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The Irish and Catholic Power

By PAUL BLANSHARD

Belfast Telegraph: "When Paul Blanshard wrote his *American Freedom and Catholic Power** he was challenged in the Jesuit magazine, *Studies*, to use Ireland instead of Spain as a model for the picture of a future Catholic America. Mr. Blanshard accepted the challenge and this book is his reply. And a devastating reply it is . . . Practically every phase of life in the Eire Republic comes under microscopic review, including the past and present, the censorship, segregated education, sex, chastity and population, and progress and poverty."

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Americana

Continued from page 17

comprehended after participation in two world wars. Thoughtful Americans can still learn from him.

And now a word about the editors of this series, Professors Elting E. Morison, John M. Blum, and others of the Massachusetts Institute of Technology, who have performed such a large service to Americans interested in their own history. The editors have not only given us a thoroughly reliable text, although that is unusual and important; they have gone to extraordinary efforts to make these volumes usable to scholars and laymen.

Liberty and Frontiers

DEMOCRACY IN THE MAKING: In 1893 Frederick Jackson Turner gave a new idea to American historians. Instead of searching in Tacitus's "Germania" for seeds of democracy that were carried to America in the *Mayflower*, historians should follow the course of the pioneers into the Western forests. To the frontier, he said, we owe our democracy, our nationalism, and our peculiar intellectual traits. For forty years his disciples dominated American historiography, but since the 1930's many cogent criticisms of the Turner "thesis" have raised doubts as to its validity. John D. Barnhart, who in "Valley of Democracy" (Indiana University Press, \$5) presents a careful study of the conflict between farmers and planters in the Ohio Valley, 1775-1818, concludes that Turner's interpretation of Western state-making is still essentially the sound interpretation.

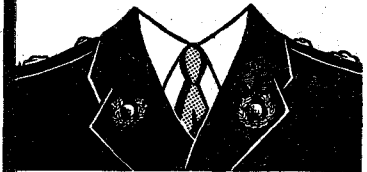
Beginning with the effort in the Revolutionary period of Western yeomen to end Eastern aristocratic control over society in Pennsylvania and the South Atlantic states, Professor Barnhart then crosses the mountains and relates the continuance of the struggle. He finds that the constitutions of Kentucky and Tennessee indicate a compromise between Western and Southern ideas, but at least a definite advance towards democracy. North of the Ohio, where a fairer land system, national control in the territorial period, and prohibition of slavery weakened the influence of aristocracy, frontier democracy found freer expression and won its ends. Even so, the frontier farmers' victory in Ohio was somewhat limited. In Indiana squatter democracy came into its own, and that state's "blazed trail" was followed with ease in Illinois.

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results of science have been primarily materialistic. We have measured success by our products rather than by ourselves. A materialism which over-emphasizes short-term survival detracts from the humanism essential to long-term survival. We must remember that it was not the outer grandeur of the Roman, but the inner simplicity of the Christian that lived on through the ages.

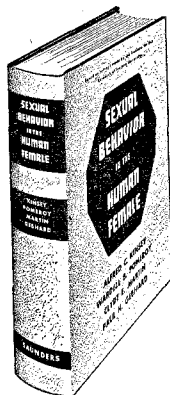
I HAVE stated a problem. You have the right to ask for a solution. I believe the solution lies in each individual, through the standards he holds; that it lies not in political parties or radical movements, but in human values and gradual trends; not in a greater complication, but in a greater simplicity of life. In other words, I believe that the solution lies within ourselves, and that we can find it nowhere else. Our parties, movements, laws, and codes are important, but they are only outward manifestations of our inward values.

Unexpanded by the time dimension, flattened on a momentary mental screen, the chaos of our modern world is staggering. We watch assemblies, and conferences bog down until we realize that man has not the wisdom to solve his problems by any sweeping detailed plan. But when we add the scope of time, and release in it the catalyst of faith, the future clarifies, and we see that, within the bounds of natural law, man's destiny is shaped by man's desire. We desired a mechanistic civilization; that set the trend, and we achieved one. To achieve a civilization based on human values requires the desire within ourselves. If we actually have that desire, our scientific, industrial, and military forces will fall, automatically, into line behind it, supporting with material strength the human qualities essential to overall power and permanent survival.

But we must have more than an intellectual desire, filed away in the archives of idea. It must enter the roots of our being until it shapes our action instinctively as well as through the conscious mind, until we see the producer as more important than his product, and find it no sacrifice to renounce material standards of success—until we realize in our bones as well as in our brains that the character of man still forms the essential core of a lasting civilization.

LITERARY I.Q. ANSWERS

The second column should read, from top to bottom: 20, 16, 18, 9, 6, 2, 3, 7, 12, 14, 10, 17, 5, 4, 8, 1, 15, 13, 11, 19.



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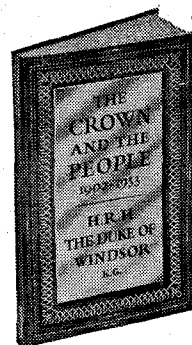
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Christian Science Monitor

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