

AN EXAMINATION
OF THE
FREE PRESS
AND OF THE
CATHOLIC NOVEL
IN
AMERICA.



Being a Thesis Proposed
For The Master Of Arts
Degree
At The
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By The
Rev. John A. Hakey,
O.F.M.I.

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AN EXAMINATION
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I N T R O D U C T I O N

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"I believe American Catholicism must bear the main burden of supplying the English-speaking Catholics the world over with Catholic books. I see no other nation or group (English) capable of the task. To do this efficiently we must push a goodly number of our clergy and intelligent Catholic laymen toward higher studies that will place them not only on an equal footing but on a higher intellectual plane than our adversaries." (1) These are the words of Brother Michael Schleich, the Inspector-General of the Society of Mary now residing in Madrid, Spain. Brother Michale followed the refugee trail from Nivelles to Bordeaux over the Pyrenees into the regions laid waste by the war. What a glorious challenge to the Church in America! A country until a few decades ago a "mission country" must step in to fill the gap.

In his Encyclical to the American Hierarchy, after exhorting the clergy to a continued study of the Sacred Sciences, Pius XII goes on to say: "Let them cultivate also the study of letters and of the profane sciences, especially those which are more closely connected with religion...in order that they may be able to impart with clarity and eloquence the teaching of grace and salvation which is capable of bending even learned intellects to the light burden and yoke of the Gospel of Christ. Fortunate the Church, indeed, if it will lay its "foundations with sapphires." (2)

These two sources of reliable information express clearly and simply the theme of this present thesis, and it is hoped that it will serve

Cf. under (1) EX ANIMO, House Publication of the Bruce Publishing Co., Winter, 1941.

(2) Cf. Progress and Problems of the American Church ("Sertum Laetitiae") The America Press, New York.

to brighten up to some extent the sapphires desired by His Holiness Pius XII.

Much has already been written on the glorious literary heritage and outstanding standard of Catholic letters. Many worthy scholars have definitely secured a worthy place for Catholic literature in the world of letters. The arguments of such giants as Belloc, Chesterton, Ronald Knox, Maritain, Ghéon, Claudel, Mauriac, Karl Adam, Msgr. Sheen, Martindale, William Thomas Walsh, have been weighed and not found wanting in the balance. These, with an ever-growing host of others, such as the philosophers and culture critics as Oswald Spender, Nicholas Berdyaev, Christopher Dawson, Eric Gill, Martin D'Arcy, Wyndham-Lewis, have dug deep into the "wells of English" and, after having cleared off the rubbish of the bias and downright falsity of past writers, especially historians, have revealed to an amazed public the pearl of great price--the Catholic vein of thought running throughout the ages in the minds and hearts of all great writers. In fact, what was accepted by all men as inspired and great in the representative writers of every age was clearly proven to be Catholic. (1)

Catholic literature, therefore, because it definitely possesses all the qualities of good literature, can surely stand on its own merits and deserves a place of honor in the world of letters; this has largely been denied it up till now or very grudgingly admitted by a few exoteric voices.

This treatise, then, is intended to be original and practical. Its ultimate end is to deal with the problem of reaching the Catholic and the non-Catholic world through Catholic literature. It will be original because, though based on what has already been done in the field of letters itself, it will lean forward in a studied attempt to propose new and perhaps bold, but none the less orthodox, ways and means of placing the "unum necessarium" before the American people particularly

ripe for the harvest at present. It will be practical in the sense that it will consider a concrete problem existing in America today, the manner of approaching it and hurrying it on to a happy issue. There will be the disillusionment after the war; the vain, burning quest after all that is novel, sensational, inordinate, neurotic. This we must combat, offset and heal by a tremendous presentation of spiritual values and principles, the only weapons worthwhile in so great a social eruption.

As history attests, man usually tries everything under the sun before, in his bitter disappointment and darkened spirit nigh incapable of recognizing the only means of his salvation, it actually dawns on him that that which he most despised and scorned is in reality his redemption--the spiritual. But not the hodge-podge of the watery "religions" of our day. These rather lie at the root of man's ultimate erring, for a house that is divided against itself cannot stand. Whole sects rejecting the unerring authority of God's word spell only their own doom in the very throes of their birth. One need only witness the innumerable and ever-growing number of every imaginable and unimaginable creed to which modernmen adhere, even down to that ridiculous but none the less venomous sect called The Witnesses of Jehovah. The deeds of these sects attest rather to the presence of the Evil One if anything. How any thinking man could for a moment consider favoring so stupid a group is beyond analysis. But the fact that some do only proves our point that the average American is living in such a maze of contradictory creeds, unnatural conventionalities and crass materialism that he cannot distinguish and--in great part because of his materialism which spells intellectual and spiritual decadence--shuns the effort of any earnest examination of something that at least borders

(1) Under note of the preceding page cf. "The Well of English," by Dr. Mary Blanche Kelly.

on the spiritual or even on the intellectual.

The weary world needs real doctrine more now than ever. Our Present-Day books give only the enumeration of man's sins and offer nothing constructive in return. Only Catholic Dogma can give this doctrine. Something, in fact, is astir in this field: a new, great urge in the layman to study dogma--which bespeaks the mighty Pentecostal wind of the Holy Spirit. (1) This need, therefore, will be the leitmotif of our treatise dealing with the ways and means of reaching the stricken masses with healing doctrine, given, we venture to say, in a more definite, kindlier, attractive manner.

First to fall under our consideration will be what we consider the greatest medium for reaching the masses --the Free Press. What is especially meant here is the daily newspaper which has such an immediate influence on the vast audience of its subscribers. Under this head we will clamour for a national Catholic Daily, to our minds the sole efficacious means of combating the "black stream of paganism" so prevalent in print today. This vehicle, supported by journals and periodicals of every description, will be at once the champion of truth, the guardian of dogma and deterrent of evil.

To be sure, only too many Catholics will tend to sit back and rest on the merits of the Catholic Press as it is today, especially after the lofty words of Pius XII are or have sounded in their ears: "We have learned with not little joy that your press is a sturdy champion of Catholic principles..." (2) In answer let us present the words of Bishop Gannon of Erie, chairman of the Press Department of the National

(1) Cf. "Edward Leen", in Sidelights of the Catholic Revival, by F.J. Sheed. Pius XII senses this need of dogma well: "A very efficacious means for driving out such grave evils is that individual Catholics receive a thorough training in the divine truths and that the people be shown clearly the road which leads to salvation." In "Progress & Problems of the American Church (Sertum Laetitiae)", English edition, America Press, N.Y.

(2) Cf. Ibid. p. 16.

Catholic Welfare Conference; words presented by one who should know and uttered two years after those of Pius XII; "The Catholic Church in America has built majestic cathedrals and matchless seminaries. It has yet to build a great, powerful Catholic press. We have expended more than a billion dollars in establishing a school system of education. We have invested, relatively, a pittance in our American Catholic press. We can quickly lose all without the protection of a militant Catholic press." (1)

It will here be conclusively shown that the integral parts of such a powerful organ are already at hand, merely awaiting the genius of organization and coordination to bring it to focus and success.

Second under (under) our consideration will come the Novel. Since a great number of souls and minds can be reached only through the medium of fiction, let us then write attractive Catholic novels insinuating real doctrine in their makeup in an unobtrusive way, showing in honest-to-life characters the beauty, the joy, the solidity, the practicality of our Faith. The why and wherefore of this very important question will be fully treated in the body of our study and need not be dug into here.

Intimately connected with the novel--because many of them form the plot for the movie production--is the theater. Since so many ordinary Americans form their morals from what they see in the theater (80,000,000 attend weekly), a treatment of the Catholic ^{theater} we consider most timely. Unfortunately space will not permit us to deal with the theater's essential elements, its present status and its prospects for success; we will touch up the subject whenever we can and only in so far as it is connected with the main theme of the present dissertation. The creation of a Catholic cinema, urged by Pius XII in his encyclical

(1) Cf. *Prairie Leaves*, St. Mary's Academy, Prairie du Chien, Wisconsin, February, 1941.

"Divini Illius Magistri," should also receive a lengthy treatment. These powerful agents of thought in the society are not in safe hands--in this alone lies a terrible difficulty, and that is the monopoly. Unscrupulous producers, or shall we say incompetent, irreligious leaders in the movie industry, seem to be seriously moved towards reform by only one fear--dwindling box office returns--so that the crusade against indecent films will temporarily have to be negative by boycott and positive only by a painful and patient development of Catholic drama written and enacted and supported by a Catholic literature. This excellent means of promoting the social virtues will go hand in hand with the Catholic Novel because both deal in a concrete way with the most difficult of all assignments--an apt and expert portrayal of the struggle between Nature and Grace. The Catholic Novel, thanks be to God, is breaking the ice nicely, a happy harbinger of the restoration of beauty and truth in the art of letters and drama.

Likewise breathing the magic of beauty and truth is Catholic poetry, which will serve to attract those aesthetic souls who are mostly influenced by the literary world. Here, history has proven, lies a great field wide open for the greatest poetry of all times--the poetry of religion--of the love of God for man and man for God; on the Last Things; on the the Great Eternal Truths. For it is in the true Faith alone that man can soar the highest; then he is founded solidly on the Truth, which, we repeat for any second Pontius Pilate, is the Catholic Church and all that she teaches. Into the development of this realm of Catholic endeavor, in fact, have the best efforts of the first revivalists gone. Here we find such great minds as a Newman, a Patmore, a Hopkins, an Alice Meynell and a Francis Thompson.

However, we feel that poetry would not receive proper treatment at our hands due to the fact that it merits a treatise all of its ~~own~~ own.

Besides, the times call for an aggressive prose above all else, a simple, dogmatic, rapid presentation of the facts. To our mind, poetry is associated with depth, complications, abstruse paradoxes and the like. Consequently, it is not a fitting vehicle for the times and will have to be content with a simple commemoration or two in the course of our treatment of the Free Press.

The curse of our age (one of them, perhaps the root-cause) is shallow thinking, if that may be called thought at all. Ordinarily there are three stages in the mastery of philosophical truth. The first is when one hears it explained by the teacher and understands it; the second is when one can picture it in his mind and grasp it by his own efforts; the third is when the mind has thoroughly assimilated it and one lives it or by it. Most philosophical stuff written today is by those who know philosophy but are not philosophers: that is the second stage. This is the objection hurled against Thomism, that is, it never got beyond this second stage--it is not up-to-date, applicable to our modern and enlightened times. Scholasticism, the moderns say, gave up thinking in the thirteenth century and took to repetition; it is a closed sort of philosophical system.

Besides the fact, then, that many can be reached through reasoning processes only, Thomism must be redeemed. This challenge must be met by showing the acute actuality of Thomism: the system must not be condemned just because some Scholastics and pedagogues have sinned in this respect.(1) And then, Aristotle laid the foundation of the perennial philosophy not its dome; it is perennial because founded on Eternal Principles, yes, but also because it could develop without end. So far for philosophical critics. But the ordinary, the man in the

(1) Cf. *Philosophy & Progress*, by Jacques Maritain.

street, consciously or unconsciously seeks a popularization of Thomism because, says Chesterton, "St. Thomas said what all commonsense would say if no intelligent heretics had ever disturbed it." Besides, deep down, all men are Scholastics. For these, the doctrine of St. Thomas must be proposed in everyday language. Already there is somewhat of a movement in that direction; much can be done to hurry it on its way through the medium of the Catholic National Daily.

It must always be remembered that the primary end of this dissertation is a practical one. This means that the Catholic doctrine--philosophy, theology and apologetics in general--will have to be to a large extent supposed as solidly proven and tenable. It would be impossible in the limited scope of this thesis to consider all these branches of Catholic teaching in anything like a satisfactory manner. This will not, however, impede the use of every possible adherence to and presentation of the Catholic position.

In fine, a word on our method. In this present endeavor we will be backed up by personal experience, by the oral and written symposium of men of letters, educators, playwrights and clergymen. Over and above the ordinary research work and study called for by a study of this type, we have contacted and continue to contact by direct correspondence the type of leaders just mentioned. Valuable aid and up-to-the-minute information has been thus wise obtained from the National Catholic Welfare Conference and the Catholic University in Washington, D.C.; from interviews with amateur playwrights, from a conversation with a Labor leader, from lectures of educators and clergymen, from rubbing elbows with the man in the street. Our personal attempts at writing--essays and drama and poetry--at producing plays and acting in them, at preparing and giving lectures, in fact, all the necessarily limited experience we have had in nearly every field of human endeavor, all this will be marshalled rightly to consider and justly to solve the pressing

problems at hand. The philosophical principle of deriving a cause from its effects--of knowing a tree by its fruit--will be freely used. Every device of logic, apologetics and plain talk will likewise be employed. As a matter of principle we will avoid making our dissertation a mere mass of documentation; we will insist on originality and practicality. Documents, then, will be used only when fundamental principles are involved, or when practical proposals coincide with our own. Ample space will be given to carry a proposal to its logical conclusion together with all its human embellishments.

We have briefly sketched here what we have seen to be the greatest mediums for the aggressive presentation of the Catholic doctrine. Unfortunately, in the present study we can concentrate only on two of these organs of propaganda which we consider most important for the moment--the Free Press and the Catholic Novel; the others will necessarily be touched upon wherever expedient, but left for further development in a new work on a much larger scale. Each chapter, however, will be so arranged that it will be able to stand by itself as an independent unit and yet form an integral part of a thorough consideration of the entire role of Catholic letters.

In conclusion, while pledging submission to ~~an~~ respect for legitimate authority in any form, let love of the truth, fair play and honesty be the gauge of our success.

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CHAPTER I

THE FREE PRESS

One of the most vital liberties of man to be challenged in our day is that of the Free Press. And the fundamental problem of that Free Press is how to counteract the Capitalistic Press. These statements call for a definition of the principal agents involved as well as for a precision of the problems ensuing.

In the present writing, by the Free Press is meant the giving of legitimate expression to free and unharassed opinion on things and events. It is nothing but the actual use of that God-given right of man--the freedom of speech--to express himself in print on anything and everything, as long as he keeps within the limits set by God's law and the legitimate authority representing it.

Today's tendency is, on the one hand, to give unbridled expression to anything and everything, constituting, as it were, individual man the inventor, the ultimate cause and end of his (won) own dogmas and morals. This is not the use of that God-given faculty, but the abuse of it.

The powerful vehicle of this deviation from law and right reason is in the main the Capitalistic Press. The Capitalistic Press is a privately owned press whose primary end is gain. Accordingly, all its policies are tainted and controled to a large extent by its moneyed interests, piloted by the owners or the principal subscribers through channels that extend with telling influence into even the innermost sanctums of our government. The words of Hilaire Belloc

are very much to the point: "All the vices, all the unreality, and all the peril that goes with the existence of an official Press is stamped upon the great dailies of our time. They are not independent where Power is concerned. They do not really criticize. They serve a clique whom they should expose, and denounce and betray the generality--that is the State--for whose sake the salaried public servants should be perpetually watched with suspicion and shaply kept in control." (1)

But to come back to the basic elements of this freedom and, as it were, localizing it. The Constitution of the United States has is thus: "Congress shall make no law abridging the freedom of speech, or of the press." (2)

It is opportune here to answer at once an objection often raised against this statement, to the effect that the American Constitution houses withing its body of laws definite elements of ruin when it forbids Congress legislation abridging or doing away with free speech or free print, insofar as it sets no limit to man's freedom in this matter. Especially at the present time, the objectors say, your country is beleaguered with Communistic, Nazi and downright pagan literature, simply because the hands of Congress are tied by the Constitution which renders it powerless to act.

The objection has lready been answered in the definition of the freedom of speech where it was expressly stated that man's liberty in this matter was to be measured according to the norms of God's law and the legitimate authority representing it. In the case of abuse

(1) Cf. *The Free Press*, by Hilaire Belloc, p.41, Allen & Unwin, London, 1918.

(2) Cf. Any history book, particularly in the Appendix, under Amendment I.

Cf. especially, "Free Speech in the U.S.," by Z. Chafee, jr., Harvard University Press, 1942.

of this God-given faculty, the government can and must act to preserve its society by enforcing other laws which the culprits necessarily violate--as in the case of the Communistic philosophy advocating the overthrow of all governments. In that case there is no more question of freedom of speech but of treason. Persons hanging themselves on the plentiful rope of democratical liberty justly deserve to lose all rights as citizens. (1)

The fundamental role of the Free Press, then, is, as has been said, one of opposition to the capitalistic or controlled Press. Opposition in the sense that man's fundamental rights are violated by the Capitalistic Press, so that society as a whole is unwholesomely influenced and tolerant of elements that will eventually lead to its disintegration and deterioration. These elements will be dealt with presently.

There is yet another abuse of free expression with which the Free Press must contend: its complete subjection to a tyrannical government. Examples of this perversion of the Free Press are so plentiful today that it would be tedious and commonplace to dwell at any length on their causes. Let it be said this suppression of the Free Press on a large scale is but a more grandiose aspect of the same capitalistic control exercised, not by private owners, but, and this is the more deplorable, by those who are supposed to be representing the people and acting as custodians of their indelible rights.

Besides, in view of the task we have taken upon ourselves to accomplish, which is that of the Catholic literary standpoint in the United States, the consideration of this abuse of man's privi-

(1) Cf. Subversive Propaganda, The Past & Present, by J.W. Brabner Smith, The Catholic Mind, July 8, 1941. "The Alien Act of 1940 made it unlawful to seduce the loyalty of the armed forces and

lege of free speech does not obtain here. There are, however, evident symptoms in our present governmental administration which lead one to believe that too much of the nation's power is being centralized at Washington, and pressure is being brought to bear on the recalcitrant Free Press. This pressure comes from those governmental officials who cannot, in contradiction to the Liberalism most of them profess, bear opposition to their policy of government; who forget that the people whom they represent and who have invested them with the power they possess, have not only a right but a duty to express themselves in speech and print in regard to their just needs and desires. That is the law of our land, and to cry out "emergency" does not take away the citizens' inalienable right of liberty. This is how the Declaration of Independence has it: "To secure these rights (life, liberty and the pursuit of happiness) governments are instituted among men, deriving their just powers from the consent of the governed; and, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it." ;..(1) In fact, so strong are the indications that the present administration is betraying the trust of the American people that the American Bar Association actually considered the impeachment of President Roosevelt for his war activities. The fact that the resolution was defeated does not matter: there remains an uneasy manifestation of the mounting pulse of the people against their present rulers. (2)

It is to be hoped that by treating at greater length the Catho-

to advocate the overthrow of the Government by force or violence." p. 9.

(1) Cf. any history text book in Appendix.

(2) Cf. America, p.4, (Comment), October 11, 1941.

lic ideals for the Free Press and all the practical conclusions emanating from such a consideration, the absurd position of both abuses be laid bare and shown untenable. In the present treatise, more stress will be laid on the practical aspects and applicability of the Catholic principles involved than on a largely speculative consideration of the same.

It is no difficult transition from thus stating the problem to the statement that the Catholic Free Press is pretty near alone in creating this opposition to a shackled press. Few and far between are the exoteric voices raised in protest against a hampered press. Many indeed, are the small organs of print supported by Protestant groups, by the Jews, by societies of all sorts; but Protestantism is on the decline in America and smacks, like too many other bodies, of Free Masonry. The Jews, unfortunately, are too often, doubtlessly with some exaggeration, identified with money-making at any cost, even at the expense of Christian morals. These independent bodies (independent in the sense that they enjoy the privileges of a corporation) are none too outspoken, favor their own and oftener than not are in direct contradiction to law and order, and consequently overstepping their mark.

All these aspects and singular bodies will be examined later, insofar as they enter into the Catholic field of letters--which alone must be the formal and foremost object of the present thesis, in accordance with the principal end in view--the Catholic literary revival.

These few paragraphs must serve as the introduction to the project of establishing the possibility and practicability of a vigorous Catholic Free Press. In the course of the discussion the many difficulties of such a venture will receive greater elaboration and eluci-

dation, thus, in the light of opposition, clarifying the issues raised in the introduction. It is only by citing concrete and contemporary examples that sufficient light will be thrown on the more remote workings of the Capitalistic Press and weight given to the arguments condemning it as it stands today. The philosophical principle of deriving a cause from its effects--of knowing a tree by its fruits--will be freely used. This will form the proof of our contentions. The procedure will be a positive one, portraying the Catholic picture as it is today and offering possible solutions to the leakage of its system--for leakage there is, and much room for improvement.

::::::::::::

To begin with, our Catholic population is still largely dependent on the secular newspapers for its enticing news items and lavish advertisements. With this goes a neutral attitude on all things religious--which in the end means pretty much unCatholic. True, in some cases Catholics form a strong minority of the subscribers to a neutral sheet--and this means that the publishers must needs keep some lookout on controvertible articles printed--but the very reading of such newspapers pretty nigh unconsciously injects into its readers, be they ever so wary, false notions of life and religion. One religion, for instance, becomes as good as another; divorce a commonplace--or at best an accepted civil function; a worldly and materialistic sense of values pervades all and the reader's sense of morality is inevitably blunted. We might cite in this connection the words of Dr. Leo J. Latz, A.B., B.S., M.D., LL.D., a Catholic physician of high standing and propagator of the Rhythm Theory of Sterility and Fertility in Women: "Exploitation of the sacred father and mother urge on the part

of the daily press, in books and periodicals, by advertisers, the movies, theatres and other forms of commercialized recreation, must be recognized, branded, and treated as a crime against society." (1)&(2)

It is only too evident: the wisest of all men, Christ the God-man, has said: "He that is not with me is against me, and he that gathereth not with me scattereth." (3)

There is no doubt that one of the sorest needs of American Catholics is a Catholic daily, at least in the larger cities, for distribution to smaller communities could easily be adjusted. This would serve not only to protect our Catholics from the insidious, though not always apparent, secularism of our present day journals, but would attract so many well-meaning souls hungering for the truth which need only be placed before them.

Frankly, with such great issues at stake, it is difficult to see why something more definite is not done to launch this project destined to receive the hearty cooperation of Catholics.

No doubt but a host of Catholic journalists will rise up in protest against such a policy or suggestion of policy, urging the traditional quadruple obstacle in defense of their position: the going against the stream that all reformers must sustain; the necessary particularism of their organ; its lack of economic support (the heaviest of them all); its lack of general and widespread information. Now it is not our intention here to quarrel with or belittle the noble achievements of the Catholic Free Press in the past. We only crave to show how the strain of going against the stream can be lessened; how their necessary particularism must and can be broadened out to embrace and attract all men; how economic support can be in-

(1) Cf. The Rythm, p.150, by Leo J. Latz, M.D., 1940, Latz Foundation, Chicago.

(2) Cf. also S. Ducharme, O.M.I., "Le Naturalisme", being papers delivered at the University of Ottawa on September 15th, 1941.

(3) Cf. Mark, 9,39.

creased and lack of information greatly remedied. We do not claim to have discovered a panacea for our ailing press, but it appears plausible to most men that there is strength in union. To counteract the quadruple thorn in the side, we advocate the merging of small scattered organs into one powerful organ which would represent in one voice the Catholic policy of the smaller members without stifling them. The common meeting ground will be religion, and if that means particularism and "crankiness", then we are glad, for "religion and cognate enthusiasms were the first breeders of the Free Press." (That is, in England, France, Ireland and America). (1)

To dwell now on the daily paper in particular. By a daily press is here meant one powerful central agency serving as a daily feeder to the dailies of principal cities which would receive from it news of national (and of course, international) import, and then add more of local color according to its or rather their needs and ends. Strange to say, we already have such central agencies (at least in their rudimentary stages) in the Fides Service and especially in the N.C.W.C. (National Catholic Welfare Conference). But they need capital and men to undertake the risky venture of a national daily. That we concede. But it would be revolutionary, and the times call for such action. Besides, there already exists one Catholic daily in Denver, Colorado, ready to serve most appropriately in this great need. It is not national as yet, and dies out within a certain small radius, lacking, as it does, the centralization and pooling of resources called for in our enterprise. Furthermore, the staff of the weekly paper of Chicago, the Catholic New World, is preparing to put out its sheet daily. This is certainly very encouraging, but it too will

(Ø) (1) Cf. The Free Press, by Hilaire Belloc, p.50,.

serve only the archdiocese of Chicago. This is by all ~~all~~ means a goose-step toward the ideal goal--a national daily.

The plan is not as preposterous as it may seem at first sight. The paper must be daily because its readers would otherwise resort to the baneful Capitalistic Press each day even though they had good Catholic weeklies. Just as a mere Sunday attendance at Church has proven ruinous to many, so a quick perusal of a Catholic paper once a week cannot suffice to counteract the contents of a secular daily. If the response of non-Catholics has in many cases been gratifying with regard to our weekly organs, what can one not expect from a daily? Would it not, simply because it is a daily, reach the masses in a much more efficient and telling manner? The number of subscribers to our Catholic weeklies is much too limited. A daily paper vying with the Capitalistic Press, but free of control from politicians and capitalists and hairbrained theorists, would soon prove its extreme worth to the community at large. Why the venture could be launched with only the prospect of an even tepid support given by 25,000, 000 Catholics. Stirred to a realization of the issues in the balance, these would be whipped into a startling rally.

The question of limited information need no more be magnified. There are many Catholics in prominent governmental positions today who would disclose all the suspicion and even illegal doings of the public servants of the people. Americans have a keen sense of fair play. They want to know the truth, and are proud to exercise their faculty of free speech thus checking the abuse on the part of their representatives..

Agents for foreign news items would slowly but surely be established as the organ developed. Direct contact with Rome by radio is already had. The privately owned cables available to all could

be utilized by Catholic agents as well.

The huge expense of establishing printing presses in our principal cities need not trouble us, we already have them. They need only to be geared up to the full-time job of printing a daily paper. The revenue of the central printing establishment would be insured by the money affiliated presses operating throughout the country, which would pay for the widespread information they could not otherwise procure. Thus in turn, the central office, secure of the income of its associated members could afford to plant trustworthy agents in strategic positions throughout the entire world, in imitation of the well-informed Capitalistic Press.

We are convinced that from every aspect the plan is feasible. The material is all there--coordination and a coordinator are wanting. The beginnings would no doubt be hard, yet soon, with the proper propaganda and downright apostolic salesmanship, an avalanche of support would ensue. We have the writers by the score; young blood is eager to proffer its stream of warmth to the scene; we have innumerable weekly papers; we have the encouragement of our hierarchy. Very apropos are the words of the Pontiff, Pius XII: "What a proud vaunt it will be for the American people, by nature inclined to grandiose undertakings and to liberality, if they unite to untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis of a happier age! If this is to come to pass, power must not be dissipated through disunion but rather strengthened through harmony." (1) Whence then shall come the spark that will ignite this tremendous amount of combustible energy, and whence the wind that will fan it into the fire Christ promised to give to mankind.

(1) Cf. "Sertum Laetitiae", Encyclical of Pope Pius XII to the American Hierarchy, November 1, 1939.

★ Certainly there are difficulties to contend with. First of all the faithful, long accustomed to the sensual ballyhoo of the modern sheet, which is mesoenticing to man's innate faculty of curiosity, will be very slow to abandon it for the necessarily more sober Catholic paper. To help remove this obstacle the Catholic contingent will have, to a great extent in the incipient stages at least, meet this siren of curiosity on its own grounds. There will have to be pictures aplenty, modest headlines, quizzes, contests and what-nots for the simple; a happy turning of phrases, lively stories, snappy poetry for the younger set; controversial matter and a correlative correspondence page for the argumentative; serious, solid doctrine for all. An excellent example of this is the Queen's Work, a paper creating the liveliest interest in the younger set and in non-Catholic circles. The Sunday Visitor is likewise now universally liked and made very attractive even in a material way.

Yes, it is Catholics of this tainted ilk that are the first to brand Catholic papers as generally staid and amateurish in their makeup. They claim that our press falls far below the standard of journalism set by the secular, capitalistic press. Looking at the objection from a purely materialistic, secular point of view, there is no doubt that the capitalistic press, because of its huge advertising revenue, can literally donate its sheets to the public--its existence and well-being assured if only it cater to its advertising supporters. Belloc brings this out very well speaking of the all-important Jewish question: "The time lag between the day when matters of high public importance are first heard and the general discussion of them, even on a small scale, is set going, is usually a good deal longer than that (six years); especially where, as is this

case, the Press is concerned (through its dependance on Commercial advertisement) to say as little about it as possible." (1) Its life, inshort, does not depend on the support and favor of its readers, and consequently, it is not a free press but its policies are controlled by its richest or heaviest advertisers.

The most flagrant example of this fact was the recent policies held by our leading newspapers with regard to Franco's saving regime of Spain. The majority of them daily bombarded the Loyalists with more opprobrium than the Communist bombs. Unfortunately the same seems to hold true today (Feb. 1941) with regard to Russia and Germany, to neither of which we suscribe. We cite them merely for the sake of example. Nazi Germany is daily blasted with hate, its outrageous cruelties exposed and exaggerated and its every move ridiculed. Yet the dastard deeds of Russia are soft-pedalled, slurred over, even praised. Then the U.S.S.R. cravenly broke in on helpless Poland, Finland, the Baltic States, little or nothing being heard about^{it}-except, perhaps, the "free" elections introduced into these independent nations and the "strong desire" of these peoples to join Big Brother Bear. But these pack of untruths and half-truths (more dangerous still) were fearlessly exposed by the Catholic journals. They alone fight for and put into practice true freedom of speech, as against the bridled columns of capitalistic tripe dished out in appetizing doses. For this reason alone do they deserve the support of Catholics. They alone all champion the standard set by Pius XII when he pleaded for truth in the press.

But aside from this, non-Catholic critics have been constantly

(1) Cf. The Jews, by Hilaire Belloc, p.xxiii, Constable & Co. Ltd. London, 1937.

drumming into the ears of Catholics the noise that their writers are amateurish, over-prudent, even puerile in their simplicity: that they are narrow, goody-goody writers, perpetually moralizing and preaching. This sort of propaganda of narrow contempt for Catholic authors has had the effect of creating an inferiority complex in Catholic readers with regard to their literature, so that even they succumbed to the belief that it was all so. As a consequence, only a wishy-washy support was literally extracted from such deluded but potential supporters.

In its beginnings, American Catholic literature was necessarily weak because in this it lacked organization, writers and money, while secular literature was thriving regularly. Today, there is no more excuse to be derived from arguments of that color. As stated in the Introduction, American Catholics have all and more than it takes to make a glorious literature; nay, they can already draw upon a huge heritage of excellent literature. If one half of the money Catholics spend on secular literature went to the furtherance of Catholic letters we would have the desired calibre of a press over night. But the primary vein of discussion of so important a fact as the necessity of a cleanup in the literary field of history, poetry and the novel, must be relegated at this point of the discussion to the special chapter devoted to the novel, historical or otherwise.

Another objection on the part of Catholics is the plea that they are already overburdened with the brunt of a double school tax, one for the Catholic school and one for the public, and with the necessity of now supporting two literary camps, the secular and the Catholic. Earnestly do they say that the secular is obligatory reading because there is no Catholic daily, and they must needs be informed to the minute on current events. Their Catholic paper they support because they have to, and they find it dull reading at that. With this lat-

ter point we shall deal later. Some in fact go so far as to say that not only our schools but also our churches should be subsidized by the Federal government. The question of governmental subsidies is a burning one at present. In general, subsidy by the government only too often meant controlling the subsidized institution, hence well-informed Catholics abhor it, endeavoring to do without it, in spite of the real sacrifice entailed. The problem is raised here only to show to what arguments Catholic subscribers have resort to to defend and excuse their niggardliness in seconding their own newspapers. Indeed, the burden of a double tax is a real one, and every consideration must be given to it. Yet, we maintain, give us half the money you spend at present on secular riff-raff and we will have all the support we would care to have.

Truth also lies in the objection concerning the lack of a Catholic daily, but again the answer is the same, besides the fact that churches, schools and the press belong to Catholics and are what they make them whereas secular, public journals are out for the gain and not so much for the betterment of the commonweal.

In short, the faithful cannot gainsay the continual insistence of well-informed Popes on the colossal influence of a good Catholic Press and the imperative duty of supporting it. We will cite a few of the more pregnant phrases: Pius X: "To be a Catholic, to call oneself a Catholic, nay, to belong to Catholic organizations associations and at the same time to be indifferent to the Catholic press is a patent absurdity." And Pius XI: "The power and influence of the Catholic press are so great that even the seemingly most insignificant activity in favor of the good press is always of great importance, because great results may come therefrom. Anything which you will do for the good press, I will consider as having been done

for me personally. The Catholic press is very close to my heart and I expect much, very much from it." (1) In this connection we are constrained to use the words of Msgr. Peter J.H. Wynhoven, one of the pioneers and leading litterateurs in the American field of letters: "The future looms ominously dark unless steps be taken to counteract, neutralize and replace the deadly poison which is contaminating the wells and springs from which the public drinks...It is unanimously agreed that for the present there is nothing more adequate, nothing more powerful and far-reaching, nothing more easily put into effect than the Catholic press, provided that our papers, magazines and general Catholic literature become aggressive, strong, interesting, well edited and un~~iv~~ersally circulated." (1)

To one probing for the root-cause of the strange policies of the Capitalistic press there comes a certain surprising uniformity of purpose apparent, governing its trend in a rather definite direction. The Communistic countries and their ventures seem always to be petted. Why this in a free country like ours? Hiliare Belloc has most fairly examined the Jewish'people's mutual sympathy one for another, a natural affection and broad understanding for anything Jewish. This is true to varied extents for other peoples too, but far more pronounced is it in the case of the Jews. Here are his words: "The Jew has this other characteristic which has become increasingly noticeable in our own time, but which is probably as old as the race: and that is a corporate capacity for hiding o~~f~~r for advertising at will: a power of "pushing" whatever the whole race desires advanced, or of suppressing what the whole race desires to suppress. And this also, however legitimately used, is a cause of friction." (2)

(1) Cf. *Prairie Leaves*, St. Mary's Academy, Praire du Chien, Wisconsin, p.2, February, 1941.

(2) Cf. *The Jews*, by Hilaire Belloc, p. 82.

Now, the fact to bring out is that finance and the Press are largely in the hands of Jews in America, as is also the case for the film industry. That is a commonplace and needs no proof, but to strengthen our position we will again quote Belloc who is undoubtedly one of the greatest authorities on the Jewish question: "There ^{was} (in America) the growth of the financial monopoly and of monopolies in particular trades. There was the clamour for toleration in the form of "neutralizing" religious teaching in schools; there was the appearance of the Jewish revolutionary and of the Jewish critic in every tradition of Christian life. The Jews went also--as they usually do-- to the heart of things, and the Executive was attacked. ^{The} Last and apparently the most unpopular of the presidents, Mr. Wilson, seems to have been wholly in their hands. Anonymity in the Press came, of course." (1) And to attain the universality our discussion calls for in this connection (for we are presently going to apply it to a universal philosophy, a Jewish movement), we will cite the following: "In point of fact the Jew has collectively a power today, in the white world, altogether excessive. It is not only an excessive power, it is even inevitably a corporate power and, therefore, a semi-organized power. It is not only excessive and in the main organized, it was, until the recent reaction began, a rapidly increasing power--and most people believe it to be still increasing. To that the whole world outside the Jewish community will testify." (2)

Now then, "As for anyone who does not know that the present revolutionary Bolshevik movement is Jewish in Russia, I can only say that he must be a man who is taken in by the suppressions of our de-

(1) Cf. Ibid., p. 202.

(2) Cf. Ibid., p. 191-192.

plorable Press." (1) There lies the crux of the matter: Russia is in the hands of a few Jews, the American secular Press is likewise largely under the control of the Jews, result, as noted above, a sympathy of most Jews for Russian doings, ridicule for all daring to bring out the facts into the open, even for a ^{healthy} ~~healy~~ discussion. Result again, for the Jews, persecution of Jews without discrimination, a most unfortunate state of affairs and unfair. (2) In explanation we hasten to add that "the Bolshevist Movement was a Jewish movement, but not a movement of the Jewish race as a whole. Most Jews were quite extraneous to it; very many indeed, and those of the most typical, abhor it; many actively combat it. The imputation of its evils to the Jews as a whole is a grave injustice and proceeds from a confusion of thought....." (3) Very much the same thing can be said of the Press: "...the press of our great cities is not the discussion, or rather, because the press of our great cities is controlled by very few men (amongst whom many Jews; therefore, a Jewish control, but not a control taken over by the Jewish race as such); whose object is not the discussion of public affairs, still less the giving of full information to their fellow-citizens, but the piling up of private fortune.....Jewish domination (in Occidental Europe and America) is clearly marked. It is exercised primarily through finance; next through the sceptical Universities, the anonymous Press and the corrupt Parliaments, and, lastly, in a more general form, by the presence of institutions which greatly favour the rise of the Jew in competition with his hosts...." (4)

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- (1) Ibid., p154, 160, with regard to the Jewish tactic of ridicule.
(2) Cf. nos. listed under (1) and substitute for (1) "The Rulers of Russia," by Denis Fahey, C.S.Sp., p.22.
(3) Cf. Ibid., i.e., Belloc, pp.55, 140.
(4) Ibid., pp. 151, 198-199.

We have treated of the Jewish question at such great length because it so intimately interwoven with that of the Free Press. And then, knowing once for all the causes at the root of all that is dishonest and wrong in the policies of the secular press, we can proceed without fear of error or exaggeration to formulate plans to correct and react against it with much greater security and accuracy than would effect a haphazard choir of small locally owned Catholic weeklies (weeklies), struggling to keep alive and not bothering themselves too much with the universal panorama necessarily to be considered if anything on a large scale was to be attempted.

The only sane, the only possible solution of the Jewish question lies in the position held by the Catholic Church in regard to the Jews: "Wherever the Catholic Church is powerful, and in proportion as it is powerful, the traditional principles of the civilization of which it is the soul and guardian will always be upheld. One of these principles is the sharp distinction between the Jew and ourselves.....The true solution is....recognition on both sides (i.e. on the part of Jews and non-Jews) of a separate Jewish nationality."(1)

Perhaps we have given an inadequate picture of the exact picture or position the Jew holds in society today. To supply this lacuna in our thesis, we earnestly recommend the perusal of the expert treatise of Hilaire Belloc. At present we will limit ourselves to a concrete example conducted in this matter by that eloquent apostle of Social Justice, the Rev. Charles E. Coughlin, i.e., in the matter of counteracting the Capitalistic Press and establishing a strong (Catholic) Free Press in America.

Father Coughlin scored the secular press for its false stand a-

(1)Ibid., pp.xi & 208.

gainst Loyalists of Spain just because it was fighting for Communism operating there, a movement with which many Jews were connected. He insisted that the cut of it was that those same papers made no fuss whatever when Russia starved two million Christians to death in her "Utopia". Nay, Russia's was the "noble experiment", and all was licit in such a game. The Press was so obliging in inventing such pretty misnomers, as for instance, "liquidation," to pass lightly over the most brutal slaughter. Fr. Coughlin showed courageously where the trouble lay--too many revolutionary and miscreant sons of Jewdom were connected with the "noble experiment" and, the Jews being the lords of the American press and cinema, were in no way anxious to air their deeds before a mixed public. But Fr. Coughlin did. He was, however, very careful to make the necessary distinction between the Christian Jews, whom he earnestly invited to ^{join} ranks with him in combating the excesses of their fellow and mostly irreligious Jews in Russia, and the non-religious or atheistic Jews mostly responsible for the opprobrium consequent to all Jews because of their misdeeds.(1) Unfortunately the Christian Jews were more interested in shielding these miscreant sons and in guarding the solidarity of their race than in joining hands with all Christians to eradicate the horrendous experiment and purge the obnoxious ^{elements} working such havoc in the ranks of Jewdom. (1) Instead a veritable avalanche of "smearing" campaigns were launched against Fr. Coughlin, such a murderous howl set up by the screaming, and mostly irreligious, Jews, so much ridicule and confusion rushed out that he was forced to quit the radio waves for two weeks. From then on the going was rough, against the stream.

(1) Cf. "An Answer to Father Coughlin's Critics," by FR.Coughlin's Friends, p. 12, a to k. As regards the irreligion of the Jews in control of Russia, cf. ibidem, p. 148. Dr. George A. Simons, testifying before the Overman Committee investigating German and Bolshevik propaganda in the

Even the son of President Roosevelt undertook publicly to refute the Radio Priest. He was duly put into his place by Rev. Dr. Lodge Curran, Ph.D., president of the International Truth Society. (1) Unfortunately, this "Jimmy" Roosevelt was head of the Federal Communications Board, so that after his arguments were made to look ridiculous in the light of Dr. Curran's rebuttal, he wreaked his revenge by barring the Radio Priest from broadcasting at all.

In due time an influential Jewish group in New York, the Jewish People's Committee, wrote a book refuting the charges of Fr. Coughlin. Fortunately this champion of truth had the facts and in both cases displayed them to such advantage that the guilty parties had no comeback, were, to put it properly, made to look ridiculous. (2)

It was the same old story so aptly brought out by the great Belloc: the despicable and obnoxious Jewish habit of secrecy about Jewish affairs, their unhappy ridicule of the most formidable weapon brought against them--documentation, or rather DOCUMENTATION--and the sequel--persecution of the Jewish race as a whole. (3) The situation called for (as the Jewish question always did and always will until it is solved) an open discussion of the issues involved so that unnecessary evil of the most stupendous magnitude could be done away with. But confusion was sown by the Jews and suspicion of the ordinary man aroused and passion fanned into a red hot heat mostly by their bungling. Fr. Coughlin may have been silenced for a time, but the crucial Jewish problem will crop up again and in a more vital and violent form. He was taken off the air by the workings of those who are so well versed in the red-tape and intricate hook or crook of penny politics, the same set that concocts laws to its own liking. Never-

United States said: "In fact, I am very much impressed with this, that moving around here (Russia) I find that certain Bolsheviki propagandists are nearly all Jews--apostate Jews." Ibid.

(1) Cf. "An Answer to "Jimmy" Roosevelt," by Dr. Lodge Curran, Social Justice Magazine, April 11, 1939.

theless, the Social Justice, Fr. Coughlin's powerful weekly goes on, although there is now talk in the higher circles of the establishment of a Censor Board created for those who know too much in our present "emergency" and are unwilling to for-get it for the good of the few.

It might be useful to note here that although Fr. Coughlin has exposed publicly a great number of the highest public officials whom he did not fear to name, not one of them ever took him to task for it by legal procedure in the courts. He has, on the contrary, made many a person, private or moral, retract their slanderous statements. The Detroit Free Press preferred to retract its statements against the priest rather than pay \$2,000,000 for slander.

It is good to dwell yet a little on Fr. Coughlin's work because he used and is using the FREE PRESS to pursue his work against terrific odds. Many have been the pros and cons raised in his regard. Issues have been purposely confused so as to turn the Catholics against him. Letters of petition to his superiors were daily pleading for his silence; threatening letters to him were a common occurrence. Vandals burned his church down. "Smearing" campaigns were doing their deadly work. Every device of law and fiction of law were employed to put him out of the picture. He outwitted them all, and he found friends. Hilaire Belloc wrote a series of articles for him. Well-meaning senators and influential public officers wrote for him. Many informants, especially disappointed "fellow travellers" of the Communist Party, were able to render him singular services in the way of information exposing the secret plans of their chieftans. All

For this and preceding page, under (2) cf. "An Answer to Fr. Coughlin's Critics," by Fr. Coughlin's friends, pp. 15-22. Under (3) cf. The Jews, by Hilaire Belloc, pp. 71,82,159,195, in regard to Jewish secrecy, and pp. 154, 160, with regard to ridicule. As for "documentation" used to confound the Jews, cf. pp. 153-154. With regard to a sane approach to and a solution of the Jewish problem, cf. chapters XII and XIII.

clerics who have come in contact with him and really studied his work have taken to him at once. Many of his most valued counsellors are priests, a point well worth remembering in the solution of the following objection.

Many of our wealthier and middle-class Catholics, together with the more educated element of the United States, have granted that Fr. Coughlin's work was outstanding and in concordance with the great papal encyclicals, but that he was far too rabid and prone to go too far. He had once, for example, publicly branded President Roosevelt a liar, an exaggeration for which his superiors bade him make a public apology. He was always on the war-path and calling public officers names, they insisted. How could you expect anyone to get anywhere that way, especially when trying to reform people and things? they said with indignation.

Well now, what was Christ's manner of acting before the Jews, not because they were Jews but because they were wicked? (1) Yes, we know that they crucified Him for it, we mean for His manifestation of their corruption, but that seems to be the price called for if success is to be had in this most distasteful but necessary business. Apart from the purely ^{spiritual} aspects of the issue in the balance, we believe, after some years of the study and discussion of Fr. Coughlin's program, that while admitting his fierce onslaughts go at times beyond what is considered social decency, still we must urge in all fairness the fact that most strenuous action was needed the last few years to counteract the "boring within" of the Communist Party, to awaken the too good-natured Americans from their free-for-all spirit of tolerance,

(1) Cf. Radiating Christ, by Raoul Plus, under the heading "Christ's Courage before the Jews," for an excellent treatment of how one is expected to imitate Christ in this matter.

to the imminent dangers emanating from the terrific activities of this Red group. No one did this better than Fr. Coughlin and his calibre is every bit that of a public hero. He could not bear the indifference of trusted public officials. He knew too much of what was going on in the Liberal circles. He exploded. Because he saw that he was getting no where through public officers in his campaign of necessary reform, he had to enter the (political) political field himself, frighten these easy-going politicians and fattening racketeers, arouse a sense of justice in the dormant masses. (1)

Whatever may be said of his system of finance and his principles of social justice, he certainly opened the eyes of the common, and oft too gullible, people to the intricate transactions of the bankers regardless of their liceity or dishonesty. He exposed fearlessly their connections with Free Masonry and unveiled the flagrant evils of the day. Finally, to his credit it may be added that he submitted to his ecclesiastical superiors when called upon to do so. (2)

But even the most simple-minded can know a tree by its fruits. Let us say, "Opera et non verba," and examine the achievements of the Radio Priest. Inquoting at length the words of his followers compiled in a very recent Silver Jubilee Edition of the Social Justice magazine, it may be well to remark the ring of truth is in them, and that their factual content is yet to be challenged:

"If Father Coughlin could be persuaded to attempt an estimation of his own work--which, naturally, we cannot ask--he most probably would put first the 3,000 converts to the Faith which have rewarded his pulpit and radio preaching over the years.....

"Merely to list his outstanding achievements is to write a record that needs no judgment of ours to evaluate it. He has utilized

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- (1) Cf. The Free Press, by Hilaire Belloc, p.98, with regard to the inert masses and the influence of the Free Press on them.
- (2) Cf. An Answer to Fr. Coughlin's Critics, by his friends, p.6-7, for excellent testimonies given Fr. Coughlin by his ecclesiastical superiors, i.e., by Bishop Gallagher and the Administrative Board of the National Catholic Welfare Conference consisting of Bishops and Archbishops.

the wonders of the Radio to propagare the Christian faith, so that he has become known throughout the world as "the Radio Priest."

"He has popularized the Papal Encyclicals--notably "Rerum Novarum" of Pope Leo XIII and "Quadragesimo Anno" of Pius XI--taking them, as it were, down from their dusty academic shelves and applying their principles of Christian social justice to the problems of the nation.

"Almost single-handedly and alone, his early warnings sought to stem the onward rush of Marxian Communism in our beloved United States.

"He taught labor its rights and capital its duties.

"He excoriated the heartless Usury which everywhere exploits the poor. He exposed the modern money-changers for their wickedness in the temple of our national life.

"He has built and paid for a \$2-million Shrine to the Patroness of Christian missions, the Little Flower of Jesus.

"He has ever been a mountain of granite against those who attack the Church of Christ.

"He has made many powerful enemies, but these only serve to emphasize the good he has accomplished.

"He has striven at all times to link up the scattered forces of Christ's Mystical Body into a single battle line.

"He has founded the national magazine, SOCIAL JUSTICE, with characteristic diligence to combat the errors of the day.

"HE has not hesitated to descend into the arena of public debate, when precious Christian principles or the souls of men were at stake, to further the Kingship of Christ on earth.

"He has foretold the inevitable effects of uncorrected social errors. These effects, now coming to pass--precisely as his warnings predicted them--are powerful vindication of the accuracy of his observation, the honesty of his information, and the soundness of his judgments.

"Father Coughlin's work is far from finished....." (1)

*Now this quasi-defense of the Rev. Fr. Coughlin is of the greatest import to our thesis, and serves as the principal practical example mentioned in the Introduction. On the one hand it serves to unravel in a live way the milieu with which a thorough-going Christian movement must struggle in any endeavor to establish a free, militant, national and daily press. Nay, we venture to say that the ideal paper or press we clamor for in this present writing would have to be modeled very much after Fr. Coughlin's type of journalism.

One of the greatest difficulties in this sort of work would come, as we have seen, from underhanded politicians and racketeers whose laxi-

(1) Cf. Social Justice, June 30, 1941, Royal Oak, Michigan, p.1 & 2. As regards the position of a priest in politics, cf. "Should a Priest Enter Politics," being papers delivered before the English Academy, Rome, Italy. Cf. Minutes of the same Academy under the heading of Social Science Studies, September, 1938. It is inter-

ty would have to be excoriated to fight such evils as graft, legal euthanasia, legalized birth control, oppression of workmen, unjust laws, obscenity in cinema and print and kindred evils. Nor can those so-called ministers of religion be spared who, blind themselves and leaders of the blind, spread hate for the Catholic Church by pompous ex-Cathedra pronouncements to the oppressed and ignorant masses, thus causing untold evil. Under this category come the notorious "Judge" Rutherford, the outrageous prophet of Jehovah's Witnesses; Rabbi Brickner of New York City and innumerable University professors, public officers and scientists, such as Einstein, H.G. Wells, Bertrand Russell, Mrs. Roosevelt, movie idols.

Since it would not be hazardous to say that approximately 75% of the American people form their judgments on public activities and events and even morality by what they read and see in the secular journals and cinemas, one can readily see the importance, if the interests of God and country are to be at all safeguarded, of establishing at once a strong public and morally right instrument to counteract and check this immense flow of "the black stream of paganism" so prevalent today. (1) The inordinate love of MONEY explains to a great extent this enormous evil influence exercised on the people by the unscrupulous wealthy whose inclinations have been seen to tend definitely toward the realm of indifference in religion, practical atheism and immorality in all its forms. Their God is Mammon, and Scripture points out the ways of mammon and its satellites. (2) A strong Catholic Free Press will serve God and His interests--which necessarily means the

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estating to note here that the lecturer, the Rev. Fr. Peter Pillai, O.M.I., though upholding the traditional teaching of Catholic leaders, which looks with a disapproving eye on priests in politics, justified Fr. Coughlin's participation in politics because of the unusual circumstances present in his case.

(1) The words of Pius XII only recently uttered; cf. America, Sept. 6, 1941, p. 600.

(2) Cf. Our Sunday Visitor, "Most Magazine Stories are Hamful," by

the concomitant elements of good citizenship. There stand the issues in the battle for good, there the sole means of success.

On the other hand Fr. Coughlin's work shows in a pulsating, realistic way what can be done, and how very much more could be done if ^{were} there, on the battle front a more concerted effort on the part of Catholics. There are approximately 30,000 priests in the United States. What a formidable array they would create if every one of them did his part and, more often than not, more than his part. In this respect Fr. Coughlin was the excellent leader and co-ordinator and model.

And what about our 22,000,000 Catholics? Could not they afford a much more intelligent and solicitous support to Catholic letters? Evidences, such as the fact that so excellent a national Catholic weekly as the America, an outstanding champion of the Free Press, has only 30,000 subscribers, abound, pointing to a great leakage somewhere.

It was to awaken people, both Catholic and non-Catholic, to this fact or facts like these that Fr. Coughlin strove with might and main, His weekly soon ran over the million mark and is, even in the present turbulent times holding its own. The conclusion is forced upon one, that there is much substantial in the teachings of the "Radio Priest", and that his method of procedure is both reliable and efficacious.

A word of explanation on why the accent is placed on the Catholicity of the Free Press. Only Catholics could do it, namely, fight the good fight outlined above. They alone have unity, they alone the FULL TRUTH. Protestantism in America is definitely on the wane, ~~as~~ as

Bishop Noll, p.5, February 23, 1941. Here His Excellency conclusively proves our contention that filthy lucre is all that interests the majority of our secular magazines, to say nothing of the scandalous comics handed out to children and the Sunday scandal sheets and "science" pages "proving" an adage something like this: "Sin and make merry, for tomorrow you may be dead;" i.e. crass materialism.

is befitting divided members of a household. Christ foretold that. Besides, they are open to the clique of Free Masonry, to the materialism of the day. Their churches are empty. No, there is no use searching for any other group to serve as the leaven in the mass, as the salt in a world that ignores God and His claims. What is needed today is total conversion and only the Catholic Faith can give that.

In the broad field of American Catholic prose there are doubtlessly many solid, clean periodicals, such as the comparatively new American Review, which seek to establish a certain common meeting ground for all those groups, irrespective of their religious beliefs, which are out to preserve, fortify and even develop the backbone of our Western Culture. These are in great part the mirror of Christian intellectual thought at the present moment. Unfortunately, many of the Catholics and their organs falling ^d under this category, by joining hands with these other helpful and conservative groups, necessarily, let us say almost unwittingly, water down the dynamic content of the one Gospel given for the salvation of men. These magazines will most probably not last. They do, it is true, serve to bridge the many difficulties that must of a necessity arise between sectarian groups seeking their equilibrium and level in the turmoil of conserving Western Culture. Yet, inevitably, some sort of compromise--of prestige at least--no matter how sincere the motive behind it, logically follows. True Christianity is toned down mightily. Difficult enough is it for Catholics themselves to feed the flame of their unique religion, to explore unremittingly and practice in no way less than divinely its content sustained only by the supernatural.

What is the result of a compromise of that calibre? Pernicious doctrines, like Nazism, Communism and Naturalism rise up and point their fingers at a decadent Christianity. They attempt to overthrow

its remaining citadels by drastic revolutions, and inveterately, inevitably identifying the Catholic Church with this false, flat and tepid sort of idealistic religion, they stop at nothing to convince, by bare force principally and not by free thought and discussion--only leaders alone being allowed to think, other thinkers are liquidated--all peoples of their gospel. "Down with a priest-ridden Christianity! Down with a hidden, revengeful God of fear! Down with the bourgeoisie!" Everything in the negative and not one thing constructive. How can one build a house on sand? (1) Such are the tenets of present-day revolutionaries. And Mother Church bows her head and receives in silent anguish the scourges of her erring children, brothers fighting one another either because they do not accept her at all, or because they do not accept her with all her claims which are more than adequate for the ills of the whole world. Hence the prime necessity of preaching her full and uncompromising doctrine.

These are facts which a militant, intransigently Catholic Press must bring before the eyes of all the people. No doubt about it, such excellent controversialists as Belloc, Chesterton, Christopher Dawson, John La Farge, Father Coughlin and a host of others have been doing just that, but somehow the greater part of the masses, the rank and file, have not been reached or affected. The sole remedy for this is, we sincerely believe, the Catholic DAILY. Whatever considerations be made on the present status of the Free Press from a Catholic viewpoint, their crowning point must always be this ideal of a Catholic Daily. We appraise this ideal as the *raison d'être*, the logical conclusion to which a close study of the literary and religious needs of the A-

(1) To back up these claims with philosophical and factual arguments, we refer the reader to the following volumes:
"Twelve Who Ruled," by R.R. Palmer, Princeton University Press
"The Persecution of the Catholic Church in the Third Reich,"
Anonymous, Longmans, Green & Co.
"Challenge to Karl Marx," by John Kenneth Turner, Reynal &

merican people must always lead.

Unfortunately we must begin by cleaning up our own back yard, as it were, by directing the first stroke towards so many lax Catholics fallen prey to the evil influences of the day. (1)

Now, to have a Free Press in the Catholic sense of the work, does not mean that it (especially the Daily) has to be obstreperously advertised as Catholic, for then only Catholics would be expected to read and generally support it. No; but its principles must be definitely Catholic, for at present there is no body of journals effectively representing the Free Press or a healthy standard of morals. They are hampered by (false) false beliefs, by advertisers, by politicians, or by the very owners themselves who play according to their own complicated and hidden interests. As we have seen, many of them are owned by politicians, by bankers, by Jews either atheistic or sympathetic to Communism. A current example illustrates well the point in question. Very recently the otherwise technically reputable New York Times devoted one whole page to the advertisement of contraceptives, to the half-truths and preposterous claims of fanatical birth-control-ers seeking governmental recognition for their dastard inventions. (1) The truth is that most journalists are given or already have shares in this horrendous business; money therefore is their sole interest. (2)

The few independent journals, however powerful in themselves, because they do not act in a concerted manner or have no common and mutual program to carry out, are like so many barking dogs, noisy but

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- (1) As regards contraception being a business, cf. Henry Davis, S.J., in the Catholic Medical Guardian, January, 1932, p.40: "In the United States, the production of contraceptive devices probably exceeds five million each working day and the consumption approximate to twenty seven millions each week."
- (2) "Belloc is of the opinion....that the newspaper proprietors, being themselves capitalists and frequently holding stock in the..."
- (1) From preceding page: Reynal & Hitchcock, all of 1941.

harmless in the end. Often they are bought up by the big publishing companies and in this way silenced. Catholics, on the contrary, have, we repeat to emphasize this fundamental point, a common and mutual program to carry out, and they are doing it well as far as it goes. Their sentiments are indeed very much the same, their effort against the amorality of our day admirable; but there remains so much to be done as yet. And that can be done only by UNION, for the followers of mammon are legion, formidable enemies hating and fighting viciously any exposé of their works because they cannot bear the light of truth.

To meet ably the many difficulties already mentioned, one of the greatest means yet to be employed, at least to a much greater and effective degree, is that of ably opening up to the public the unspeakable treasures the Catholic religion has to offer. One might object and say that that sort of thing should remain in the pulpit, or at least in a more conservative form of literature. No doubt books by Catholic authors are growing in number and deserve every praise, but do they reach the masses? How many simply ignore Catholic books because of their "imprimatur" or the author's S.J. or O.P.? Do these same books not rather cater to priests and religious together with their communities? (1) No, the Catholic daily alone can hope to reach the masses. Comparatively few are they who can afford a book. The press, in fact, can serve as an introduction to these same books.

It is our firm conviction that in this matter there has been too much restraint. To one who knows and loves the American people there cannot be but pity in his heart for their ignorance of spiritual va-

legitimate or illegitimate enterprises advertised, would not be inclined to print news or opinion offensive to Capitalism or to the particular industry advertising..." Quoted in "The Catholic Literature Revival," by Calvert Alexander, S.J., p.377.

(1) Cf. "The Catholic Book Problem, by Ward Clarke, Catholic Mind, Jan. 8, 1941.

lues--and ignorance often unwilling and often easily conquered. How can they know if some one does not put it before them in a manner suited to their fine sense of fair-play and willingness to learn? To our way of thinking, the Catholic press, edited and published on a big scale, is the fitting vehicle for this excellent work. A simple, daily exposition, e.g. of one article of the Summa of St. Thomas would win no end of admirers. This has already been tried in book form, "The Companion to the Summa," by the Rev. Walter Farrell, O.P., with very favorable results. We see no end of possibilities in a candid exposition of the beautiful and consoling doctrine of St. Thomas, so simple, so reasonable, so apt to attract and convince. To take one instance, in the Ia IIae, the first question, dealing with the last end of man, put into everyday language, would be an essay surpassing by far any psychological stunt of the secular papers. It stands on its own merits, logical, healthy thought, no comparison with the unutterable amount of abominable trash flooding our literary markets.(1) St. Thomas is only one diamond in the massive treasure of Mother Church. There are, besides, the glorious writings of the Fathers, the glowing words of the Saints, the veritable gems of doctrine, the great encyclicals of our last few Popes. These last are masterpieces containing in substance the glorious teachings of the first, the very life blood coming from the inner cores of the maternal heart of the Church and, because founded on eternal principles, will endure the trials of time. Their daily elucidation will no doubt knock down prejudices and win many to the Church, because all of the human philosophies of the day make this earth man's ultimate end and consequently fail heavily to

(1) Cf. Chapter "Popularizing St. Thomas."

to satisfy the heart of man.

Undoubtedly there has been too much restraint in proposing Catholic doctrine. Writers who live in a real way their Catholicity and are not afraid to show it in print will alone effect the desired change. One outstanding example of this is to be had in New York. Dorothy Day, assisted by Philip Maurin, have founded and caused to appear continually the Catholic Worker, a journal that is thoroughly Catholic in proposing the doctrine of the Pontifical encyclicals, and especially remarkable for the way in which it is sustained financially--in a manner bordering on the miraculous. (1) These two journalists live their faith and realize in a concrete manner that God Himself will provide funds for any two gathered together in His name for the good of souls. What, after all, is their intention but to provide workers with a living wage that they might conveniently pursue the purpose of their lives to the final attainment of eternal beatitude. Restraint, the wrong kind has kept too many Catholic educators, leaders and clerics from courageously and warmly putting untold spiritual riches before the public. Christ had said that the scribe is like unto an householder who brings out of his treasure new things and old--new things to new minds, old things in new dressing to old minds.

There has been too much shouting, too much scolding, too much blaming. Here indeed is restraint needed. Is our religion then only a negative affair? When shall we begin to propose its positive, constructive aspects in all their solidity and richness? (2) A propos are the well known words of the gentleman saint, St. Francis of Sales:

(1) Cf. "The Catholic Literary Revival," by Calvert Alexander, S.J., p. 389-390.

(2) Cf. "Preparing for A Post*War Period," by Gerard Meath, O.P., the Catholic World, September 8, 1941 (p. 23).

"A spoonful of honey catches more flies than a barrel of vinegar." To the point, likewise, are the admirable words of the learned Cardinal Villeneuve, O.M.I.: "Etre moins libéraux de doctrine et plus libéraux de respectabilité, montrer le catholicisme dans toute son intransigeante beauté et dans toute sa condescendante charité, la seule main tendue qu'il lui soit possible d'exercer, je ne dis point que tous les problèmes publics en seront du coup résolus, mais je suis persuadé que l'influence de l'Eglise en sera toutefois plus encore admise et même désirée, et conséquemment l'ordre social consolidé." (1)

What is this but charity in practice? To anyone who should again object that all this would do very well in a sermon (and there are more than we would like to admit), the answer is that sermons do not reach the masses or unbelievers seeking the truth; that a strong, fervent, militant Catholicism alone can hope to bring calculable results in a materialistic and consequently intellectually obtuse world. Catholics must aim for the summit to attain even a normal height of success; otherwise they will remain almost entirely in the domain of the natural man, a point well brought out by Cardinal Newman. (2) To do this they, first before all others, must learn to appreciate fully the sublimity of their calling. And if they do not take up this noble work, the outsiders will--a disturbing operation already noticed with alarm in the domain of the Catholic novel--to the sad detriment of truth which is one and indivisible. Ponder these words of a capable litterateur in America, the reverend H. O.'H. Walker, S.J.: "The sad part is that now non-Catholics are purporting to tell of Catholic

(1) Cf. "Liberté et Libertés," by His Eminence Card. Villeneuve, O.M.I., p. 24, Fevrier, 1938, Montreal (Le Document publié par LE DEVOIR).
(2) Cf. "The Power and Apostolate of Catholic Literature," by H.O'H. Walker, S.J., p. 37-38.

life in their novels--which is to be expected, since we form about one sixth of the population here--and though the Catholic characters in "Early Autumn, " "Ann Vickers," and "A Farewell to Arms," and the priests of James Branch Cabell, the carnal ecclesiastics of Thornton Wilder, the monks that Kay Doyle puts under the table may be true to life, still they do not offer a representation of Catholic Life." (1)

There is no question of making Catholicism a matter of sentiment; rather is their insistence on a sane propaganda, widespread, intelligent, earnest and fearless. There has been too much compromising with Protestantism and downright paganism. Once more we refer to the capable Cardinal Villeneuve, O.M.I., who, in his excellent study of a kindred subject, puts the question in an elementary, unmistakable light:

"Garantir à ses sujets, pour l'Etat, sa neutralité entre les diverses religions et les diverses théories métaphysiques, morales et sociales, voilà ce qu'on a proclamé les libertés modernes, voilà ce qui est considéré comme un progrès sur ce qu'on appelle les régimes d'intolérance. Le malheur est que, consciemment ou non, il s'est trouvé des catholiques pour le croire et même le dire, sans réserves ni distinction. Et qu'au lieu de considérer comme un regrettable malheur d'avoir à faire place à l'erreur à côté de la vérité, on recule au besoin celle-ci et on la rétrécit pour ne pas gêner l'autre." (2)

The basic reason for this lies in the lamentable ignorance of the Catholic laity in things appertaining to its faith. Confessional directors, educators, clerics and religious leaders are everywhere deploring this lacuna and insisting on a dynamic drive of instruction to give every Catholic person the why and wherefore of his most fundamental beliefs. Only then will he be able to appreciate first and then gladly spread membership in his creed.

All these and kindred considerations may seem to the reader to be

(1) Cf. The work cited under number 2 of the preceding page, p. 38.
(2) Cf. Ibid., p.17-18.

mere repetitions. No, they are not repetitions but insinstances on the same object--the Catholic Literary Apostolate--under different aspects.

This instruction, to continue our discourse, we firmly believe, can be admirably given by the daily Catholic press, incidentally, an excellent field for Catholic Action. (1) It would open up boundless horizons for our ambitious young who, according to a recent survey made by the eminent litterateur, Katherine Brègy, "admitted the far more exigent and creative desire to write. At Holy Cross College, for instance, 26 students admitted the urge, while only 4 denied it. It was also exceedingly varied, extending from ambitious leanings toward the novel or short story, poetry, drama....onto sports articles, general journalism and advertising work.... This is, of course, an enormously hopeful sign for the future of American Catholic literature since we need quantities of writers of high quality in all literary fields. We need those who will make the explicitly Catholic viewpoint clear and attractive.....(2)

But just where are those we need most? In the camp of secular journalism. Many of our finest Catholic journalists have joined the ranks of the Capitalistic Press. It is a commonplace that our Catholic graduates, with a leaning toward the prose of the Free Press, take it as the normal thing that to attain the really great career they desire in the newspaper realm they must join up as a cub reporter with one of the great metropolitan newspapers. To a certain extent that is a good thing, because of the intensive training afforded them in journalism on so big a scale. But sooner or later comes the break. The

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- (1) Cf. La Presse et L'Apostolat, par son Eminence le Cardinal Pacelli, un discours prononcé au Collège Angélique le 17 Avril, 1936, à Rome.
(2) Cf. "Students Vote on English Courses," by Katherine Brègy, America, Feb. 1st to 22nd, 1941, pp. 551 ssq.

novice is soon immersed in what is but a big mechanical business, which, he finds out in no time at all, is not out for serene virtue's sake or for the commonweal in general, but for financial profit of the few. Comes a clash of principles; comes the grand disillusionment, comes the dawn. He is made to write things that do not square his conscience with what he knows to be right. His own personal convictions are scraped in the process; he becomes a living dead man, a telephone boy, a mere clog in the big wheel that coins the money for the credit side of somebody's bank book. He becomes thoroughly disgusted. He finally walks into the managing editor's room, pounds on his desk and yells with fury: "I'm damned tired of being anybody's telephone boy"--then struts out indignantly to the admiration of the office staff, clogs like himself. But he has no capital and usually a family to support... The next day finds him seeking an opening for a telephone boy in some other editorial plant. (1) From then on he will serve journalism mechanically, sulkily. It hurts him, but he sees no Alternative....

The morale of this anecdote is that these valuable men should be ransomed by the Catholic Press. In the Capitalistic Press they see no outlet for talent which they most certainly feel is theirs to exploit; but they wait for something to turn up, they resign themselves, worse still, they compromise. Belloc puts it this way: "To release the truth against whatever odds...is a necessity for the soul. We (the journalists of the Free Press) have this consolation, that those who leave us and attach themselves for fear or greed to the stronger party of dissemblers gradually lose thereby their chance for fame in

(1) Cf. "The Catholic Literary Revival," by Calvert Alexander, S.J., pp. 384-385.

(2) Cf. no. 1 on preceding page, but especially no. 1 on following page, under Belloc.

in letters. Sound writing cannot survive in the air of mechanical hypocrisy. They with their enormous modern audiences are the hacks doomed (doomed) to oblivion. We, under the modern silences, are the inheritors of those who build up the political greatness of England upon a foundation of free speech, and of the prose which it begets." (1) The sole remedy for such victims of heartless journalism is, we repeat, the Free Press. Here alone do they breath a pure air; here too, histrionics being at a minimum, their high ideals blossom forth into a fiery prose--but not so perhaps their capital. The champions of the Free Press are not always rewarded substantially for their endeavors at recording truth and fairness, but the pursuit of the high ideal will sustain them in most financial difficulties, psychologically speaking.

The first duty of the converted candidates for the Free Press lies in their ridding themselves of a strong contempt for "inferior journalism", as they brand the weaker (technically speaking) Free Press organs. They must then be willing to begin modestly, humbly, in obscurity; but let them ever remember that the Free Press has a great future, that they can be its builders, that they will work with confreres who, like themselves, have a noble end in view, a great cause to defend, a tangible foe to counteract and weaken. They will not be those "who prefer to sell themselves ^{and} or to be cowed again by gain, as a rule, do not even gain that ephemeral security for which they betrayed their fellows; meanwhile, they leave to us the only solid and permanent form of political power, which is the gift of mastery through persuasion." (2) These considerations alone should give them ample reward by creating peace

(1) Cf. The Free Press, by Hilaire Bellac, p. 101.
(2) Cf. Ibid., p. 101.

in the soul and a unity of purpose engendered by a definite stand in the great battle of life.

Now, even in real life, and not in theory only, is this plausible. Catholic journals are ever on the lookout for talented, well-meaning writers. Openings are not as few as one may be inclined to think, and talent has a way of exerting, expressing and asserting itself. Not that a career in the secular journalism should be abhorred. Some Catholic writers, as Frank O'Malley and Floyd Gibbons, have achieved great success in this field, but they are two among a host of bidders.

One instance of the solicitude which the Catholic Press has for its up and coming writers is given by that powerful and versatile agency of the Queen's Work, so expertly managed by men keeping abreast with the American mentality and lead by that capable leader, Fr. Daniel Lord, S.J. Under the auspices of the Sodality of our Lady, in collaboration with the Catholic Press Association, it has established what is known as the Scrivener's Guild, an institution meant to foster young and promising writers. After personally contacting its director, in view of obtaining full information of the Guild's work, the Rev. H.O'H. Walker, S.J. sent us this message:

"The Scriveners Guild is an organization dedicated to young and promising Catholic writers. The Guild is a critical service--through the medius of criticism by authors, publishers, and educators, we hope to help the novice to a proper perspective on his writings.

"At present we have 39 names on our Magister list and 22 names on our Scrivener list. Frequently writers who enroll for the service become proficient in placing their manuscripts without benefit of criticism.

"The Magistri are those experienced Catholic writers, editors, authors, publishers, who have agreed to assist the amateur writers in the development of their work. The Scriveners are the amateurs who, having successfully fulfilled the requirements, have been admitted to the Guild. Scrivener manuscripts will, on receipt by the Central Office, be forwarded to one of the Magistri for constructive criticism and publication guidance. The Magistri will be changed for each manuscript submitted so as to give the student the benefit of varied criticism.

"The Sodality Central Office, in co-operation with the Catholic Press Association, will give every possible help to writers in securing publication for worth-while manuscripts." (1)

To dwell yet a little on that all-important need of instruction-- of Catholics in particular and of all men in general,-- we notice with ever-growing alarm the awful and portentous Catholic values at stake in today's social upheaval. Besides that fundamental right of man, his freedom of speech, which, according to no less a personage than Charles E. Lindbergh, is challenged by "an Administration which, because it can throw this country into undeclared Naval war against the will of the people and without the consent of Congress, can by similar methods prevent freedom of speech amongst us," there is the prime problem of birth-control, abortion and divorce. (1) Here the very human race is threatened, and the really terrific influence brought to bear on Catholics to accept these things as normal in and by their pagan milieu is effected largely by the secular press. And an insight as to how it is working is given us by the Lancet, April 11, 1931, p. 42, which states: "The statistics of birth-control clinics that have been working in New York, Chicago, Newark, Cleveland between 1921-1928 show that %36 of their clientele are Catholics." When we remember the fact that only approximately %17 of the population of the United States is Catholic, the figure is staggering.

This, only in one line of conduct. And the principal reason for it--we repeat again--IGNORANCE, which could be expelled to a very great extent, we insist again, by a powerful national, daily Catholic press, with the accent, acute, grave and circumflex, on the DAILY.

In support of our contention that ignorance is at the root of most of this defection on the part of Catholics, though it is hardly necessary

(1) Cf. The Scriveners Guild Leaflet, by the Queen's Work, St. Louis, Mo.
(1) Cf. America, October 18, 1941, p. 38.

we will array the words of the Very Rev. John A. O'Brien, Ph.D., a keen observer of current problems and a most zealous teacher of Catholic morals:

"As for the other class of Catholics, a large proportion, if not the great majority, are probably practicing birth control already, salving their conscience with the plea that the Catholic law as understood by them is morally impossible of observance. Lastly, let us not forget that rapidly growing army of individuals who with mounting bitterness find themselves condemned to a life of involuntary celibacy because they cannot undertake the responsibility of the unlimited family which they believe is the normal result of Catholic marriage." (1)

The point here is well brought out by Dr. Leo J. Latz, M.D.; "To attempt to keep the rhythm method from becoming generally known is to attempt the impossible. Before long it is bound to a topic for discussion in the daily papers and in the popular magazines. Would it not be wiser to be beforehand and to furnish the information in a WHOLESOME fashion? We should not make it necessary for our people to turn to muddied springs and unhallowed sources to obtain information about a law of their Creator which He designed for the purpose of lightening their burdens." (2) But to be beforehand and to furnish the information in a wholesome fashion is the role of the Catholic press.

This is only one small instance of the need of a widespread dissemination of Catholic doctrine. In like manner, in other fields also, Catholics have a glorious heritage to exploit. Why should they not be "like to an householder who brings out of his treasures new things and old?" In letters, in music, in sculpture, in painting, in architecture, in these and many others has the Church been born, as it were, been leader and guardian throughout the ages. The Rev. H. O'H. Walker, S.J., sums up the matter in this wise:

(1) Cf. Birth Control and Catholic Leakage, by the Rev. John A. O'Brien, in the Homiletic and Pastoral Review, May, 1933.

(2) Cf. The Rhythm, by Dr. Leo J. Latz, M.D., LL.D., pp. 144-145.

"What most objectors mean when they say that there is no Catholic literature is that there is a dearth of Catholic writing or that the greater part of our writing is exhortatory, done in tract or in thesis manner. And yet these same critics are quick to admit that the Catholic voice has been suppressed in England for three centuries and that the cultural side of the Church as been crippled by iconoclasts, by the seizure of the Papal States, by the Kulturkampf persecutions and expulsions. They admit that the Church's fight for self-preservation has made impossible her old patronage of the fine arts--music, painting, architecture, and literature. But their objections thin out as the present strong Catholic literary resurgence moves apace...And the Catholics are sticking to their guns...." (1)

Yes, we hasten to add, Catholics are sticking to their guns but they must now fill them with the new explosive of an uncompromising Gospel. No more watering down of Catholic principles, no more catering to man-made religions. In fact, therein lies their salvation too.(2) The struggle must be, as always, a struggle unto death, according to the words of the God-Man: "If the world hates you, know that it has hated me before you...If they have persecuted me, they will persecute you also..... These things I have spoken to you that in me you may have peace. In the world you will have affliction. But take courage, I have overcome the world... (3) Finally, no one can gainsay these most heartening words, harbingers as they are of victory: "These things I speak in the world, in order that they may have my joy made full in themselves." (4)

We have got to be radical in our Catholicity, nay, even sanely fanatical. In the words of Bernard Wall, editor of the recently founded English quarterly journal Colosseum: "

(1) Cf. "The Power and Apostolate of Catholic Literature, by H.O'H. Walker, S.J., pp. 38-39.

(2) Here are the precise words of Pius XI: "A Christianity which keeps a grip on itself, refuses every compromise with the world, takes the commands of God and the Church seriously, preserves its love of God and of men in all its freshness, such a Christianity can be, and will be, a model and a guide to a world which is sick to death and clamors for directions, unless it be condemned to a catastrophe that would baffle the imagination." Cf. The Catholic Church in Germany (Mit Brennender Sorge), Encyclical of Pius XI; English edition, p. 193, America Press, N.Y., 1937.

(3) John, xvi, 19; 20; 33;

(4) Ibid., xvii, 13.

"We believe," he says in a statement that aptly sums up the position of Catholics today, "that men in our time are summoned to an integral restoration of Christian values, to a universal reinvention of order. They must expel from their minds all barbarism, both Capitalist and Communist, of the naturalist and a theist world. To the Liberals we say: "The age of compromise is over and done with. It is a war à l'outrance between integral materialism (Marxism) and integral Christianity (Catholicism)--take your choice. To the Communists we say: Be honest and don't be sentimental--chuck or work out your integral materialism to its logical conclusion.... To the Christians we say: Be Christians, apply the Gospels uncompromisingly to social injustice and you will have secretly achieved the second Christian revolution." (1)

The Catholic Daily Press, we have endeavored to show, could be, nay, must be the vehicle of this second Christian revolution.

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AUTHOR'S NOTE:

We feel it our duty at this point to note the latest developments with regard to the status of the Rev. Fr. Charles Coughlin and his periodical. A personal communication received by us from a reliable friend on the National Catholic Welfare Conference Board in Washington, D.C. runs thus: "Let me say that Fr. Coughlin is in comparative eclipse, though many thousands are still fanatically attached to him. I believe that his paper (which he denies to be his) has become almost totally irrational and about as scurrilous as the old anti-Catholic yellow sheets... Any public discussion of Father C. would only stir up useless controversy." (Cf. Letter on our files.)

For Fr. Coughlin we have only sympathy and the highest admiration. Sympathy, because, like Christ, he was silenced for telling the bitter truth. Admiration, because he was not afraid to call a spade a spade, and to carry on in spite of the greatest opposition from moneyed interests especially.

For the new Social Justice Magazine, which has passed to other hands and minds, we have little or no use.

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(1) Cf. The Catholic Literary Revival, by C. Alexander, S.J., p. 390.

CHAPTER TWO

THE CATHOLIC NOVEL

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In these days of watery spirituality the importance of the Catholic Novel in the realm of letters can hardly be exaggerated. With the tremendous flow of light literature--and by this we mean picture-magazines, digests, rampant detective stories, comic sheets in book form, propaganda stories--flooding the popular literary market, a most difficult task is imposed on that writer or group of writers who would endeavor to influence the ordinary man in the street toward a higher standard of morals, towards a renewal of that healthy and ancient Christian spirit engendered and fostered by a limited supply of books which were almost exclusively spiritual.

Formerly the Bible and a book of asceticism formed a library in 95% of the people's homes. Ideas were fewer and solid, handed down from previous generations by word of mouth. Means of communication were almost nil, if compared with our times. The printing press was slow in growing. This, largely because its output was slow, means of communication or advertisement very limited and the finished product quite expensive. There were no pocket or penny editions in those days. Only the wealthy few could afford the exquisitely bound Bibles, the massive works of the Fathers of the Church -- for these works and the like of them were to constitute the first and continued choice of the inventors of the printing press. (1)

It is not within the scope of this work to present here a dissertation on the historical development of the English novel. Rather will we examine that certain link with the past, with its variegated causes

(1) We had the singular privilege of examining the Vatican Library's

bearing on the present, which is always advantageously borne out to understand better what we are about. Thus, limiting ourselves to considerations to be made first with regard to the Catholic Revival throughout the English-speaking world, and even in France, we will pass rapidly to a focused treatment of the American Catholic Novel.

As regards the link of the novel in general with the past, we need not go far: the prodigious growth of the novel has come during the lifetime of the present generation, and it is to this that we must principally direct our energies. (1) But countless volumes have been written for all classes of people dealing with the main paths of development traveled by the English novel. We need only refer to one "noted for its psychological penetration and precision," the "History of English Literature," by Legouis and Cazamian, so strongly recommended by Dr. Euxton, formerly of the University of Ottawa. (2) We cannot tarry long here; we are anxious to produce something original and constructive, with one eye to the present and one to the future. Consequently, one short paragraph must extricate us from what could turn out to be an historical treatment of the novel. Since the development of the Catholic Novel has hardly been touched upon at all, we will gladly concentrate on this aspect of the growth of the novel, the Catholic element in letters being after all is said and done the substratum containing the seeds of immortality found in all great English literature.

Much more is our ground shortened when we thus restrict ourselves to the treatment of the Catholic Novel. The pioneers in this field-- Robert H. Benson, Canon Sheehan, Mrs. Ward--had no Catholic tradition to lean back on, unlike the secular writers who had their Protestant

treasures of ancient books, beautiful to behold. The ideas mentioned above are mostly those given us in a course on Biblioteconomy taught by Prof. Lauri in the Vatican Library. The fact that most of these books

(1) Cf. Hilaire Belloc, *On the Novel*, in *Fiction By Its Makers*, edited by Francis X. Talbot, S.J.

(2) Cf. Lecture notes by Dr. Euxton, sessions of 1940-1941.

and Humanitarian atmosphere to support them in more ways than one. Such secular contemporaries of these pioneer Catholic novelists as Hardy, Meredith, Conrad, could stand on the solid base of excellent literary art of the novel form created by such worthies as a Dickens, a Scott, a Thackeray, a Charlotte Brontë, a Hawthorne, a Trollope, whereas two of the most important of our early novelists, Mrs. Wilfrid Ward and "Richard Deban", passed away when their help and influence was most needed. Montgomery-Carmichael still remains, but he is reckoned as a contemporary. (1)

Now, this phase of the Catholic Literary Revival began late, very late. The principal reasons for this tardiness lies in the fact that most of the best Catholic talent went into the first two phases of this happy revival: the first phase being brought to life in the Victorian Age (1845-1890) by the masterly pens of Newman, Patmore, Hopkins and others who voiced their kinship with the divinity through the medium of poetry--with very little recognition withal; the second phase (from 1890 to World War I) showed a distinct turn for the better with the recognition of such writers as Alice Meynell, Lionel Johnson and Francis Thompson. The time was not ripe for the reception of the superb works of a Newman and a Gerard Hopkins. What were their tiny voices worth in the booming prosperity founded on Liberalism, anti-intellectual Romantic aestheticism and scientific Naturalism that seemed part and parcel of an order having all the earmarks of permanency.

As ever, it takes a catastrophe to send that wayward creature man scurrying for his salvation back to the true sources of his security--God. World War I was that catastrophe. But already in the 1890's many were losing their faith in the nineteenth century civilization. The

were donated to the Vatican by Cardinals and the nobility bears out our idea in regard to the scarcity of private libraries in the 15th, 16th, and 17th centuries.

(1) Cf. *The Catholic Literary Revival*, by Calvert Alexander, S.J., on the struggle of nature and grace in the novel, by M. Carmichael, p. 553.
(2) Cf. over.

Great War only brought things to a point. The Liberals, however, stated that the War was a passing state of unrest and even frenzy. It would pass away; and then all men could once more return to that old confidence of the bourgeois world of pre-war days. But the years have rendered this statement false. Man was definitely sick with only "the accumulated rubbish of three centuries of cracked-brain revolt and faded dreams" on his hands. The post-war writers and thinkers turned en masse toward the Catholic Church, because they realized their disillusionment in banking on the promises of a decadent and already smelling Liberalism. They could not gainsay the mass of contrary evidence heaped up by such able critics and philosophers as Spengler, Wyndham-Lewis, Nicholas Berdyaev, Christopher Dawson, Mairitain and Gilson. The heritage of their fathers they found to be an exploded trial ballonn, and so they were forced to look hopefully forward to the future. This casts us right into the middle of the third stage of the Catholic Revival--from World War I to our own time.

Many saw the choice of the modern to be between Communism and Catholicism. J. Middleton Murry chose Communism; Nicholas Berdyaev, Alfred Noyes, Ronald Knox, Evelyn Waugh, Eugene O'Neill, the Communist Heywood Broun and a host of other writers and artists, critics, philosophers chose the Catholic Church. The Church vindicated for herself, in a concrete way, the fact that she was not only the Guardian of the deposit of Faith but also the Custodian and the Patroress of the Arts.

Before attempting to focus the contemporary phenomena on the screen of the Catholic Revival, we are forced to present the picture of resurgent France. In this connection Belloc did not hesitate to state: "It is an invariable rule in the whole history of our race that the spiritual direction of the Gauls should be an index of general movements outside its boundaries." (1) Three reasons can be given for this presentation:

(1) Cf. The Catholic Literary Revival, p. 370.

first, the revival there is the most outstanding literary and intellectual event of our times; second, its influence on the English-speaking revivalists has been the most profound; third, the French have a peculiar genius for spreading their ideas over the world and making them prevail. (1)

In the France of the 1850's, because of the "scientisme" of Renan and Taine, Flaubert and Leconte de Lisle, the Church's life was at a very low ebb. In fact, she was considered as already dead by Renan and Taine. But like all man-made philosophies carried to their logical conclusion, remorse and dissatisfaction came as the fruits of this "scientisme". A non-Catholic poet, Charles Baudelaire, had drunk deep of the bitter dose of the concomitant human iniquity. Disgusted, he arose in revolt, contrite and fervent, and in his "Les Fleurs du Mal," cries out for the restoration of the eternal truths: the paternity of God, His mercy, the transiency of this earth and its fleeting joys, heaven. He started something and in his wake came a dismal but hopeful surge of sinners flocking to the Church.

The works of Paul Borget (or Bourget), who by his scientific and deadly logical "Essais de Psychologie Contemporaine" and his famous "romans à thèse, blasted for good the flimsy theories of all the Scientists, can hardly be overestimated. Likewise, the conversions of Joris Karl Huysmans, Paul Verlaine and Ferdinand Brunetière placed in the forces waging war for the French renaissance the same kind of strength afforded in the English revival by the champions Newman, Patmore, Hopkins and de Vere. Both groups were the founders of their respective movements. To add a dose of irony as a sort of climax to the French resurgence, history tells of Ernest Psichari, grandson and cherished disciple of the

(1) Cf. Ibid., p.356 sq.

Master Renan himself, escaping into the African wastelands from the moral degradation he saw coming as the logical sequence of his grandfather's teachings. There it was that he found himself and God; there he resolved to repair the blasphemy of his grandfather and become a Catholic. He was a symbol of his entire generation who, in his own words, "had taken the part of his fathers against his father." But greater irony is there in the fact that Renan's apostasy brought more souls into the true fold than even Newman's brilliant entrance.

The picture of present-day France, that is, up to World War II, is summed up in the words of the Abbé J. Calvet, able historian of the "Renouveau Catholique": "There are today in France just two types of literature--the sensual literature, established for industrial exploitation, and Catholic literature, which has the honor of representing art."

--(1) One wonders at the prolific output of French literature, especially when coupled with its continued maintenance of a high level of art. Though permanently revolutionized, it is Catholic.

In the field of the French Catholic Novel, championed by Bourget, Mauriac, Bazin, Bordeaux and Baumann, most of the pioneering work is at an end; the future of this category of literature seems to be assured. Perhaps the principal reason for this is the fact that novelists have become complete realists, in this sense, that they take the whole man, his animality and his supernature, the latter of which can and does raise him to the level of divinity. The materialistic dogmas of a Zola, a de Maupassant, a Flaubert, harped only on the bestial propensities of man and their consequent disorders. That was their idea of realism.

It is good at this point, with an eye towards the future of the Catholic novel in America, to insist on two factors of the success of

(1) Cf. Ibid., p. 362.

the French Catholic novel: first, that most of the pioneering work is over; second, that the question of the possibility of a specifically Catholic novel--so acutely agitated in America--has been settled here once for all by the production of such Catholic masterpieces as "l'Immolé," by Baumann, "Mystère Frontenac," by Mauriac, "Lazarine," by Bourget, all of René Bazin's work and that of Brilliant, Renaudin and Cozin. For the sake of America's progress in this field, stress must be laid on the fact that Great France has gone before her and blazed the way, to some extent at least, with regard to the technique to be applied in building up the Catholic novel. As regards the possibility of a specifically Catholic novel in America, well, in the words of Kathleen Norris--"Americans do not like religion in stories. Every time one puts Benediction or the mention of fish on Friday into a novel, there is a burst of protest. Once, years ago, when as a much younger writer I happened to put flowers on the altar on Holy Thursday, I received one hundred and fourteen letters of protest, most of them scornful, some of them angry. Also an editorial was written, headed scathingly "Calls Herself Catholic." (1) Nevertheless, the latest national best-seller of the Catholic, Dr. Cronin, "The Keys To The Kingdom," is a Catholic novel, and may prove to be revolutionary on the American front. But more of this when there will be question of the American phase.

To complete the French picture, let us say that literary criticism, so essential to the continued health of a nation's letters, exists in France in a variety at once competent, and independent and rich. Voiced by such experts as the late Henri Brémond, Maritain, Archambault, Massis, Brilliant, Calvet, and a school of others, it has become possible mainly because of the philosophical revival there, headed so ably by Maritain, Blondel, Sertillanges, Chevalier and Gilson.

Because not in the immediate scope of our treatise on the novel, we can only mention the excellent work--which none the less has a de-

in
cislve bearing on the fate of the novel--accomplished the renaissance of Catholic poetry by Paul Claudel, Jammes, Maria Noël Henriette Charasson and others; in that of the Catholic drama by Ghéon, Poizat, Des Granges, Claudel again, MONTier and Alibout; in the field of Catholic biography by Bazin, Geraud, Goyau, Weygand; in the popularization of the lives of the saints by Louis Bertrand, Baumann, Renaudin, Bernoville, Bellessort; finally, in the field of comparative religion by Msgr. Batiffol and Léonce de Grandmaison. What a splendid, assuring picture of solidarity and permanence these leaders paint for the Catholic world! Perhaps it may not be too much to say that even if the French masses did not for the most part assimilate the excellent, life-giving pabulum of these teachers, nevertheless the heat of the present crisis finds them most willing subjects--to say nothing of the colossal influence for good exercised on the whole world in general by such champions in the French Catholic literary renaissance.

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CONTEMPORARY PHENOMENA

What, now, are the contemporary phenomena of the Catholic Revival? They are the revolt against Liberalism, the popularity of Thomistic philosophy among intellectuals, the respect of pagan litterateurs for the mystical wisdom of St. Teresa and St. John of the Cross; the philosophical leadership of the Rev. Martin D'Arcy taken for gain and granted even in heterodox circles, while Father Knox heads the list of England's satirists; Eric Gill establishing a Catholic aesthetic and Christopher Dawson emerging as an outstanding critic. (1) All these and more, are start-

(1) Note of previous page; cf. Fiction by Its Makers, edited by F.X. Talbot, S.J., Essay by Kathleen Norris, p. 27.

(1) Cf. Art From The Mayans to Disney, by Jean Charlot; Autobiography, by Eric Gill; Enquiries into Religion and Culture, by C. Dawson.

ling shocks to those Catholics and non-Catholics who have been taken in to such an extent by the pagan and heretical classifications that they still think of the world and of the Church in terms of the decadent, flashy, falsely optimistic, nineteenth century. Many still insist on explaining away the very strong position of the Catholic Church in today's world by something like spontaneous generation of life, which, because of its spontaneity or violence, cannot last. It is a feat, yes, but also a freak, and anything can be expected from it.... Anyone spelling in that vein only shows his shallow knowledge of history, or complete lack of it for that matter--to say nothing of denying a cause its effects.

It all began as far back as the Renaissance. (1) Humanism was its gospel and the natural man its evangelist. Breaking away from the culture on which it was founded--the Western Culture, a supernatural culture emanating from the basic fact of the Redemption--it was bound to languish because of an acute lack of the spiritual. So it veered through the repetitive circles of reactions and rebellions--revolting rationalism and romantic conservatism, all the isms you can imagine. On the other hand, the Church, intellectually and artistically stronger than ever today, even since the Middle Ages, was there to win allegiance of men gripped by the frustration of material culture. In other words, she continued to build up and consolidate her forces, so that in the latter part of the nineteenth century, which spelled the crash of the old secular world emanating from the Renaissance, she was made the alternative with out and out despair. Any man who, hardly honest with himself, could not swallow his pride, was left to perish in dismal despair.

Today, these forces have blossomed forth, nay, they have ripened into the fruit mentioned above in the persons of high standing in all departments of culture who have found their complement in the Church.

And yet--and we say this with some impatience--Catholic writers are still thrown together with those authors who are identified with movements which emit the stench of the old world. Thus, such outstanding men as Maritain, Christopher Dawson, Henri Massis, Belloc, Knox, Chesterton, because they advocate a call to order founded on plain "horse sense", they are shelved as "Conservatives". Other Catholic critics, philosophers and poets are simply "anti-Romantic", Revolutionary Left or Revolutionary Right. But Catholic literature has definitely slipped from the grasp of the old world; rather, the grasp is no more there--except in the imagination of those who want to cling to an "ens rationis". The old world is in ruins; Catholic letters, because founded on eternal truths guarded by Mother Church, are on the contrary imperishable. Besides, Catholic letters are new and potent letters because they come from new men, men transformed by a divine content, converts to Catholicism and converts in Catholicism, that is, the reformation of watery Catholics of the past. Catholic writers, then, can be only classified rightly when this data is kept in mind. For Catholics we suggest to our secular friends such labels as "Eternalists", "Undefeatis" and "Sons of God".

It is to be strongly suspected that the defeated forces opposite the Church--the creators of these old-world categories--are loathe to give up their position of honor. Pagan and heretical (Protestant) letters have so consistently shelved our Catholic literary accomplishments that even the majority of our Catholics have, like unto these non-Catholic critics, shrugged their shoulders with a cold mistrust and a weary worldliness at these writings dealing with religious themes and little known other-worldly beauty. Men like Coventry Patmore are hidden in a

Under note (1) of previous page, cf. The Catholic Digest for November, 1941, pp. 8-12.

dusty corner of the library of Nonsectarian universities and colleges; a genius like Francis Thompson ^{is} ~~are~~ passed by with barely a mention; Alice Meynell should have been poet-laureate of England, but she was Catholic in her work. Chesterton, the inimitable Chesterton is just another name in the English anthologies so exclusive of Catholic writings.

Our unfortunate "neutral" system of education has consistently supplied books which dealt of Catholics of the past and their greatness only sparingly, and more often than not, only to scoff at them, call them backward, superstitious, hypocritical. Who of us, even in our Catholic schools, where we were constrained to a certain extent by circumstances beyond our control to keep up with worldly Joneses, ever heard of a distinctly Catholic literature? Oh, but the English classics were the thing. And no doubt they were rhetorically unbeatable and they will continue to live on because of their humanly perfect content--but they fall short when it comes to satisfying the whole man. The point to bring out here is that from our earliest school years we have been subjected to the unCatholic atmosphere of these letters, a dangerous state of affairs. This is certainly one reason for the paucity of good, truly Catholic writers. Our youth graduating from colleges, both Catholic and non-Catholic, have been a disappointment as far as productive Catholic literary accomplishments are concerned. Most of those who have come into our ranks from the outside, the converts, have taken it upon themselves to portray the soul-satisfying qualities, the social significance, the transforming elements hidden in the content of our Faith. The non-Catholic literary training of our schools on the hand has also produced an almost equal amount of apostates.

True, there is in the classics a healthy spattering of religious feeling--the only element by the way that goes towards making a really great book--yet so much is wanting in the way of precision, a more sa-

tisfying explanation of the sacred mysteries, a warmer, healthier, more realistic presentation of man's close relation to his God, that one must turn elsewhere for complete satisfaction and elucidation. Now, non-Catholic letters can give one a most exquisite word-painting of man and his activities, with something like a pious feeling for the fatherhood of God and the great brotherhood of man. Indeed, some books approach the Catholic ideal, but these are so vague and so few that the desired stuff fails to appear. So we contend that Humanitarian, non-Catholic letters cannot give a man that craving for the divine and eternal, and what is more the fulfilment of that carefully treasured desire for God so deeply imbedded in the marrow of his soul. Yes, our idea of a Catholic body of letters is one that cannot be nor cares to be separated from a thorough consideration of all things in the light of ultimate causes, because, as St. Thomas Aquinas states, only he is truly wise who judges all things and events according to the last causes of their existence. If we can have the spiritual, the immortal, why cling to the material, the corruptible? And this is the stuff and substance we want to see in our Catholic novel, which, like unto the French Catholic novel, will then set persons and things directly towards the goal they should be, inevitably must be, traveling.

In this connection we must again dwell for a bit on the very important study Dr. Blanche Kelly has presented to the reading public-- and especially to stiff-necked critics-- showing how every great book or literary work of genius that has lived in the hearts of men through the ages is great precisely because it is Catholic in thought. She insists on how it is almost a commonplace that the more Catholic a book is the more popular, the more lasting its effect on the passing generations. Here is a brief list of such geniuses in the concrete: (Here is the reason for our stressing this aspect of Catholic letters: "Protestants

have claimed full credit for the development of English literature, but English literature being begun in the eighth century, was alive long before the rise of Protestantism. Great Catholics helped mold the language before, during and after the period of the Reformation." (1)

seventh to twelfth centuries:

Caedmon, a monk --poetry.
Cynewulf, a monk -poetry.
Venerable Bede -- Ecclesiastical history.
Aelfric, an abbot -- Homilies.
King Alfred -- Translations.

thirteenth to fifteenth Centuries:

Layamon, a priest -- Brut.
Chaucer -- Canterbury Tales.
Thomas à Kempis -- Imitation of Christ.
Jean de Mandeville -- Travels.

sixteenth to eighteenth centuries:

Shakespeare --Dramas.
Thomas More -- Utopia.
John Dryden -- Satires.
Alexander Pope -- Poems; translations.
James Shirley -- Dramas.
Alban Butler -- Hagiology.
Richard Crashaw -- Poems.
Robert Southwell -- Poems.

nineteenth to twentieth centuries:

Cardinal Newman -- Essays; apologetics.
Cardinal Wiseman - Novel; apologetics.
John Lingard -- History of England.
Coventry Patmore -- Poetry.
Francis Thompson -- Poetry.
Alice Meynell -- Poetry.
Wilfred Meynell-- Biography and poetry.
Robert H. Benson -- Controversial novels.
Frederick W. Faber -- Devotional works.
Georgiana Fullerton ** Novels
Frederick A. Paley -- Classical studies.
Adelaide Proctor -- Poetry.
William G. Ward -- Theological writings.
Canon Sheehan -- Novels; essays.
Gerard M. Hopkins -- Poetry.
Wilfrid Ward -- Essays; biography.
Bertram Windle --Scientific writings.
Bede Jarrett --Theological writings.
Belloc, H. -- Essays, biographies, apologetics, poetry.
G.K. Chesterton -- Essays; novels; poetry; biography, etc.

And a veritable host of others too numerous to mention. (2)

In sharp contrast to this we present a picture of the substance on which English literature is founded. It is, and was, for the past three

(1) Cf. The Well of English, by Dr. Blanche Kelly; also the Catholic National Almanac for 1942, pp. 405 ff.

(2) For a formidable list of living Catholic authors, cf. pp. 406 to 424.

centuries mostly Protestant, embodying in its tenets the record of the Reformation founded principally on Calvinism. According to Dr. Kelly, Newman was led to saying that English literature is essentially Protestant by his admiration of that masterpiece of English literature, the King James's version of the Bible. By English Protestant literature we here mean that body of English letters which is strictly Protestant in contrast or opposition to the Catholic element in the entirety of English letters, especially that portion dating from the days of the Reformation to the present era. In regard to this literature we say that ^{time} the has come, nay, is long overdue, for Catholics to shake off the false superiority its accomplished works have lorded over the Catholic body.

This literature is, as we have stated, heretical in content; it makes Catholics heretical-minded without their knowing it. This is indicated to some extent in the ever-growing objections Catholics bring up against the Church and her priests; in the neo-pagan lives so many of them live; in their erroneous toleration of all religions; in the unhappy growth of mixed marriages and the bald acceptance of birth control and kindred practices.

Why is this? Why, psychologically, a steady perusal of pagan, Protestant, worldly-minded books turns one away from the Church, inclines an ordinary Catholic not thoroughly trained in theology and philosophy to suspect the Church's teachings and seek a way out of it, especially when she calls for necessary sacrifice and obedience on questions of faith and morals. True, Catholics are quick to sense immorality in a book, but can the same be said in regard to spotting and branding heretical, pagan, befuddled religious thought which undermine faith in the end, indeed, a far greater evil? For without faith there is no hope, and without hope there is bad living: "Let us drink and be merry, for tomorrow we shall die." --A man who believes in no hereafter inevitably becomes a brute, a polished beast perhaps, but a brute all the same.

The conclusion: we must do plenty of Catholic reading, because Catholic letters alone can and do consider the whole of life and give it definite meaning.

English "classic" literature, again, is the embodiment of Liberalism professing the natural goodness of man and resisting the imagined fact that he was shackled by Rome and the king, and that once freed from all this "awe, worship and degree" (Byron), he would likewise be freed of all guilt and rejoice in his newly found liberty (license). A Shelley addresses the Wind in a "Pater Noster" style; a Wordsworth cries out: "Great God! I'd rather be a pagan in a creed outworn..." (than a Catholic?); a Swinburne blasphemes; an Arnold and a Clough are skeptics; Dickens find Christ no more than a good man, a Humanitarian; Hardy oppresses with an unenlightened gloom; Macaulay unstintingly praises Puritans; Scott lied about the lovers of St. Francis in "Ivanhoe". Here there is no Dante, no "Summa", no true Bible. No, as Catholics we can no longer allow the baneful influences of such a literature mar our letters, our very lives.(1)

Today, Protestantism is definitely on the wane in America, too broken to help. (2) It has lost its hold on the people, a house divided against itself. With the fragments of broken prophecies in his hands it is wrecked by compromising on dogma and morals. It is drifting steadily into paganism and skepticism...(3)

With a like disillusioning past and decadent present before us, our mistaken reverence and obsequious quoting of Protestant literature and the consequent support afforded the false culture it presents must be cut short at once. Catholic writings can even now suffice to supplement any lacuna caused by such an abandonment. As one writer aptly puts

(1) "I Can Read Anything," by Daniel Lord, S.J., Queens Work, 1938.

(2) Cf. Rebuilding a Lost Faith, by Stoddard, J.L.

(3) Cf. Survivals and New Arrivals, by Hilaire Belloc; also The Question and the Answer; Prosperity--Catholic & Protestant, by Bishop Graham.

it: "We Catholics have been hewers of wood and drawers of water long enough. 'The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings.'" Catholics and non-Catholics both have become tired of the high-pressured, gratingly advertised, empty, vulgar, obscene fiction and quasi-dogmatic opinions of godless scientific men.

Here is a picture painted by contemporary Protestant and atheistic literature: traditions of Christianity so intimately bound up with healthy Western Culture are passing --(1) chastity is falling before impurity; marriage before divorce and free love; sin becomes only an invention of priestcraft to haunt man's Freedom; self-expression, that is, unbridled license for unredeemed human nature becomes the ultimate rule of morality; worse yet, sin is praised, recommended--witness the advocacy of birth control, sterilization, "mercy" killings; charity falls before the dole, the W.P.A., relief; neutral schools become hotbeds of crass materialism... And what is beneath it all is the rejection of fixed, undeniable principles, part of a program already advocated and propagated by Herbert Spencer in his "What Knowledge Is of Most Worth?" and accepted by far too many of our American educators. (2)

To exemplify pretty near all we have stated above, we chose at random one of America's present national best-sellers, "This Above All," by Eric Knight, a 473-page book published at \$2.50 by Harper and Brothers, New York. Our examination of the book was greatly facilitated by the fact that it was presented in condensed form by the Reader's Digest, the magazine enjoying the greatest number of readers in the world (circulation all paid well over 4,000,000). The author (an Englishman) very cleverly and effectively brings in the question of faith in our topsy-turvy world. Unfortunately -- or shall we say as was to be expected -- he identifies it not with reason but with emotion. Through one

(1) Cf. "The Banished God," by Frank P. Cassidy, Cath. Digest, Nov. 1941.
(2) Cf. Ibid., p.11; "Crucifying Christ in our Colleges," by Dan Gilbert, Danielle Publishers, California, 1940; "The Crisis of Civilization,"

of his characters, a minister, in answer to the question "Do you mean that you'd have us have faith in a thing when our reason tells us we can't believe in it?" he answers: "Yes." He is again questioned: "Do you believe in the soul and the hereafter--heaven, hell, God's throne?" He answers: "I do not believe intellectually in them, and yet I have faith in them. Any fool can have faith in what reason tells him is certain. Faith is the quality of believing beyond reason.

"Remember that -- and when the world has faith again -- so many troubles will vanish and problems be solved. Communism, Fascism, these are mere intellectual conclusions. But conclusions of faith will solve what these cannot. That's all you are looking for now. You're looking for something in which to have faith. You're trying to find it by intellectual processes -- and that's the world's way.

"Don't think, my boy. Feel! Consult your feelings, not your reasonings. If you do -- your problem will be over." (1)

Fixed principles and a God-given standard of morality are reduced to custom, the moon, music, and what not. Illegitimate sexual intercourse is excused as "beyond blame." In answer to his daughter, asking why she had inevitably sinned with a man, the doctor in the story says: "The wisest of us don't know that. It's so many things. It's how old you are -- whether your body is rebelling against physical restraints imposed by custom -- most people are physically ready to be married long, long before the age they're able to sustain and support a home. Or it's how the moon is -- what your emotional state is -- what tune an orchestra has played and left ringing in your head -- what smells or scents there are in the air...

She answers: "I haven't been a bad girl -- or casual -- even in kissing. And yet I knew he would ask me, and I wanted him to. So it wasn't his fault, was it?"

(1) Cf. Reader's Digest, Sept. 1941, p. 164.

The doctor: "It's something beyond blame. And it's best to forget it all." (1) Such passages are typical and need no comment.

The United Catholic Organizations Press Relations Committee, a group engaged in combatting and correcting anti-Catholic bigotry and pagan tendencies in modern literature, has compiled offensive matter in the form of stories and book reviews in the following magazines: Lady's Home Journal, Collier's, New Yorker, Harper's Bazaar, Reader's Digest, McCall's, Time, Scribner's Commentator, Atlantic Monthly, American Magazine, Woman's Home Companion and others. Any Catholic book review will bear out the recent words of Pius XII: "There is a strong current of black paganism sweeping over peoples today, carrying along in its onward rush newspapers, magazines, moving pictures, breaching down the barriers of self-respect and decency, undermining the foundations of Christian culture." (2)

But what is the use of heaping up evidence when it is so commonplace. Let us rather devote our energies to see what can be done to remedy the situation. And since we are ⁿ considering the novel, we must show how it fits into the picture as a most potent means of Catholic apostolic aggression, if not only as a powerful deterrent and detergent in twentieth century society. All the above-mentioned considerations are necessary to show just where the novel is going to fit in, and how a definitely Catholic Novel can exist on its own merits in contradistinction to the erotic Protestant and non-sectarian one.

Catholic educators agree on the fact that we have too long overvalued the false superiority of English (Protestant) literature, while neglecting the Catholic element whether it be in the body of English literature itself or apart from it. Stress, they say, must now be laid on Catholic letters. For one thing, such Protestant and atheistic li-

(1) Cf. Ibid., pp. 177f.

(2) Cf. America, Sept. 6, 1941, p. 600.

terature is definitely dangerous to the Catholic body; on the other hand since Protestantism has become wedded to Science, it's materialistic and earthly tendencies have led to a marked decadence as regards the things of the spirit. Carried out to it's logical conclusions, Science (which spelled with a capital "S" can mean anything but true science) leads inevitably to Skepticism, Humanism, Evolutionism, Materialism, Nietzscheanism. It sucks the very Bible dry of its supernatural content by that high-sounding process known as Higher Criticism, and becomes a series of blasphemies which robs the earth of its Creator and man of all his hope in a hereafter. Here are a few samples of this "classic" sort of English literature:

"...the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new
Hath really neither joy, nor love, nor light,
Nor certitude, nor a peace, nor help for pain." (1)

"And eyes that sparkle, eyes that weep,
Must all alike be sealed in sleep.
Then let us never vainly stray,
In search of thorns, from pleasure's way." (2)

In past years we have seen the pastors of various churches or sects solemnly proclaiming to the world that from now on, as intelligent and liberated men, they were going to see to it that their religion was going to square its tenets with the findings of Science! (3)

That such proceedings and beliefs, founded as they are on shifting sands, find their way into the literature of Protestantism's exponents is a fact so evident that it needs no further comment. We have cited one mild example above; we could multiply it by the thousands without the ^{slightest} ~~(slightless)~~ fear of exaggeration. The First Propounder of Divine Truth has long ago said that "A House divided against itself will fall."

(1) Cf. Matthew Arnold, quoted in "Crucifying Christ in Our Colleges, by Dan Gilbert, p.70.

(2) Cf. Ibid., p.52.

(3) Cf. "Contemporary Protestantism", by Dr. Greenwood, being a series of lectures on that head.

Certainly we do not here intend to doubt the good faith of the majority of our Protestant brethren, but we do deplore their utter lack of logic and a solid standard of values. They have become so hopelessly bogged in a conglomeration of emotionalism, private interpretation and subjective "religious" experiences that it is in great part very difficult to argue with them: what is worse, they refuse to accept any other religion no matter how reasonable it may be. We heartily pity them for the incertitude and sense of sin to which their meanderings in the religious realm lead them, and we cannot commend them for branding us as "dupes of the God-smiths, Superstitious, Backward Traditionalists" without examining our claims. "Face the facts," we cry, "and see for yourselves where the Truth lies." No, with such sorry views and shallow literature, we, as Catholics, want no share.

Without more ado, then, let us outline the salutary and excelling qualities of Catholic letters; after which we will answer an objection -- which derives somewhat from Cardinal Newman's denial of the possibility of a Catholic literature -- to the effect that just as there is no Baptist or Methodist literature so there can be no Catholic literature. In other words, Catholic literature is not of so good a quality that it can square with the canons of standard letters. Finally, in the avalanche of issues raised in connection with the novel in America, we will chose to deal with a few of the more important ones, such as: the present status of the American Catholic novel; the convert novelist; the spirituality of the novelists; the degree and manner of presenting immorality in a Catholic novel, and perhaps other questions which may have to be met in the course of our dissertation.

First of all, Catholic literature does what English Protestant literature cannot do: it presents life in its entirety. Take, for instance, the description of nature's beauty: English Protestant literature

though very capable in the art of handling words and word-paintings, will divorce beauty from its divine meaning, its reflection of God's own beauty. The higher emotional inspiration to be had in the practice of true fraternal charity cannot^{come} from mere humanitarianism -- the ideal set by most English Protestantism in letters.

It has already been stated how Protestantism creates division, befuddled thinking on matters of supreme value -- the last things -- and its literature faithfully reflects this. Catholic literature on the other hand rests on a clearcut, well-guarded faith; (1) on the rich heritage of Christian art depicted in the sublimity of Gothic architecture and Roman paintings; (2) on the perennial philosophy and theology of the Schoolmen; (3) on the valorous deeds of the Crusaders; (4) on the solid peace of the early labor Guilds; on the morally good drama of the early mystery and morality plays; (5) on the wholesome poetry of the gallant Arthurian lore, the "Chanson de geste"; (5) on the great church festivals and pleasant entertainment of jongleurs of God. (5) Catholic literature, in other words, is the substance of Christ the God-man's teachings. It creates, warms and strengthens true spiritual faith in a man, provokes one to see and fight for a goal worth our greatest efforts and leads all to an eternity of bliss. Can anything more be desired of a literature, of any human activity or agency. Finally, a preponderous army of expert Catholic litterateurs is not wanting at all to warrant a most consummate and promising boon in Catholic letters. (6)

To turn now to that objection raised by Cardinal Newman's denial of the possibility of a specifically Catholic literature. (7) In his

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- (1) Cf. Europe and the Faith, by Hiliare Belloc.
 - (2) The substance of the Gothic, by Ralph Adams Cram.
 - (3) Cf. The Thirteenth the Greatest of Centuries, by Dr. Walsh.
 - (4) Cf. The Crusaders, by H. Belloc.
 - (5) Cf. From Dante to Jeanne d'Arc, by Katherine Brègy; The Wellof English, by Dr. B. Kelly.
 - (6) Cf. A Reading List for Catholics, America, Nov. 29, 1941, p.223.

"Idea of a University," Newman writes: "It is a contradiction in terms to attempt a sinless literature of sinful man. You may gather together something very great and high, something higher than any literature ever was; and when you have done so, you will find that it is not literature at all. You will have simply left the delineation of man, as such, and have substituted for it, as far as you have had anything to substitute, that of man, as he² or might be, under certain special advantages. Give up the study of man, as such, if so it must be; but say you do so. Do not say you are studying him, his history, his mind and his heart, when you are studying something else. Man is a being of genius, passion, science, intellect~~est~~, conscience, power. He exercises these various gifts in various ways, in great deeds, in great thoughts, in heroic acts, in hateful crimes. He founds states, he fights battles, he builds cities... He takes a thousand shapes and undergoes a thousand fortunes. Literature records them all.....life.

"He pours out his fervid soul~~in~~ in poetry...he looks out into the universe and tells over and celebrates the elements and principles of which it is the product.

"Such is man; put him aside, keep him before you; but, whatever you do, do not take him for what he is not, for something more divine and sacred, for man regenerate." (7)

In answer we make bold to say that Catholic literature for one thing is not a sinless literature. The characters it presents are, for the most part, frail human beings with all the faults, failings and ignorance of men. But does the fact that grace enters the picture mean that man is no more man? Or that, when man is so divinized by that grace that he seems to be of another than human nature with all its perfections and imperfections, true literature ceases to be? Is it not admitted that the King James version of the Bible is literature? yet it depicts the God-man, the fountain-head of all grace as well as its perfect embodiment in Christ and in a lesser perfection in his followers. Take Pentecost... We believe the contrary to be true. Regenerate man, sinful though he be, can with grace and as man, produce, at least in inspiration, "something very great and high, something higher than any literature ever was..." -- that something being the heights to which only Catholic literature can rise. Why even the pagan philosopher Aristotle admitted divine inspiration in poets; and still their poems

(7) Cf. Idea of a University, pp. 295 ff.

were literature and they were men. Thus, we cannot agree with Newman's concluding words: "...and when you have done so (produced this height) you will find that it is not literature at all." Our dictionary states that literature is "the written or printed productions of the human mind collectively." But come grace, man is still essentially man: grace presupposes and builds on human, rational nature. Consequently we cannot see why literature should be limited by the sinful man, or, in other words, why regenerate man cannot produce that "something higher than any literature ever was." We are certainly aware of the Catholic dogma to the effect that no man can avoid all lesser sins all of the time. But the life of Christ as a man affords splendid literature. True, he was an exception, as was the Blessed Virgin, but we contend that a St. John of the Cross, a St. Teresa, a Dante, a Francis Thompson and host of others not canonized but sincere followers of Christ, have produced that something of untold heights which is truly a sinless, or, perhaps we should say, a perfect literature (because portraying life in its entirety), but a limited one.

The question can easily stand as the theme of a lengthy thesis, and after the perusal of Newman's urgent plea for the creation of a Catholic literature, we see that our differences are more a question of words than anything else. But lest there be room for ambiguity left for those who say that a specifically Catholic literature is an impractical thing, let us once for all lay down our meaning of Catholic literature: it is the written or printed productions of a Catholic mind dealing not only with all the various activities of mankind purely as such, but with that concept of an integral order of things afforded by all that a real and practical belief in the Redemption and Elevation of mankind by Jesus the God-man imports.

Indeed, those voices raised in protest, stating that there is no wholly Catholic life to portray are almost silenced now that floods of

good Catholic books are appearing as national best-sellers. We need only mention Dr. Cronin's "The Keys of the Kingdom," with which we will deal presently, marking as it does a new milestone in the growth of the Catholic Novel in America; Kate O'Brien's "The Land of Spices," and "The Man Who Got Even With God," by Fr. Raymond, Trappist. What has been unfortunate in the past -- non-Catholic authors undertaking to portray Catholic life, very often with most unhappy results, -- is now coming to a speedy little end. That there is still somewhat a dearth of a truly Catholic presentation of Catholic life, we agree: this because the spirituality of the Catholic authors is often not up to par. Nevertheless, the sun of a new day has dawned on this unbathed field of Catholic letters; we can feel its heat and we cannot but hope that it veritably burns us with that fire which Christ has come to enkindle on this cold earth.

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THE CATHOLIC NOVEL PROPER

How stands the Catholic novel in America today? Things are on the upward swing but much is to be desired. Let us present the picture in the words of Katherine Brègy, a well-informed American woman of letters and observer of American literary trends for many years: "We need those who will make the explicitly Catholic viewpoint clear and attractive in book and magazine -- even if the author of such works must hope for very moderate financial returns. And we need also those who may reach a still wider public by bringing, particularly into the novel..., the explicit but still fundamental Catholic flavor or background or philosophy of life which will save them from the flabbiness and fogginess of so much contemporary work. (1) D. Keith Gilbert also writes: "In a number of literary fields, the Catholic ideal has been presented to the reading public and has suffered nothing at all from lack of popu-

(1) Cf. America, Feb. 1-22, 1941, pp. 550 ff.

larity because of its outspoken Catholicism. Essayists, historians, and others are all making their mark on the reading public and the mark is Catholic. It is time for the novelist to overtake his literary brethren and prove that the Catholic novel can be great even in this most unscientific sense of the word." (1) In general, then, the Catholic Novel is not up to par in spite of what we have said above about three of them. Let us briefly inquire as to the causes of this deficiency.

Literature, it is said, has the power to make nations and cultures. (2) Catholic literature, if it be allowed to influence the minds of men, can be the salvation of Western, Christian culture -- a culture by all means worth saving, as the better at least of the alternative -- dictatorships. But some classes of people can be reached only indirectly, and here is where the novel comes into play. Turning to America, we know that most Americans have not been particularly amenable where there was question of books containing "religion." They will, for the most part, abhor a book known to be Catholic through and through -- at least a novel -- for example, a book like "The Resurrection of Rome," by G.K. Chesterton. This is why the masterly quadrilogy by the Scots convert, Compton Mackenzie, will not be a success in America -- so say the experts. We are inclined to be more optimistic, things being what they are. That is, the fact that America is at war will render most people grasping for air in its stench, and reaching out for the proverbial straw in a raging sea, more amenable to religion. The opportunity for sincerely instilling eternal principles into the hearts of troubled men is greater now than ever. (2) So, in short, the fact that Americans are allergic to spirituality in books is enemy number one of the Catholic novel.

(1) Cf. "Survivals & New Arrivals, by Hilaire Belloc; "Defence of the West," by Henri Massis; "The Will to Freedom," by Ross Hoffman; "The Inner Life of the Catholic," by Archbishop Goodier; "The Cross and the Crisis," by Fulton Sheen; "Creative Revolution," by J.F. Prince

The remedy for this is to be had by writing that certain type of novel which, while winning general approval, can almost imperceptibly usher in an enticing and ever so careful a dose of Catholic "feeling" capable of arousing the wonder, curiosity and hope of the non-Catholic, and even of the Catholic reader.. The American Catholic Novel must be one that has the conversion of all mankind as an ultimate end. It will uplift morals, by portraying Christ, the Saints, good Catholics, and even those souls outside the pale of the Church, her invisible children. It will form apostles, enter homes, libraries, waiting rooms, break down prejudice and bigotry and make the world a faint echo of a happy hereafter.

So much for the role of the Catholic novel in America. How this role is to be most aptly played will be the pith of our dissertation in the following paragraphs. That the fiction desired to accomplish this great role is still in the main lacking might be shown in the official publication of the Bruce Printing House, a Catholic institution. In answer to the question, "What types of manuscripts would you say Catholic publishers are looking for at this time," it has this: "Generally speaking, all manuscripts on scientific, educational, cultural subjects of literary quality which can gain the imprimatur of the Church are acceptable provided that there is a defined and obvious market for the book. Particularly the Catholic publisher is now looking for good fiction -- the GREAT CATHOLIC NOVEL -- AND THE CATHOLIC JUVENILE." (3)

In the realm of the Catholic novel, there are distinctions to be made: there are Catholic novels by Catholic authors written for Catholics; there are novels written by Catholics for both Catholics and non-

(2) Note of previous page: cf. America, Jan. 17, 1942, p.410: "Winds That Blow At Last to God," by Erik von Kuehnelt-Leddihn.

(3) Cf. "Between the Lines," Fall issue, 1941, p.8. For Catholic opportunities at present, cf. "Ripe Time for Writing," by Harold C. Gardiner, in the America, Jan. 24, 1942.

Catholics. This latter type is our main concern here.

As usual, a concrete contemporary phenomenon will enable us to relegate our desires to the realm of reality. The very recent appearance of the universal best-seller by the Catholic, Dr. Cronin, seems to have discovered a sudden and great demand for novels based on a purely religious theme. Can we at last begin to hope that Americans will turn to like "religion" in novels? The novel is a Catholic one, written by a Catholic, for Catholics and non-Catholics alike. More remarkable still, it treats almost exclusively of Catholic priests, and that in none too unfavorable a light! What on earth is happening? Religion, we all agreed, was the one thing taboo in the American novel. And now this! In seemingly open contradiction to our statement too!

In simple answer we present a similitude: the great theologian, St. Thomas, is often quoted in support of schools of thought presenting theses often in complete variance with one another. In despair we throw down our books and cry: "After all, what did he teach?" Very much the same thing is true for Dr. Cronin's book. Volumes of the highest criticism have already been written on it; clergymen are divided over its qualities and defects; the Catholic lay man accepts it nonchalantly; the Protestant waxes eloquent over it. In short, Protestants receive it with open arms because it a novel written by a prominent Catholic author on TOLERANCE: they are convinced that here indeed is an eye-opener and a long desired tonic for Catholics so intolerant of the other man's religion. On the other hand, Catholics, at least those who ought to know, say that, "Had the author only directed his tolerance toward persons and not towards principles he would have written an excellent novel and not merely a good one." So, like wolves tearing at a carcass, each sect rips off pieces to its own advantage: "Qualis unusquisque est, talis finis videtur ei."

But personally we were not saturated with a pride legitimate enough,

nor were we satisfied with the surface of things: we were going to delve deeply into this -- it was something too good to pass by. Consequently, we argued the pros and cons till strong words flowed freely; we read all sorts of reviews and views on it; we contacted men in key positions -- Catholic and literary men -- men who should know. Here, at last, was a Catholic best-seller on the market and we meant to know too the reason why -- repetitions could follow. First, was Dr. Cronin a Catholic: the Who's Who said nothing about that. A personal friend in the N.C.W.C. at Washington, came to the rescue with this: "To the best of my knowledge A.J. Cronin is a climbed-back Catholic. I have no inside information, but recall reading his own statement that he is a Catholic and another in a Catholic review that we should not expect staid views of one who had just returned to the Church. It's my idea that he had a good start in boyhood and then a long break."

Then Fr. Daniel A. Lord, S.J., wrote condemning Dr. Cronin's book because, he said, it led to this, "All Churches are the same; one is as good as another."

We, personally, were made to swallow our condemnation of Dr. Cronin's idea of Catholic Pacificism when an eminent theologian -- Catholic and of Scottish extract like Dr. Cronin -- hurtled at us the fact that another Catholic priest and theologian, a certain Dr. Streiter, was urging the same doctrine and was not yet censured for it.

Came Katherine Brègy with a criticism in the America of Dr. Cronin's priests who were, she said, untrue to life, especially the main character, Father Chisolm, who was certainly "an awkward saint".

Rev. Fr. Smith Sullivan, on the other hand, approved of most of the work, writing in praise of it in the Oblate World.

The educated layman's view was profered by a lay-professor at Fordham University, who excused the author's failings in theology because he

was forced to exaggerate greatly his characters to bring out his one idea -- tolerance.

Another letter from our friend on the board of the N.C.W.C. read: "We have had a number of both good books and popular books, not ordinarily the same thing, with "Keys of the Kingdom" becoming a best-seller, for better or worse." As it stands, the last word has not yet been said in this matter.

What shall we conclude from all this? Where does the Catholic American novel stand after that eruption? Some contend -- amongst whom a few clergymen -- that least a sense of the spiritual, masterfully portrayed in real Dickensian style, was foisted upon the irreligious readers in spite of themselves. If this is so -- and so we believe -- then much ground has been gained. Others, and many of them priests, dislike the author's portrayal of the Lord's anointed. Only two priests in the whole book are good, they say, while all the rest are worldly, ambitious, a rather distasteful, haughty lot of characters. There is some semblance of truth to this statement, but the reviewer from Fordham explains that Dr. Cronin exaggerated his clergyman's faults to bring out better the heroic virtues of his saint, Fr. Chisolm. We are somewhat inclined to doubt this: Cronin knows his priests inside out. And then, rumor has it that all his novels are only expositions of adventures he himself experienced... Besides, a saint is a saint no matter where he is, no exaggeration being necessary in his case but only the plain truth. Possibly we can save the situation by saying that the whole matter is subjective -- Dr. Cronin thinks priests are like that, he doesn't descend to theological particulars. But it appears more patent that the author wanted to present the Catholic clergy some food for thought in the direction of "otherworldliness", and we believe he did this rather inoffensively. Whether a layman, "a climbed-back Catholic" above all, should undertake to do this -- to permit himself this license in prose -- is

a very debatable question. Whatever experience we have had with readers of this novel shows that most of the laity failed to see the danger of lowering their esteem of priests by reading this book. The same is true with his novel "The Citadel," with regard to medical men -- it's all like taking a sugar-coated pill for those on the pan. Nevertheless, we cannot overlook the fact that is naturally seriously against the author: in another particular novel he lightly ridicules sacramental confession, and elsewhere seems to have a propensity for mixing up priests and seminarians with women. Such disturbing indications of a slight liason between a Catholic and his exoteric ideas on things Catholic, his lack of reverence, in other words, for sacerdotal propriety and his leanings towards a rather excessive broadmindedness with regard to various man-made religious sects seem to spring from a desire to salve conscience.

There is this escape: according to one critic, most people see that this is only fiction, that the implications emanating from a treatment of priests must not be carried out to the letter. Besides, someone will say, a story must have some subject of intrigue; this priest-bating does very well without altogether desecrating the priesthood of Christ. There is some relief in this statement, but we also fear that too many are on the lookout for just such "studies" of priests to help strengthen their own position as anti-clericals or to excuse their own sins. In conclusion, we feel that we can say without fear of contradiction that with just a little bit of house cleaning Dr. Cronin would easily attain the title of the Catholic Dickens -- with emphasis on the Catholic.

This brings us to the question of morality in a novel. (1) Would Cronin's novels be so popular did he not play up to the reader's craving for the portrayal of life as it is? We believe not. It is intrigue

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(1) Cf. "Fiction by Its Makers," F.X. Talbot, S.J., editor; passim.

that constitutes the gift of holding the reader's attention. We believe that A.J. Cronin is sincere in portraying what he thinks he saw in men round about him. That is the role of the novelist. (1) To picture impossible characters or unlikely gifts and abilities they possess has always a galling effect on the reader -- "C'est falsifier la vie," say François Mauriac. Neither does a "holy-holy" story hold our attention for long. (2) We throw it down in disgust instinctively feeling that it strikes a false note so far as estimation of real life is concerned.

We believe, then, that evil must always be present in one form or another, but also its deterrent -- victory over evil or its punishment. When these elements are not present we are in strange waters, or like a fish out of water. We must be told this by the author -- that his w works are a mere flight of fancy -- lest his work turn out a dismal failure for want of understanding it. (3) Man feels the great need of encouragement. This is best given him by the example of his fellowmen who fall into evil, but rise again and again from it -- seventy times seventy if necessary -- to final victory.

In this matter, however, evil must never appear more attractive than virtue because it simply never is, whatever the modern novelists say. Above all virtue must be shown as noble, possible and very much to be desired, even from a temporal point of view. Without this saving feature our modern novels are tragedies. There is no need of advertising the fact that such and such a novel is a purpose-novel. The author only need go right ahead and cleverly portray virtuous honest-to-life characters and the rest will follow. Man has an inner voice assuring

(1) Cf. "Novelists Have a Task," by Erik von Kuehnelt-Leddihn, America, March 8th, 1941.

(2) Cf. "Sidelights on the Catholic Revival," by F.J. Sheed, p.333.

(3) Cf. "American Afterthought on Catholic Fiction," by Keith Gilbert, America, Nov. 22, 1941.

him that virtue is not only its own reward, but that its foundations are eternal. The cheap pabulum being handed out in the present-day novels must be counteracted by that portraying solid virtue. In fact, it is, as we have so often pointed out, this type of literature alone that outlives the fate of time. Arriving recently from the States, Dr. Greenwood made special mention to us of the natural goodness of the American people. Most men will agree with this; some capitalize on it. The way to capitalize on it is for the novelist to elevate this natural and open goodness to the supernatural plane; certainly that is a boon for the Catholic novelist. And it is this that above all gives us so great a confidence in the certitude of the success of the Catholic novel in America.

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BRIEF CONSIDERATIONS ON THE TYPE OF CATHOLIC NOVELS NEEDED

With our beloved country at war, the time is ripe for a new type of novel based on the valor and virtue of the soldier. Chaplains often assure us that the outward manifestation of real Catholicism in the "boys" is most assuring; nor are its effects in heroic examples of Catholic bravery wanting even so early in the battle. There are the outstanding examples of Catholic bravery at Pearl Harbor, Hawaii and Honolulu, where the holy calm of the priests and the heartening valor of Catholic soldiers furnish material aplenty. (1) And why is it that a high percentage (approximately 40%) of the American forces is Catholic? Has virtue anything to do with this? Here is something worth exploiting!

In World War I these were the percentages of Catholics in the ranks: 30% in the Army, 40% in the Navy and 50% in the Marines, while only 17% of the American population was Catholic! World War II is also pretty much a Catholic war; we already have a second Fr. Duffy and another

(1) Cf. The Tablet, New York, Jan. 10, 1942, p.20.

"fighting 79th"; the Catholics are sticking to their guns and giving out stuff that is enduring, hence real material for real Catholic novels, historical and otherwise. (1)

At home, educators are clamoring for the reChristianization of family life. In the distant past novels of a good family life were always welcome and edifying. In this connection we are glad to dig up that little gem, "Little Women," by A. Woolcott. Nothing has been and still is so distressing to Catholic families than that worldly spirit which has cheapened family virtues, family gatherings, family love and closeness to the family hearth. There is nevertheless nothing so beautiful as a peaceful home where the parents stay at home and make the hearth their joy and entertainment to the accompanying cries of delight of a numerous family. Too many exterior activities for the mother and the children causes very bad breaches in the necessarily continual flow of familial love and companionship. Parents are far too easily surrendering their children to foreign influences: too few of them, for example, supervise the children's readings, things, movies and companions. Many are the voices raised in warning and suggestion as regards the post-war period. In this matter a return to true family life -- call it old-fashioned if you will -- comes first after a return to God. Families are the foundation of an orderly, prosperous, peopled society.

Happy then the novelist who can NOW prepare a work at once constructive, morally correct and consoling for the bitter days everyone sees in the offing, a bitter heritage of the war. But what more constructive in this matter than Catholic doctrine? What more pure and correct than Catholic morals founded and preserved by divine grace? What more consoling to the Rachels of worldwide slaughtering than the Catholic teaching

(1) Cf. "The National Catholic Almanac," p. 566; for 1942. As regards Catholics in the present war, cf. The Catholic Digest, passim and "The Catholic Messenger," Feb. 19, 1942, Iowa, and any diocesan paper.

of the Communion of Saints and Purgatory and Heaven?

One very important aspect of this problem which has for long been neglected is that of the juvenile novel. If so many comic strips, picture magazines, and "neutral" publications in general are not supplanted by attractive and wholesome Catholic publications, our Catholic children are doomed to a very unstable start in life. We all know of the great influence of early impressions on the adolescent's mind, no matter what their origin. (1) We have personally seen the effects of a secular, worldly education in more than one family, and the directly opposite ones obtaining in a truly Catholic one. We need not draw out our considerations in this direction. Let us say that if one book could make Ignatius, warrior and lover, the great St. Ignatius, what effect will a worldly, pagan or neutral book have on the life of a child or youth so plastic, inexperienced, impressionable and unruly in general -- "soft as wax to be molded into vice" -- says Horace (Art. Poet. v.163). Must the majority of our youth be prodigal sons? Parents themselves must be wakened to a close supervision of their children's need for good reading; just anything is not good enough, for oftener than not what seems to be harmless is in reality far reaching in its baneful effects on the character of the child. Then they wonder at the independence of the child, his disobedience, his irreligion, his sins -- often his mixed marriage. Incidentally, what has happened to that good old-fashioned custom of the mother reading to the child? -- This is the age of pictures; they need no explanation.

Thanks to the "Pro Parvulis" Club, to Parent-Teachers circles, to a greater productivity on the part of Catholic juvenile authors, this serious problem is being partially faced. Yet so much remains to be done especially by way of educating the parents in regard to the gravity of

(1) Cf. "The Guidance of Youth," by K.J. Heinrich, O.F.M. Cap.

the situation. In this field a crusade on a large scale ought to be launched by Catholic educators, priests, parents and publishers. Do we exaggerate the situation's seriousness? We hope so. But to any one cognizant of the American milieu, the problem will most probably take on greater proportions. What is there so important for the well-being of Church, State and Family as the proper formation of its youth? (1) What does the Wise Man say: "A Young man according to his way, even when he is old, he will not depart from it." (2) And here are the words of Pius XI: "How often today must parents and educators bewail the corruption of youth brought about by the modern theater and the vile book! (3) Since our treatise is eminently practical we offer in solution the words of the same great Pontiff and that of Leo XIII, equally great. Pius XI states: "Worthy of all praise and encouragement therefore are those educational associations which have for their object to point out to parents and educators, by means of suitable books and periodicals, the dangers to morals and religion that are often cunningly disguised in books and theatrical representations. In their spirit of zeal for souls of the young, they endeavor at the same time to circulate good literature and to promote plays that are really instructive, going so far as to put up at the cost of great sacrifices, theaters and cinemas, in which virtue will have nothing to suffer and much to gain.(4)

Pius XI is seconded by Leo XIII's past teaching: "Greater stress must be laid on the employment of apt and solid methods of teaching, and, what is still more important, on bringing into full conformity with the Catholic Faith, what is taught in literature, in the sciences and above all in philosophy, on which depends in great part the right orientation

(1) Cf. "Christian Education of Youth (Divini Illius Magistri) Ency. of Pius XI, 1929, with an excellent bibliography in Index, America Press, N.Y., 1929.

(2) Prov. 22, 6.

(3) Encyclical above, p. 31.

(4) Ibid., p. 31

of the other branches of knowledge." (1)

Catholic educators and authors ought in this connection to be stimulated by the words of our Lord: "Therefore ... whoever carries out my commandments and so teaches men (children), he shall be called great in the kingdom of heaven." (2) On the other hand, let instructors recall the words of St. Gregory Nazianzen, who calls the direction and formation of youth "The art of arts and the science of sciences."

More particularly should the parish establish a lending library for the little ones, since very many families cannot afford good juvenile literature and trash circulates at a penny a dozen. All means must be employed to arouse the laity and clergy to give good books to children; as prizes, as Christmas gifts, as occasional, fitting presents, as an important role of Catholic Action and a serious duty of parents. Books and more good books for the children! Future America depends on it!

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THE SPIRITUALITY OF THE AUTHORS OF NOVELS

What is important for Catholic novels of all classes is the worth of the spirituality of the authors. "Nemo dat quod non habet," is an axiom as applicable to the spiritual life as to anything else. Consequently an author must have more than the mere answers to the Catechism; his spirituality must be full-blooded, solid, enlightened by much study, and quite fervent, if he is to give out the bread of life already masticated and ready for immediate assimilation.

Up till now we have had too much watering down of the true Catholic feeling for fear that our books would not sell; or that they would offend the secular ear; or simply because the authors had themselves a

(1) Cf. Ibid., p. 30.

(2) Matthew 5, 19.

very shallow share in the total renunciation and acceptation which is the price of a fervent Catholicism. Well, we need no more fear the worldly Joneses: these are horribly in need of spiritual food these days, even if they do not think so. We only hope to God that they have learned their lesson. But history shows how in times of great calamity men return to God -- until the storm passes or that generation of men. Nevertheless we will have done our work, and besides the storm always leaves a few victims behind, happy victims they. As for selling our stuff, we recall that a Catholic author should primarily be an apostle. Here, indeed, is an application of the right sort of Catholicism: let him apply in all sincerity Christ's own words: "Seek you first the kingdom of God and all these things will be given you besides." If the writer is out for the money, probably this an indication that he is in the wrong field of endeavor.

Of course, he and his family cannot live on thin air; no one expects them to. But let first things come first, lest there be lacking altogether the high type of novel we clamor for. Furthermore, good Catholic literature, novels, are always a paying proposition because even Catholic letters are coming into their own in this respect too.

In this connection we admire Hiliare Belloc's manner of procedure: he wields the discerning ax against the rubbish and parasites clinging to the tree of history without minding where the chips fall -- he seeks the truth and nothing but the truth, so help him God. He tells of how he too could have sold his name for a pot of gold, but he much more preferred to stand -- penniless if need be -- by Dame Truth. (1) And the "truth will prevail," so that Belloc's name, like truth, will be immortal. The same applies to Chesterton who branded and proved orthodoxy to be more adventurous than heresy, marriage more romantic than promiscuity

(1) Cf. "The Free Press," by H. Belloc, London, 1918; last section.

("Marriage is a duel to death which no man of honor can decline"), virtue colorful and vice pallid. Chesterton, minus many of his overloaded paradoxes and twisted phrases, has the spirit which can readily serve as a model for all Catholic writers: a universal charity, ready wit, always an effusive vitality and love of truth -- not half-truths.

Let us conclude on a challenging note: If the classic authors in English letters have been able to produce immortal characters, haunting scenes and a style that never grows old, how much farther should not The Catholic Litterateurs go who have the power to cross the Great Divide and carry their creations to true and certain immortality? And haven't the former very often pass through the greatest penury and die penniless for their art? How much more the latter for God? By all means let us have saints if saints alone can attain this high ideal set down by us. We know that in the field of moral endeavors one must aim high to reach the middle. And the aiming must begin early in one's life. The apparent failure in letters of our Catholic graduates is not as colossal as made out to be. We are of the opinion that here are resources that have not yet been tapped, either because of a faulty curriculum in the school (a terrible problem for some) or because of the more enticing positions offered by secular agencies. (1)

Nevertheless, under this head, let the spirituality and apostolic aims of young Catholic graduates come in for a whitewashing. (2) If those of Catholic institutions are often faulty enough, what should be said about those passing long years in the worldly, pagan atmosphere of secular institutions?

As far as the curriculum goes, a study of Catholic letters should predominate over the usual study of Protestant and pagan literature without too great a fear of losing out on something. Educators must be lea-

(1) Cf. what has been on this head in the chapter on the Free Press.

(2) Cf. "The Graduates' Responsibility," by E.A. Fitzpatrick, Catholic Mind, July 8, 1926.

ders in this realm by taking their role seriously. Government intervention can be circumvented by a heavy dose of Catholic studies, by refusing to be subsidized, by urging the primacy of the Catholic Church in the realm of education. That this problem of government intervention is an acute one we do not deny, especially now that the Federal government seeks to centralize everything in Washington with definite leanings towards National Socialism. The matter, however, has always been ably handled by the American Catholic hierarchy and we can only hope that under their care and guidance and under the corresponding watchfulness and support of Catholics the rights of Catholic education will be always vindicated. (1)

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-THE CONVERT NOVELISTS -

Perhaps the Catholic novel is fortunate in having converts leading the list of aggressive novelists. (2) Their love of the newly found truth, their fervor, their pleasant freshness, their wonder, add much to quicken their style and arouse curiosity. The mentality of the period before their conversion still retaining much of the haunting thoughts common to fellow "convertibles" who have not yet taken the step forward, they are sure to arouse even the old-timers in Catholicism to appreciate more fully the hidden treasure mentioned in Holy Writ.

Generally speaking, though, such a position has its drawbacks. The converts -- unless they be Catholic converts -- do not yet feel at home in the true fold. Their thoughts will therefore be slightly awry at times, keyed-up, unnatural. The marrow of Catholic substance has not yet been assimilated -- this takes time. Yet let them never allow it

(1) Refer to what has been said in this connection in the chapter on the Free Press.

(2) Refer to the list of convert novelists mentioned in the beginning of this chapter.

to grow stale -- better to overdo the harping of their newly found religion and their conviction of its truth than to relegate it to a secondary position. Furthermore, the converts usually make the most practical Catholics. In the eyes of the secular world their modus agendi after their conversion is considered as a loss, an unfortunate and queer combination of blindness and childishness sure to mar their future literary productions. Strange that the deification of a person should win the disapproval of the literary world which is only suffering from a reversal of the true standard of values. What greater adventure than finding God at last!. What greater romance than the divine romance wherein wayward man establishes a warm and living contact with his God! Here is the supreme role which our convert authors are called to play; here, indeed, is a field rich in content, waiting to be exploited by the true Catholic novel. But by all means let us have more "Catholic" novels and "Catholic" converts who, like Henri Ghéon, "l'homme né de la guerre --" seek to "rétablir le va-et-vient entre le ciel et la terre." These converts in Catholicism, while possessing the freshness and maturity of the faith in which they were born, together with the experience of the prodigal son, should set the world aflame with true doctrine. And, as we have mentioned a few paragraphs back, most people want just that -- a portrayal of the fall and of the resurrection of the prodigal. Even those not too numerous perverts who crave only the experience of the fall will in spite of themselves see the necessity of the rise even if they lack the will to effect it.

THE POSSIBILITY OF THE SPECIFICALLY CATHOLIC NOVEL IN AMERICA

Thus far we have taken for granted the fact that a specifically Catholic novel can flourish in America. In all truth it seemed very natural and logical that we should do so, even if we didn't follow the usual Scholastic procedure of "An sit" and "Quid sit." We have perhaps

imitated St. Thomas Aquinas in his manner of treating Grace: he went about first to show its necessity to man whom he found so little without it; he seemed to presuppose its existence and yet went ahead to show its intimate nature, so that in the course of his treatise the existence was proven beyond all doubt almost simultaneously with the essence of grace. So we too took for granted some sort of existence of the Catholic novel; then we treated of its essence or what it should be; the difficulty necessitating this sort of treatment comes from the fact the Catholic novel exists as yet in a tenuous form, in the pioneer stage. But the ever-growing popularity of Catholic novels and the advent of Dr. Cronin's best-seller together with some close seconds, has convinced us, nearly subconsciously, of this long-desired possibility.

Apart from these considerations, our answer to the query as to whether a specifically Catholic Novel can exist in America is definitely in the affirmative. Under this head we had at first read with not a little surprise the almost petulant, earlier essays of Montgomery Carmichael concerning the gloomy fate of the incipient Catholic novel. According to him, the Catholic novel seemed to be doomed even before it was born--the problem of the strife between Nature and Grace stumped him. He says that "fiction is a faulty medium in which to convey those profound things of the spirit... The medium would break in the hands of even a Catholic genius who should essay the highest... The author would himself have to be a Mystic, in other words, a saint! Is such a one going to avail himself of the limited medium of fiction to unfold what may be uttered of this high and holy state? I trow not." (1) These words seem to echo the contentions of Newman in this matter. Our answer is that "in my father's house there are many mansions." As we have said above when

(1) Cf. "Fiction by Its Makers," edited by F.X. Talbot, S.J., "Nature and Grace in the Novel," by M. Carmichael, pp. 51-52. It is interesting to note how many of the other writers in this symposium take our position as the normal albeit difficult one.

treating with this difficulty, we do not see why the Catholic author should not be a saint, and why, as a saint, he should not write fiction. There are saints and there are saints; lesser ones and greater ones. There is room for each on the bark of Peter, and each with his particular gifts. Take St. Thomas More, if examples we must have (lest the notorious distinction beflung into our faces, that this simple plan is possible in the speculative order, taboo in the practical), who wrote his Utopia and some of the best wit and humor we have ever come across. In our own days, Chesterton wrote fiction, and we have already seen a serious and authoritative letter to the editors of the America suggesting that a movement for his canonization be launched, even as has been done for Cardinal Newman who also wrote fiction.

On the other hand we wholly agree with Mr. Carmichael that fiction is certainly a faulty medium through which to convey so serious a message as true and high spirituality has to offer, but we also insist on the point that fiction has not by far been exploited by the saints to the effect that it could and should attain. The lesser saints of fiction should not limit themselves to the ordinary type of books on spirituality simply because too many readers make the novel the only avenue by which religious concepts can crowd themselves into their imagination. Certainly, we must not exaggerate fiction, of all things, as a fitting vehicle for the great literature of man, especially man deified by Grace, but we claim to have something when we say that this field has been too rarely dug into to warrant an a priori judgment predicting dismally the certain shortcomings of the American Catholic Novel.

Great was our satisfaction to find that our contentions of some years' standing coincide with the recent view of Harold C. Gardiner, prominent American man of letters, who hit the nail on the head this way: "Here is just where the challenge lies for us (in novels with a spiritual

theme for our present crisis). We have the eternal, bed-rock spiritual principles, which are simply bursting with strength and beauty and yes, adventure. We have unsung Miltons, too. This is the time for them to crack wide open and asunder the silence that fogs round about them, and clarionforth those principles.

"I hope some day someone is going to get so mad at America for crying in season and out: "'Where is the great American Catholic Novel'" that he will shout back at us: "'Well, you asked for it. Here it is.'" And lo and behold, it will be!" (1)

In conclusion we ask "And why is this?" Because the Catholic doctrine, we repeat for emphasis, alone can satisfy the greatest number of men in what sooner or later clamors for an answer -- religion.

Secondly, we have writers galore -- seasoned and promising; they need only be harnassed. (2) Yes, leaders in every field, save, perhaps, in painting, sculpture and music. (3) What we mean to say is that the Catholic Revival in these three arts has not paced with the revival in letters. This comes from the fact that only a gifted few can really enter painting, sculpture and music -- there is an absence of a numerous Catholic public skilled in these arts enough to appreciate them to the extent to which Catholic letters have been seconded. -- But since this does not directly influence the fate of the novel we can let the problem rest on its haunches.

Thirdly, Catholic novels are beginning to hold their own even in the secular markets. Catholics on the other hand are sufficiently aroused to assure their success. Catholic novels not only and merely exist, their blossoming forth is wonderful to behold.

In fine, we can see a brilliant future for the Catholic novel. It is as yet in its infancy, still in the experimental stage in America.

(1) Cf. "Ripe Time For Writing," by H.C. Gardiner, America, Jan.24, '42.
(2) Cf. "The Hope for American Youth," ibid., Nov. 1, '41.
(3) Over.

As the revival gains momentum new writers will spring up to challenge the reading public and the camp of decadent English literature. A new era is in the making: the Catholic novel must contribute, nay, must lead the return to the fountain-head of all that is good and true. May it help to break the ground for the solid structure of a new society founded on God! (1)

In our considerations on the Catholic novel we have chosen only those aspects which seemed to us to be of immediate moment. We took great pains to lay the foundation of the future success on what has been done in the past. What we believe to be original in our endeavors is the relegating of all questions concerning the novel to one point which, we sincerely believe, is the true gauge of immortal success -- the exalted motto of Pius XI of happy memory -- "Restaurare omnia in Christo !" We repeat, true wisdom lies in judging all things according to their last causes. Why halt half-way when the treasure lies at the end of the trail! This is our sincerest wish and our parting thought as we dedicate this modest work to God and America!

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(3) of preceding page. Cf. "Sidelights on the Catholic Revival," by F.J. Sheed, Sheed & Ward, N.Y., p. 58 (1940).
(1) A very interesting phenomenon of most recent occurrence: the appearance of a scholarly work on the Novel, "The Novel and Society," by Elizabeth Monroe, University of Carolina Press, 1942, calls for a return to Thomistic and Aristotelian philosophy.

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