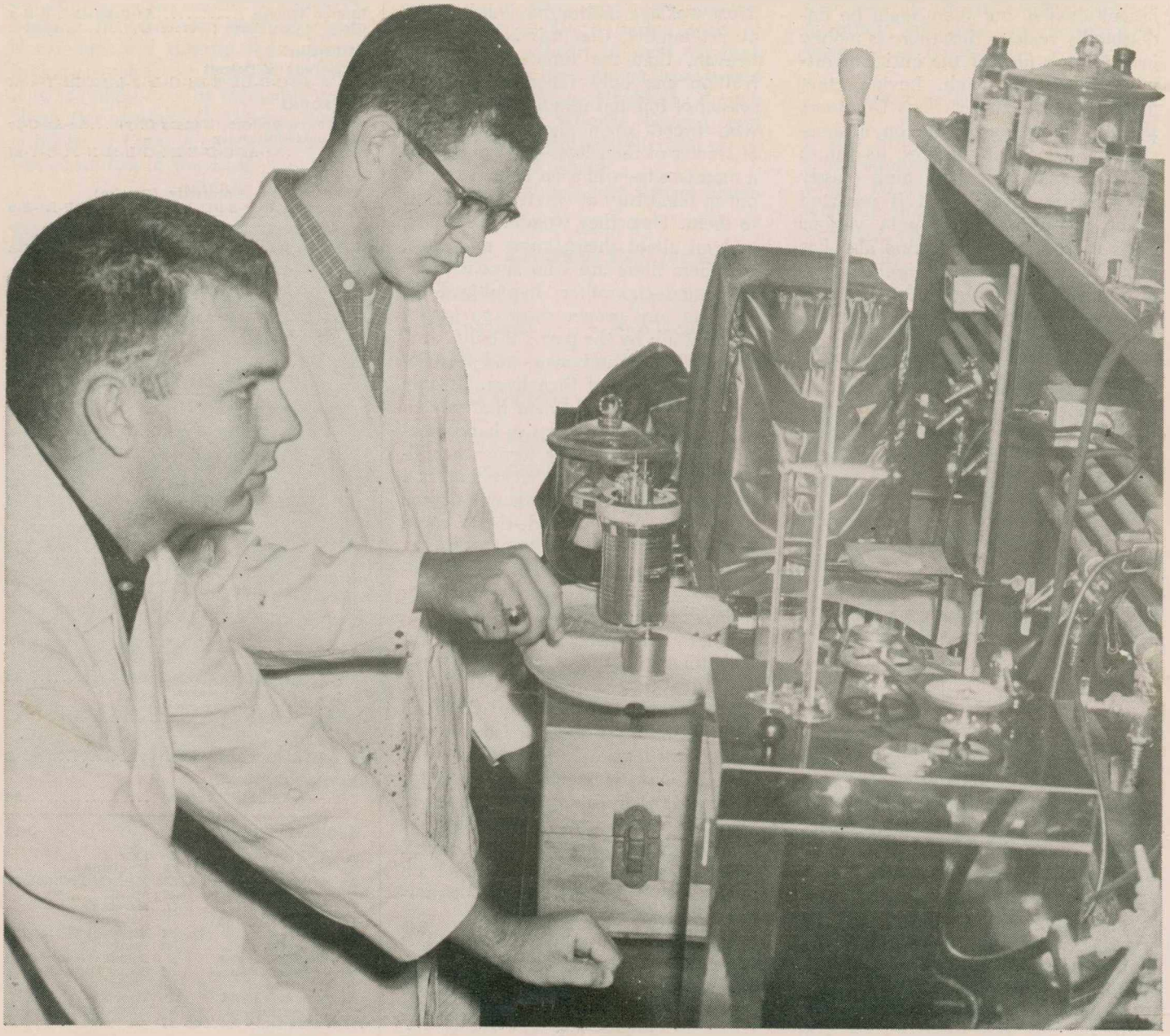


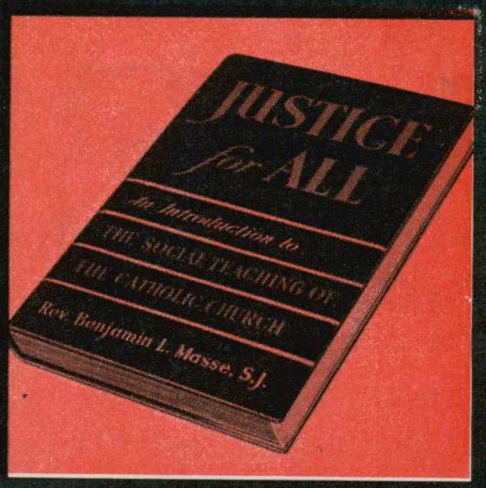
AMERICA

DECEMBER 12, 1964

THIRTY CENTS

James L. Vizzard on

The Agricultural Revolution



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AMERICA NATIONAL CATHOLIC WEEKLY REVIEW
VOL. 111 NO. 24 WHOLE NUMBER 2894

CONTENTS

OF MANY THINGS

I hadn't gotten it quite straight about the alleged banning of AMERICA from the seminary in Los Angeles until a little hint appeared in last week's *Tidings*, the archdiocesan newspaper there. Such a ban had been rumored for at least two years.

True, the June 26, 1964 issue of *Time* published the story of the banning of AMERICA from the major seminary at Camarillo, California. To my knowledge, that was the first occasion on which the ban had been mentioned in the national press. But still it seemed it might be a rumor.

Then, just a few days ago, the story bobbed up afresh. It is recounted by Edward R. F. Sheehan in the November 28 *Saturday Evening Post*. He writes: "At St. John's Seminary in Camarillo not only are the liberal weeklies AMERICA and *Commonweal* banned, but *Time* magazine as well. This does not prevent the student body from seeking out these subversive publications; the highlights of AMERICA and *Commonweal* are secretly mimeographed and distributed for a fee of 75 cents per semester."

Now about the little hint in the *Tidings*. From it I gather that the name of AMERICA is not welcome even in that paper's columns. Here's why: A few weeks ago we published an article on Scripture and the Mass by Fr. Raymond E. Brown, S. S. The NCWC News Service sent out a release on it and a number of Catholic papers published the story. Noted in the first sentence of the third paragraph were the title of the article and the name of AMERICA. It is customary for news services to make this attribution and for papers to include the attribution if they use the story. But the Los Angeles editor blue-penciled these phrases out of the middle of that sentence and simply published the account with a New York dateline. I don't know what policy of editorial discretion he was following, but one might take this odd omission as a hint that the rumor about the seminary is true, after all. T.N.D.

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CORRESPONDENCE

Appreciative

EDITOR: I especially enjoyed the Nov. 7 cover of AMERICA and hope to see more modern church art in AMERICA.

Thanks for publishing a great magazine appealing to persons of all states in life, ages and interests. My mother, a housewife, is just as enthusiastic as I (a college senior) am about your magazine.

Susan Mitchell
New Orleans, La.

For Men Only

EDITOR: Did I read correctly? $75 to make a retreat, Dec. 13-19 (On All Horizons, 11/21)?

Surely it must be for men only. Women don't have that kind of money.

Sister Mary James, O. P.
Media, Pa.

Hopeful

EDITOR: Now that the election is history and the hysteria is dying down, I reflect back and hope that your support for the liberal philosophy has not added another nail to the coffin of church-supported schools in the United States.

Paul W. Snider
Wheeling, W. Va.

None Dare Call It Treason

EDITOR: As a moderate, non-Birchite, Goldwater supporter (there *are* some of us), I found Fr. Thomas Clancy's review of "extremist paperbacks" ("Hall of Defamers," 10/31) quite interesting. After reading the review, and being duly warned, I read John A. Stormer's *None Dare Call It Treason.*

Your reviewer correctly states that Stormer's use of footnotes and implications is not always accurate. Does this imply the book contains no true facts? Mr. Stormer's mistake is the *non sequitur* of assuming that everyone who has agreed with some aspect of communism is therefore a Communist sympathizer, which is false. Your reviewer assumes—as, indeed, do most AMERICA articles on the right-wing—that any writer who approves of the Birch Society, attacks such sacred cows as the National Council of Churches and the Council on Foreign Relations, and, in this case, makes faulty use of footnotes, does not contain an element of truth. Is this not also a false assumption?

The careful reader will discard many quotations and assumptions in Stormer's book. He will also be left with many pages of rather frightening facts—facts that the review completely ignores.

Besides the quotes of "extremists," Stormer uses quotations directly from the writings of the liberals he is criticizing, which state ideas with which, I am sure, most of us would disagree. The *Congressional Record* also contains conclusions of committee hearings. Are these also unreliable?

My object is not to praise Stormer's book or to support its conclusions. But must we consistently discard every fact, every idea, that comes from the right? AMERICA has reviewed many social and political criticisms of our life and government, appraising them for the ideas they promote. If Stormer has stated falsehoods, point them out. But if much of what he says is true, there is cause for concern. All I ask is that such books be evaluated for what they contain, not be dismissed simply as "extremist outpourings."

Michael Burke
Durham, N. C.

EDITOR: Of course, my objection to Mr. Stormer's scholarship does *not* imply that every statement in his book is incorrect. Nor do I go on the assumption that all books written from the radically conservative point of view are without their element of truth.

It is possible, by careful sifting, to learn something about American politics from Mr. Stormer's book, just as it is possible to learn something about astronomy from the works of Ptolemy. I would not, however, start with geocentrism if I were setting out to learn something about our solar system. And I would not recommend *None Dare Call It Treason* to anyone curious about our political system.

No one will deny that there are many frightening facts recited in Stormer's book. But given the brevity of human existence, is it not more efficient to go to more reliable authors to seek some kind of explanation for them? Stormer is an untrustworthy guide. That is what I wanted to point out to those readers who have less scholarly sophistication than Mr. Burke.

This is the service that readers can reasonably expect from a reviewer. He cannot examine every statement in a book, but he can and should evaluate the honesty and reliability of the author.

That leaves the whole case of Goldwater vs. Johnson open. The only reason I wrote the review was that I thought the argument deserved a more serious treatment than it was receiving in the books—on both sides—that I criticized.

Thomas H. Clancy, S. J.
New Orleans, La.

Color Blind

EDITOR: May the day come when not only our laws but all social practices are, in the phrase of the late Justice Harlan, truly color blind. But if that's the goal, is it wise to make race a standard in assigning children to schools? Or for that matter in any circumstance?

Alabama's notorious Student Placement Law gave the local school board authority to distribute children around town in accordance with its view of the public interest. It was overthrown precisely because Dr. Fred Shuttleworth's logic prevailed: that his children were unfairly treated simply by being required to walk five blocks past the neighborhood school to get to the school where they were arbitrarily assigned.

What an opportunity for mischief if New York is willing to say that race *can* be a legitimate criterion, however desirable the immediate end.

A workable solution to racial imbalance must come through other means.

(Mrs.) Jean Loh
Northvale, N. J.

Problem for Parents

EDITOR: Thoughtful parents will be grateful to Fr. Francis L. Filas for his enlightening article "Problem in Teen-Age Sex Education" (11/14). The problems he mentions are a further revelation of the low estate into which sex has been dragged.

There can no longer be any doubt or hesitation. Parents must fortify themselves with knowledge of what is happening to the youngsters. Parents must seek out other parents who will insist on developing right attitudes in the home and who will help in calmly seeking out the facts about the behavior of teenagers in the neighborhood.

Parents must recognize the various subtle and not so subtle pressures on the youngsters. These pressures—especially in the form of slick magazines (some of which have pretensions to intellectuality)—try to push the reader into rationalizing away the reasons for moral self-control in regard to sex.

This subject demands our attention and our best efforts. I suggest that parents

give a copy of the article to the principal of the local school, find out whether a program of venereal disease education has been introduced in the school, and if it has not, press for such a program

Ben Calderone
Bronx, N. Y.

Liturgical Slang

EDITOR: I cannot agree with Raymond E. Brown, S. S., in his apologia for the new Confraternity Scripture text, which is to be used in the revised liturgy ("Our New Translation of the Bible," 11/14). I refer particularly to the dialogue passages in the Gospels, one of which he cites in his article. This is not literate English—it is colloquial English; indeed it reminds one of a TV script. It may be contemporary but it is highly perishable.

I checked a number of dialogue passages in the new missal, with a growing sense of disappointment and dismay. One has the impression that here we have a classic case of too much haste; and we will be stuck with this hurried version for decades.

Many priests, myself among them, will be embarrassed to read such language aloud from the altar. There is, it seems to one, an odd kind of snobbism in suggesting that the more elevated style of the New English Bible or the Revised Standard Version or the old thou and thee is more difficult for the faithful to understand than the semi-slang of such gems as "Why didn't you bring him in?"

Gerard F. Yates, S. J.
Washington, D. C.

Just a Housewife

EDITOR: To Marlene Brusko's comments (Correspondence, 11/14) on the review of Phyllis McGinley's *Sixpence in Her Shoe* (10/17), I add AMEN.

When a highly successful writer presents her ideas on home and homey subjects without admitting she is something more than "just a housewife," there is a degree of misrepresentation, no matter how unintentional. It is all too obvious that her liberal education became a "jewel in her pocket" and that pocket is *not* in an apron.

Eileen Margerum
Portland, Me.

EDITOR: Says Marlene Brusko: "An educated, full-time housewife is as great a waste as an educated full-time janitor."

Mrs. Brusko, if what you are doing as a housewife is only janitor work, then *you* are responsible for the *waste*.

Marjorie Ann Shivley
Santa Maria, Calif.

CURRENT COMMENT

In relation to the "third world" America finds herself in the position of a rich man in relation to the poor. That is, she has at once the duty to help and the certitude that she will not be much thanked for it.
LE MONDE (Paris)

Eloquent Silence at the UN

Temporarily, at least, the United Nations survived the UN crisis. As the 19th session of the General Assembly opened last week, the ingenious U Thant announced that "an understanding" had been reached that only issues that "can be disposed of without objection" would be raised as the general debate proceeded. The General Assembly went on to approve tacitly the naming of the Credentials Committee, of Alex Quaison-Sackey of Ghana as its new president, and the admission of Malawi, Malta and Zambia.

The silence was electric as in each case objections were asked for. The silence was eloquent, since it testified to the overriding desire of all member states to safeguard the United Nations by avoiding a confrontation. And the silence, precarious though it may be, offers something to all concerned. For the United States, it implicitly affirms that Article 19 of the Charter is self-executing: the Soviets are not entitled to vote, so no vote is being taken. For Russia, it implicitly affirms that the current crisis, which is really constitutional, must be resolved before normal operations can be resumed. For the UN itself, it offers that precious commodity: time to hammer out a fundamental solution.

This will not be an easy task. The U.S.A. favors a strong General Assembly; the U.S.S.R. sees the Security Council as alone competent to keep the peace. In short, the nature of the United Nations itself is in question.

Pound Sterling Saved

Everybody who follows the news is aware by now that during the week of Nov. 22-29 the monetary system of the free world nearly collapsed. It was saved only by a tingling rescue operation in which the central banks of eleven nations collaborated. Within the space of 24 hours, they made $3 billion available to the Bank of England to defend the pound against the most dangerous "bear" raid of our times. Had they not acted, the British government, whose gold and dollar reserves were almost exhausted, would probably have had to devalue the pound. The repercussions on world trade would have been disastrous.

The cause of the crisis was the huge imbalance in Britain's international payments. That the crisis assumed the proportions it did was not, however, the fault of the British. So long as the free world's monetary authorities, gathered together in the International Bank and the Monetary Fund, insist on making the dollar and pound the foundation of their system, it is inevitable that any weakening of these reserve currencies will have world-wide effects. Though the central bankers, through various co-operative arrangements to protect currencies against speculators, have managed to minimize the risk, they have not eliminated it. Their system is better fashioned for dousing a fire than for preventing one.

At this year's Tokyo meeting of the Bank and Fund, the monetary authorities considered proposals for an international currency, but dismissed them. With the travail of the pound still fresh in their minds, they had better look at them again.

Race Problem in Britain

A celebrated English educator once quipped that the only thing his countrymen could profitably take from American education was warnings. True or not, the witticism may once again be making the rounds in donnish circles, this time with regard to Britain's rising race problem. For while a few years ago the British relished pointing a superior finger at us, today their journals are acknowledging that the racial situation at home is an ugly mess, and likely to get uglier.

In 1958, following some shocking riots, Notting Hill became a world symbol of racial prejudice. Recently it was Southall, where British parents began to demand school segregation. Today, in the wake of events during the election campaign, the bad name is Smethwick. Now England has its own rough equivalents of Little Rock, Albany and Jackson.

The problem in the U. K. is in large part economic, arising principally from the arrival of over 800,000 colored immigrants since 1951. Over the years, England has managed to assimilate throngs of Irish and other Europeans, who quickly shed much of their national identity to become simply English. What makes the job harder for non-whites is that color keeps them identifiable, indeed inescapably conspicuous.

Given the traditional Anglo-Saxon distaste for foreigners (the very word has an overtone of scorn in English), we can expect the situation to get worse before it improves. But in this one case, at least, our elder cousins may well take something from us. Warnings.

Storm Clouds Over Asia . . .

"People of the whole world, unite! Defeat the United States aggressors and all their flunkies." So railed Red China's Mao Tse-tung in a rare personal performance before a Peiping rally of 700,000 cheering demonstrators on Nov. 28. The rally's immediate purpose was to protest the U. S.-Belgium Congo rescue mission, and Mao used the occasion to accuse Washington of murdering Patrice Lumumba, imposing "the puppet Tshombe on the Congolese people," and now of armed intervention in the Congo.

But that was just the beginning. He went on to attack the United States for aggression in South Vietnam, intervention in Laos, threats to Cambodia, menacing Indonesia, strangling the Cuban revolution, dominating Latin America, and trying to turn Japan and West Germany into U. S. nuclear bases.

As an inflammatory speech, it was worthy of Hitler in his heyday. But was it something more than just bluster and propaganda? There are ominous signs that, with time running out, Red China's aging (and reportedly ailing) party chief may be determined to force a showdown in Asia. Mao himself, in another rare personal move, outlined plans last month for reorganizing and strengthening the Min Ping (militia) so it could take over coastal patrols and free regular army units for duty elsewhere. His old "Everyone a Soldier" slogan has been resurrected.

Peiping's propagandists throughout Asia are stressing Red China's new nuclear prestige. Chou En-lai, it now becomes apparent, succeeded in pressuring Moscow into its "hard-line" statement of Nov. 26, which promised "all necessary assistance" to North Vietnam against "aggressive actions" by the United States. Even as Maxwell D. Taylor, U. S. Ambassador to South Vietnam, conferred with President Johnson last week, it began to look as if Mao Tse-tung was working himself up to a confrontation in Asia.

. . . and Moscow's New Marshal

The recent reappointment of Marshal Matvei V. Zakharov to the post of Chief of Staff of Soviet Armed Forces put some teeth into the Kremlin's threat to come to the assistance of Hanoi against the United States. It also opened the floodgates of speculation as to Soviet thinking in the Cold War.

The 66-year-old Zakharov was ousted from this same post in 1963 by Premier Khrushchev. Because he was strongly opposed to Khrushchev's predilection for rockets rather than ground forces in the Kremlin's military budget, Nikita replaced him with the more amenable Marshal Sergei S. Biryuzov, then commander of strategic rocket forces.

Within days of Khrushchev's downfall, however, Marshal Biryuzov was killed in a plane crash in Yugoslavia. By reinstating Marshal Zakharov as Chief of Staff, Khrushchev's successors again effectively demonstrated their displeasure with some of K's policies. But his appointment may also mean that the Kremlin brass, not unlike the U. S. Defense Department, feel a greater need for more conventional forces in order to deal with Cold War exigencies without "escalating" to nuclear weapons.

One thing is sure. If Moscow intends to become embroiled in Vietnam, as it threatens, Matvei V. Zakharov is a much better choice for Chief of Staff than the late Marshal Biryuzov or Moscow's rocket-rattling Defense Minister, R. Y. Malinovsky.

Congo Agony

The U. S.-Belgian rescue operation in the Congo was finished a few hours after it had begun. Both countries, however, may have to live with the daring exploit for some time to come.

The storm of criticism that raged in Africa was to be expected. Unexpected, perhaps, was the chorus of dissent that rose in the West. The operation should have been undertaken sooner, more boldly and with less advance publicity, it was said. Moreover, it was broken off too abruptly. The West had, in effect, run out on another thousand whites in the Congo's northeast who remain in danger of more rebel vengeance.

The governments concerned no doubt have their official answers to these complaints. The only thing certain about the Congo is that its agony is far from over. Stanleyville's "People's Republic of the Congo" may have been smashed when its leader, Christophe Gbenye, fled into the neighboring Sudan. But the guerrilla movement that has turned a vast area of the country into a charnel house is far from broken. Premier Tshombe and his mercenary-led army have neither the men nor the materiel to blanket the thousands of square miles of trackless bush involved.

Meanwhile, tribute must be paid to the hundred whites known to have been ruthlessly murdered during the week of terror in Stanleyville and Paulis. Without meaning to slight the other men and women who met the same fate, we especially single out the selfless missionaries, Catholic and Protestant, who were mercilessly slaughtered. They have written a new chapter of heroism into Christian mission history. No amount of self-justification on the part of Africa can take that away from them.

Decision on Vietnam

Had we been eavesdropping on the top-secret conversations between the President and Gen. Maxwell D. Taylor last week, and had our Ambassador to South Vietnam laid the plain unvarnished facts before the President, we suspect we would have heard something like this:

1. Despite the trappings of authority, there is no longer a stable government in South Vietnam. In fact, the country has been in a state of anarchy since November, 1963, when Ngo Dinh Diem was overthrown with the at least tacit approval of the U. S. government.

2. Our country has been duped by a well-organized political movement among the Buddhists of South Vietnam. This movement, if not actually infiltrated by the Communist Vietcong, has been doing the work of the Vietcong. For it has kept every government since the Diem regime off balance, thereby allowing the Vietcong to take over the countryside.

3. Under the circumstances, the superior military strength of the South Vietnamese government, buttressed by $500 million a year in U. S. military and economic aid, is not sufficient suddenly and dramatically to shift the course of the guerrilla war against the Vietcong.

4. Obviously, some new approach to the Vietnam problem is called for. Escalation of the war in some degree —bringing the war closer to North Vietnam—may be the answer. But it is not necessarily an infallible answer. Aside from the possibility of Red Chinese intervention, there remains a still more fundamental question: Can a South Vietnamese government that cannot effectively control the Buddhists in its own backyard successfully bring the war to Hanoi's backyard?

The final decision of the President is possibly the most serious he will ever have to make.

Carl McIntire's Radio Station

The Federal Communications Commission (FCC) has before it an application that is going to cause some heated discussion.

The application asks the FCC to authorize the transfer of radio station

WXUR, AM and FM, in Media, Pa., to the Faith Theological Society. The significance of the change of ownership becomes clear when we learn that the Society's president is the Rev. Carl McIntire.

Mr. McIntire is a man of strong and mostly negative feelings. Among the objects of his vehemently and frequently expressed dislike are the National Council of Churches and the Catholic Church. That his feelings toward Jews are regarded as less than friendly is revealed by a protest that the Anti-Defamation League of B'nai B'rith has lodged with the FCC.

Should Mr. McIntire get his radio station? If it were only a question of freedom of speech, the answer would be yes. In this land of the free, Mr. McIntire certainly has a right to hold his opinions and to express them even on the airwaves.

But the true question is whether he has a right to run a radio station. As the Anti-Defamation League said: "It is difficult to conceive how Rev. McIntire can be expected overnight to discard his deep-rooted antagonism against these religious groups and to deal fairly with them and to provide them access to his broadcast facilities which as a licensee he would be required to do."

The Catholic Vote

Shortly before the recent U. S. elections, a well-known American political scientist, Seymour Martin Lipset, published an article in the British periodical *New Society* to explain the voting patterns of religious and ethnic groups in America. Catholics, Jews, Negroes and even white Anglo-Saxon Protestants, he said, *tend* noticeably to favor certain political parties, programs and attitudes.

That leads us to a question that often worries liberal Catholic intellectuals (who are great worriers): Why are American Catholics so conservative and even reactionary in their politics? Prof. Lipset's answer is: They aren't.

Most Catholics are Democrats for historical reasons. But there is another, more contemporary, reason, says Prof. Lipset: "The congruence between the positions fostered by the Democratic party in recent decades and certain values endemic in Catholic teachings."

The statements of the U. S. Catholic bishops, he explains, have reflected the social teachings of the papal encyclicals. It would be hard to prove that the laity are influenced by such pronouncements, but

> voting studies have shown that when socio-economic or class factors are held constant, Catholics are not only more Democratic, they are also much more likely to favor trade unions and welfare measures than are socio-economically comparable Protestants. Even Republican Catholics have been found to be, on the average, more favorable to welfare state or New Deal measures than their Protestant co-partisans.

Perhaps worrying about the Catholic vote should be left to the conservatives.

Family Christmas

Midway between public and private prayer, with something of both about them, are family devotions. As we are called to relate our other prayer to the Church's official worship, we feel no less urged to do the same with those ceremonies that carry the liturgical spirit into our households. Most of all seasons, Christmas with its rich preparation calls for celebration no less at home than in church.

The Abbey Press (St. Meinrad, Ind.) has just released five attractive pamphlets called *Family Liturgical Customs* (25¢ each; $1.15 for the set). The first two take us through Advent and Christmastide, with everything imaginable—from carols and recipes for King's Cake, to ways and means of making an Advent wreath.

Toward Dialogue

It is a commonplace to remark that the lasting success of Vatican II will depend on local implementation of its decrees. The American hierarchy, for one, has taken quick steps to see that the documents enacted in Rome do not remain dead letters here at home. The first Sunday of Advent saw the first universal impact of the Council's program for liturgical reform. On the eve of that event, the bishops also disclosed a plan to foster at every level the conciliar outlook on ecumenism.

The official decree on ecumenism states the Council's gratification that "participation by the Catholic faithful in ecumenical work is growing daily." It recommends that bishops everywhere should "vigorously stimulate this work and guide it with prudence." In prompt response, the U. S. bishops set up an Ecumenical Affairs Committee to interpret the Council decree for application to this country and to advise the entire American hierarchy. In addition, the committee, headed by Baltimore's Archbishop Lawrence J. Shehan, will provide "a point of contact with non-Catholic Christian Churches, ecclesiastical communities and conferences."

At the outset, the committee (which also includes Bishops John Carberry, Bernard J. Flanagan, Charles H. Helmsing, Francis P. Leipzig and Ernest L. Unterkoefler) will have the able assistance of Msgr. William W. Baum, a priest of the Kansas City-St. Joseph Diocese. Msgr. Baum's long experience in ecumenical dialogue will facilitate this initial national effort to meet the Council's summons to "all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism." The committee, with his help as secretary, has begun an important service to American Catholics.

Final Call for Clergy

Although the last Congress failed to approve major amendments to the Social Security Act, including a medical-care program, it did make some minor changes. One offers clergymen a last chance to qualify for old age, survivors and disability benefits.

Since 1954, when for the first time clergymen were permitted to elect social security coverage, about 140,000 "duly ordained, commissioned or licensed ministers, priests, rabbis, Christian Science practitioners and members of religious orders who have not taken the vow of poverty" have joined the system. Most of these covered clerics are ministers and rabbis. An authority in these matters informs us that in recent years only 20 per cent of eligible priests have chosen coverage, whereas 83 per cent of the min-

isters and 90 per cent of the rabbis have done so.

No doubt, priests have good reasons for not filing waiver certificates with the director of Internal Revenue and subjecting themselves to the social security tax. Their salaries are so small, for one thing, that on retirement they cannot qualify for substantial benefits. On the other hand, some priests may not realize that in the event of death their survivors—such as dependent parents—are eligible for benefits. On a strict dollars-and-cents basis, priests between the ages of 57 and 63 would appear to have a special incentive to elect coverage. This is true even though, if they join the system now, they must pay social security taxes retroactive to 1962 income.

In any event, clergymen now outside the system have to make up their minds by April 15, 1965. That's the new deadline set by the 88th Congress.

The Meaning of Bombay

Why an International Eucharistic Congress in Bombay? The full answer to that question lies buried with the late Pope John XXIII. This much is known: the choice was not Catholic India's. Yet, according to Valerian Cardinal Gracias, the Archbishop of Bombay, once the decision was made, it was gratefully accepted

> because, in a spirit of faith, we believed with the Holy Father, Pope John, and we continue to believe with Pope Paul, that an international event of this type, essentially religious and cultural in its objectives, will certainly be conducive to the progress of the Church in India and to the maintenance of moral and spiritual values among a people noted throughout the centuries for its spirituality.

Few, perhaps, of the 25,000 visitors from abroad who descended on Bombay on November 28 realized what the acceptance of the decision of Pope John really meant for the Catholics of India. The problems in sheer logistics that confronted both the cardinal and the Congress staff, which saw the gathering through to its scheduled conclusion on December 6, were enormous.

Historic Bombay, the Gateway to the East, as it is called, is a resplendent city. By Western standards, however, it is also very much a city of the poor. How do you find accommodations for 150,000 visitors (125,000 from other parts of India) when tens of thousands of Bombay's inhabitants have no choice but to stretch out nightly on the pavements? Yet in some miraculous fashion accommodations were found. Every possible hotel room was booked in advance. Private homes were put at the disposal of foreign guests. Several ships served as floating hotels in Bombay's magnificent harbor. Schools and other institutions were converted into lodgings for at least 5,000 visitors.

Transportation, too, threatened to be a headache. Normally, every bus, train and taxi in Bombay is packed each weekday with office workers and factory hands. Somehow the Congress committee, with the help of the Bombay authorities, found a way to ease the pressure.

Like any seaport in the world, Bombay has its share of "confidence" men eager to make the most of the gullible tourist. But the far-seeing Congress committee was prepared even for them. On hand were 700 trained guides and interpreters who could assist visitors from Europe and the United States in nine different languages. Catholic and non-Catholic, they were selected with special care and coached by 26 trained professionals.

The liturgical services of the Congress, focused on the Eucharist, were, of course, the very heart of the Congress. Yet there were also nonliturgical functions organized by lay associations, sodalities, unions and Catholic associations under the aegis of the Eucharistic Congress Organization. Each had as its purpose the development of some aspect of the Congress theme—"The Eucharist and the New Man."

The Food and Health Seminar, organized with the help of the UN Food and Agriculture Organization, for example, emphasized the particular dedication of the Congress to the relief of hunger, misery and disease, with special reference to these problems as they are found to affect India.

Every Eucharistic Congress, it has been said, has left behind its distinctive mark on the lives of all those who participated in it. Perhaps the distinctive mark of this 38th Congress will be its concern for the poor of the underdeveloped world. Was this the reason why John XXIII, whose *Mater et Magistra* spoke so compassionately of countries such as India, chose Bombay?

VINCENT S. KEARNEY

Hurricane Warning: Next Round on Medicare

With the opening of Congress still a month away, both sides are testing firearms for the next skirmish in the war over public health insurance for the aged. Odds at the moment favor passage of some form of medicare plan, possibly before Easter. You can be dead sure, in any event, that we'll soon hear a mighty roaring about it.

President Johnson chose the semi-bucolic calm of his little old ranch by the Pedernales to rally the plan's supporters. At a Nov. 28 press conference there, he repeated his frequently made campaign pledge to urge top priority for medical care in the upcoming 89th Congress. Referring back to a conference he held on Nov. 17 with Speaker John W. McCormack and Rep. Carl Albert, ranking Democratic figures in the House, the President stated: "I've already reviewed with the leadership what I would like for them to act on in the way of medical care and excise taxes."

Long before this Presidential disclosure, officials of the American Medical Association had attempted to read the election results for signs of a possible shift in the over-all Congressional outlook for medicare. One interpretation on their part came to light at the opening session of a Miami Beach convention of the AMA's 228-member ruling House of Delegates on Nov. 30.

The association's chief, Dr. Donovan F. Ward, scoffed at any interpretation of the returns as a mandate for speedy enactment of public health insurance coverage for older people. He conceded, however, that the "possibility that a Federal health-care program . . . will be rejected is considerably less than it was a few weeks ago."

Some observers had hoped the AMA's top echelon might settle at this date for a compromise measure instead of commitment to all-out opposition against any public insurance plan. Delegates to the Chicago meeting from Michigan and the District of Columbia had, in fact, circulated proposals to that effect. But Dr. Ward chose to summon the membership to an unyielding posture. "We do not, by profession, compromise in matters of life and death," he reminded his fellow medical men, "nor can we compromise with honor and duty."

Meanwhile, back in Washington, New Mexico's Sen. Clinton P. Anderson, parent along with Rep. Cecil R. King of the Administration-backed plan for old-age health insurance, revealed his high hopes for its safe delivery during the first months of the 89th Congress. On Dec. 1, he predicted enactment by Easter.

What remains to be seen is whether House Ways and Means Committee Chairman Wilbur D. Mills has also gotten the message from the polls. Will he actually consent to expedite passage of the reintroduced bill through his roadblocking little group?

Perhaps we can all take to heart Dr. Ward's caution to his colleagues: "The hurricane that is about to hit us will be more furious than any we have weathered in the past." His words wisely suggest that, come next month, Capitol Hill will be even more windy than usual. GAYNE RICHARDS

ON ALL HORIZONS

ADVENT The Catechetical Guild is completing plans to furnish sound-film-strips for many Sundays of the Church year. But to bring color and drama to your classroom presentation of *this* liturgical season, send for their "Advent Gospels"—a set consisting of four color filmstrips and one 12" LP recording. ($19.50. Catechetical Guild, 262 E. Fourth St., St. Paul 1, Minn.)

NEW FACE The monthly publication of the Latin American Bureau-NCWC, *Latin America Calls*, now appears in a bright, 8-page tabloid format. It reports on events and conditions in Latin America and on the assistance given by North Americans (Papal Volunteers, lay and religious missionaries). Latin American Bureau-NCWC, 410 Brady St., Davenport, Iowa. Subscription is $1. A 40-per-cent discount on 10 or more orders to one address.

DESIGN The Minneapolis League of Catholic Women (207 S. Ninth St., Minneapolis, Minn.), in co-operation with the Architects Guild of the Sacred Art Society of the Twin Cities, will hold an exhibition of church design in the League's clubrooms, Dec. 6-14. Admission is free.

ARTISTS' MASS The first Artists' Mass ever held in the Washington metropolitan area will be celebrated by Rev. Armand J. Jacopin, of the Company of St. Paul, at Dunbarton College of the Holy Cross, 2935 Upton St., N.W., Washington, D. C., Dec. 12 at noon. The well-known New York artist and secretary of the National Liturgical Conference, Robert E. Rambusch, will speak on "Art and the Christian Experience" at a luncheon following the Mass.

CICOP Richard Cardinal Cushing has announced the second annual Catholic Inter-American Co-operation Conference, to be held at the Edgewater Beach Hotel in Chicago, Jan. 27-29. Under the theme "The Church and Social Revolution in Latin America," internationally known experts from both North and South America will examine the strengths and weaknesses of the Church to the south of us. (CICOP, 1300 S. Wabash Ave., Chicago 5, Ill.) E.T.