

ISO BULLETIN

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The Minutes of the ISO Conference, West Baden College, 1943

Reporter's Preface

THIS is the first report on the ISO Conference and the Jesuits who attended it.

One of the things that came out clearly at the Conference was the determination of the delegates to make ISO and American Jesuits synonyms. ISO is Jesuits, Incorporated or Unincorporated.

So it was determined that our reports would go to every Jesuit in the United States in the hope that we would all realize we had a united job which demanded the interest, zeal, and resources of all of us.

For setting the ISO Conference had the incredibly satisfactory background of West Baden College.

Father Maguire and Father Macke welcomed the delegates with a generous hospitality that made everyone want to return for future meetings. The fourth-year Fathers and scholastics were on the job from rising time until often after midnight. There were Masses to be served, tables to be waited on, mail to be distributed, secretarial work to be handled, rooms to be cared for, and the hundred extra jobs that resulted from the intensive work being done by the delegates from the Sunday of arrival to the Saturday of departure.

Too much praise cannot be given to the whole West Baden Community which for one week went completely "Social Order" in a generous and cooperative way.

Two hundred and thirteen Jesuits attended the Conference, including four Fathers Provincial, many Rectors and Superiors, and men of widest diversity of social interests. In fact, diversity of interests seemed at first a major problem. Yet to the great credit of the men themselves, it must be noted that out of diversity came unity and a spirit of cooperation that was the great inspiration of the entire meeting. In the general sessions there was a friendly give-and-take attitude unforgettable to those who saw it or had part in it. In the individual sessions the men did a concentrated job along the lines of their specialized interests. The entire meeting should have a profound effect upon the future of the Jesuits in this country.

This report, we realize, is a merely preliminary document. It is our report to the whole American Assistancy of six days of intensive work. I hope it is also the promise and prophecy of work that lies ahead. The men realized that in the six laborious days they could do no more than outline a program for themselves and their fellow Jesuits, break ground in many social fields, point the way toward social vistas, and at the end leave with an implicit slogan, "Now I begin."

But at the risk of repetition let me insist that the delegates to the Conference always thought of themselves as delegates merely. They were the representatives of thousands of Jesuit priests, scholastics, and brothers who, in a hundred different lines, are doing the great social work of the Society. They were not strictly a legislative body. Yet, they felt themselves the representatives of those who are doing the work throughout the country.

To all American Jesuits, as the representative of these representatives, I am making my first report.

May I assure you all that ISO belongs to you. It will never become in any restricted sense a place, a group, an exclusive committee either of experts or of workers, but will remain as broad as Jesuit diversity of interest and extent of zeal cares to make it.

I need not remind you how much we count on the prayers of all our fellow Jesuits. Nor need I remind you that we are looking for suggestions, comments, criticism, any help that may enable us to carry on the work for a Christian social order which the late Father General regarded as fundamental in importance and which Father Assisant and the Fathers Provincial consider vital to our Jesuit apostolate and an object of their first concern.

DANIEL A. LORD, S.J.

The General Sessions

The Opening Meeting

Monday Morning, August 30

The meeting was opened by the prayer of Father Sullivan, Provincial of the Chicago Province.

As new Executive Director of ISO Father Lord gave the preliminary talk:

"The ISO meeting is to be entirely without publicity of any sort. This is strictly a family affair, a Jesuit meeting during the course of which there will be no fear of reporters or of a presentation of what we say to a non-Jesuit audience. Any discussion or publicity of the meetings during their progress will seriously hamper the effect of the meeting and imperil the success of our entire program.

"The meeting is to be without prepared talks or discussions of any kind. Hence free discussion will be encouraged. Honesty is wanted, will be accepted and encouraged.

"The late Father General was responsible for the calling of this Conference as he was the one who initiated the entire program. Father Maher in insisting on the importance of the ISO was acting merely at his command. Father Ray Feely, present at the Conference, brought back the first mandate for ISO and Father Delaney, also present, has given three splendid years of leadership to the work done thus far.

"Each one of the delegates will find himself possessed of the Bluebook of the meeting which contains the letter of Father Maher, the Twenty-third Decree of the Twenty-eighth General Congregation, 'On Bringing Modern Society Back to Christ'—the Magna Charta of the ISO, a tentative program for our Conference, *The Integrated Program of Social Order* drawn up at the XO meeting in 1935, a tabulation of the 2,885 Jesuits who answered our questionnaire on social interests, a preliminary roster of those attending the Conference, and by way of anti-climax, some questions concerning Catholics asked by Communists, questions which we find all referred to the Social Order."

"My job," said Father Lord, "is professedly and confessedly not that of an expert in any form of social action. I never intend to act as one. My job is purely executive. In a kind of way I regard myself as your traffic officer whose assignment is to keep the lanes open and the highways clear for those who want to move rapidly along them. It is my hope and intention to give everyone interested in the varied fields of social action the fullest possible opportunity.

"I am especially grateful for and dependent upon the advice and guidance of Father Talbot and Father LaFarge. In all honesty I recommended Father LaFarge for the general control of the ISO and still feel that, were he not so heavily occupied with his present work for *America*, the assignment should be his.

"I sincerely wish to pay a compliment to Father Delaney and to his associates for the work done thus far in the ISO. We shall make every effort to see that none of his work is lost and that his programs and projects are made accessible to the Jesuits throughout the nation.

"In defining my own authority, I think I can say that it is deliberately limited. I have no desire for authority beyond what is absolutely necessary to the service of the ISO. In my conference with the Fathers Provincial when they assigned me to the job, I asked for two powers:

1. To call conferences such as this.
2. To sanction such committees as you decided to appoint.

"My responsibility to the ISO is, however, very definite and very heavy. It is my job to keep alive all phases of the Jesuit

THE GENERAL SESSIONS

social program. It is my privilege to facilitate the efforts of the best and most devoted Jesuits along all social lines. It is my task to coordinate these activities into a national unity insofar as my fellow Jesuits think this wise.

"So I frankly confess that, if the ISO is a success, it will be the work of all Jesuits. If the ISO is a failure, I confess in advance that the failure will be my responsibility.

"It seems only fair at the beginning of this Conference to make clear the place of the Sodality in the ISO program. Quite rightly some Jesuits have been afraid that my interest in the Sodality might subordinate ISO to Sodality interests. So the following is my reasoned declaration:

1. The ISO is entirely distinct from and in no sense dependent upon the Sodality.

2. In order to facilitate my work for the ISO I have delegated most of my Sodality work to others. As head of the Sodality Committee of ISO Father Lyons becomes responsible for the Sodality's national progress. As managing editor of *The Queen's Work*, Father Walker assumes responsibility for its publication.

3. When appointed to the ISO, however, I asked to be allowed to remain with the Sodality's Central Office. My reasons for this were, I think, rather simple. One of the most important factors in the development of any movement is a trained staff. Such a trained staff existed at the Sodality's Central Office. They could be instantly used for and in part deferred to the development of the ISO. If I severed my connections with the Sodality for the ISO, it would be necessary to spend a year or two in the purely mechanical problem of building up a staff. This seemed to be a waste of time and energy when the services of the Sodality staff could be retained and serve the ISO in its work.

4. Naturally the ISO is going to have financial needs. I had no slightest idea what these might be, hence I did not ask the Fathers Provincial for any money. Instead, I asked that the Sodality's Central Office might assume financial responsibility for the ISO until it was clear how much this would amount to or whether the ISO could be financed independently. An ISO financial account has been set up in the Sodality's Central Office and at the end of the year I shall be able to tell the Fathers Provincial exactly what it cost to operate and what means must be employed to finance our progress.

"The Sodality's staff enabled me to supply the secretarial aid offered to this Conference. The secretaries who are at the disposal of the delegates are all from the Sodality staff and are, during these days and to some extent in the days that follow, at the disposal of the ISO.

"From this point on, the Conference belongs entirely to the men who compose it. You are sincerely asked to use this as an opportunity to communicate your commands and suggestions to me.

"The general sessions are for all; the divisional sessions are arranged on the basis of individual interests.

"Perhaps most important of all will be the opportunity given between sessions to meet Jesuits from all over the country. These men with their wide variety of interests and experiences will make the meeting the important thing we believe it should be.

"The suggested objectives of the ISO are the following:

1. Either the drawing up or the acceptance of a Social Order Program and Platform.

2. The establishment of Social Order Research.

"This Research may be divided into three major sections:

A) The assimilating of existing materials.

B) Making them accessible to all.

C) The drawing up of new material.

3. The creation and assembling of a literature. This will include:

A) The whole question of bibliographies.

B) The creation of new and needed material whether this be learned or popular.

C) The use of Jesuit periodicals.

D) A Jesuit social bulletin for the use of Jesuits alone.

4. The program should, we have felt thus far, be channelled through existing Jesuit agencies. It is not our intention to strive for a new organization or for new societies when at our disposal are existing media already operated by Jesuits.

"So the ISO is thinking in terms of the social program as expressed through Jesuit parishes, schools, publications, retreats, foreign and home missions, the Sodality, the League of the Sacred Heart, etc., etc.

5. However, the ISO has already seen the origin of new Jesuit outlets, notably the Labor Schools. These deserve hearty approval and wide extension. Where new outlets are further to be created and developed, this should be the task of the ISO.

6. Where this is possible and needed, leadership along social lines can be offered to other than Jesuit groups.

"Needless to say, all this is a program which will take time and energy. Perhaps we must regard ISO with a blend of patience and impatience. It will not be to its credit if it moves slowly. Yet with all possible effort, it cannot hope to do everything at once nor to achieve great things without the expenditure of time and manpower.

"The meeting is now turned into the hands of the delegates who are asked to consider themselves completely free to turn the meeting in any direction which they wish."

Before the discussions began, it was decided to let each of the delegates introduce himself, give his name, his Jesuit work, his social interests, and any information that he felt would be valuable to those men who, for the next few days, would be dealing with him.

The complete list of Jesuits and their interests as they indicated them is included in this report. It would be, however, a mistake to fail to mention the deep impression made upon the assembly by this roll call. The variety of social work already achieved by the men was amazing. The extent of their interests was most encouraging. Without self-flattery, it was felt that here were assembled men who knew what they could do and should do and who had come to give the very best of their efforts to the coordination of a national plan for the Kingdom of Christ and the Jesuit Social Spirit.

The meeting adjourned at noon with the Angelus.

Monday Afternoon

The Conference resumed at three o'clock in the afternoon. The list of committees was offered to the delegates who made suggestions and amendments and additions. The meeting was then turned over to Father Jean Richard of Montreal. In Montreal the Jesuits have long had a central Institute for Social Order. As a consequence, Father Richard had been especially invited to present to American Jesuits a picture of the work done by this Institute. He outlined the publications, the research work, the retreats, and activities along various social lines that have met with notable success especially throughout French Canada. His talk was followed by an interested discussion on the part of the delegates who were plainly endeavoring to apply the experiences of French Canada in the American scene.

Father LaFarge then settled the question of the ISO basic program by a letter from Father Maher. In this letter Father Maher explained that the purpose of the ISO was not to devise a distinctive Jesuit program of social action since this program was found in the Bishop's program. Instead, it was the assignment of the ISO to implement the Bishop's program and to make it work in Jesuit institutions and through Jesuit media. The important thing was action and immediate action. Everyone was basically agreed on principles and program. The Jesuits must determine how they intended to see these principles and programs carried into effect.

The Conference then divided into the first group of committees.

By way of explanation, it should be noted that the committees fell under two divisions: Committees on Content; Committees on Channeling.

It was the assignment of the first group of committees which met Monday, Tuesday, and Wednesday, to determine what should be done. It was the assignment of the second group of committees which met Thursday, Friday, and Saturday morning, to decide how this could be best done through Jesuit agencies.

The committees which met the first three days were the following: Labor, Economics, Credit Unions and Cooperatives, the Family, Interracial Justice, Political Science, Social Worship, Pan Americanism, Vocational Guidance, Rural Life, Social Morality, the Teaching of Sociology, Retreats. To these committees were added a committee on Peace and a committee on Social Medicine.

The Channeling Committees which convened on Thursday included the following: a committee on Scholasticates, Colleges and Universities, Schools of Social Service, High Schools, Parishes, Foreign Missions, Retreats, the Sodality, the League of the Sacred Heart, Radio, Press and Propaganda, Publications and Publishers and the Eucharistic Crusade.

Monday Evening

THIS was an open meeting in which, according to the program, the delegates were invited to discuss any subject which they cared to bring up.

Father Fitzpatrick opened the discussion by urging that the men during their studies be allowed and encouraged to come together and devote themselves to studying and preparing for social work. Superiors should discover the men's aptitudes and interests and strongly encourage them.

Father Richard pointed out that in the French *Action Populaire*, this was done. For instance, the Tertians spent one week in the Central Office of the *Action Populaire* learning thoroughly the methods and objectives of Jesuit social work.

Social Academies

Father MacDonnell pointed to the Social Academy of Weston which was established in obedience to the suggestions of the *Quadragesimo Anno*. The beginnings of this academy were small enough to meet in a professor's room. In ten years they had grown very considerably so that now four subjects are treated during each scholastic year and the theologians may write their theses on subjects connected with social order.

Last year the Labor group discussed labor questions. One man was appointed to give a talk on some labor problem. Questions and discussion followed. The academy was entirely objective and interest was high.

A problem had been getting the proper books, since the majority of books on social subjects are obsolete in six months time.

A similar academy was being run at West Baden.

Father Lord mentioned that at the request of the Episcopal Committee on Seminaries, his office had drawn up a four-year course on Catholic Action to acquaint students with practically every field they might enter.

Labor Institute

Father Ahern discussed our relationship with the bishops and urged a close devotion to their desires. He pointed out the Massachusetts Federation of Labor had brought a group of motion picture operators to make a retreat. Out of this had grown an Institute of Labor which centered in the Jesuit Retreat House. The second year the Institute moved to Amherst. The third year it asked to come back to our Retreat House and met with the Cardinal's most cordial approval.

In response to a question from Father Talbot, Father Richard amplified a discussion of his relationship to employers. He had been running special Institutes for employers though they usually came, not as representatives of their companies, but as individuals. Yet they were men important in their companies and the effect of the training was notable.

School of Social Reconstruction at Rockhurst

Father Deglman described the work both for laboring men and captains of industry in Father Friedl's Labor School at Rockhurst in Kansas City. Father Friedl had begun with a few men of the employer-management class. They started with informal conferences, advanced to a discussion of the relationship between management and labor, but allowed the men to work out their own conclusions. This was found much more satisfactory than direct instruction.

The employer-managers, for instance, evolved for themselves an ideal labor contract, which contract was discussed thoroughly by the labor element of the school.

When both the manager and laboring class participate in a school, the actual development may seem slower, but in the long run, it has far more permanent effects.

Within the school Father Friedl organized a Student Council as a governing organization. These leaders stressed the fact that no fees of any kind were charged and interested their associates in the school.

The school at Rockhurst is called a School of Social Reconstruction.

One important gap at present is the fact that no Jesuit could be found to handle Rural Life problems.

The objective at Rockhurst is the establishment of a full four-year Labor School leading to a degree.

One of the other problems is the difficulty of obtaining texts. There was, however, no difficulty about securing excellent teachers, most of whom donated their services.

The New York Labor School

Father Carey pointed out how easily the Labor Schools could be tied in with the retreat movement. Some Labor Schools devel-

oped from retreats; other Labor Schools developed into retreats. In New York, they were offering eleven courses to two hundred men. Father Delaney's notes served as a text-book and courses in history, labor organization, and wage contracts were offered.

On Monday nights, the courses open to the general public were largely attended by school teachers. On Tuesday night, courses in Law were offered. At present, it is almost impossible in New York to be a labor lawyer unless you are Jewish. Our Catholic men become corporation lawyers. They do not think of Labor Law. So one of the objectives of their Labor School was to interest young men in Labor Union Law in its various forms.

The school runs week-end retreats on Saturday and Sunday. These retreats bring out the innate heroism of the men, who in many cases must suffer for their faith and yet gladly throw over financial opportunities in order to promote Catholic ideals in their industry. This has been notably the case among the dock workers and the teamsters.

Father Delaney indicated that the work for employers had been steady in growth. One group of employers at the end of a single talk agreed: We employers had better go back to school and study.

In Baltimore, thirty to forty employers had met for a course of six lectures. In Philadelphia, a course of four evenings was arranged for employers who remained from 8:30 until 11:30. Sixty came the first night, and 150 led by the mayor the last night.

Father Carey said that after one of the courses for employers, two brothers determined to turn over their surplus profit of \$10,000 to their workers as their rightful share in the business.

Workingmen's Retreats

Father Gallagher out of his wide experience with workingmen's retreats pointed out that a large number of laboring men are simply unable to go to a retreat house so he arranges for a retreat that follows the same order as that of a retreat house, but has no charge whatsoever. The men come for Mass and Communion and their breakfast, dinner, and supper are given to them without charge. At Erie his workmen's retreat started with two hundred and grew to five hundred. They have developed their own prayer-book and their own prayers for the Holy Hour. In colored parishes the effort was to keep the retreatants out of the church and in a hall. When this happened, communists often came in to heckle. "The more of them that come," said Father Gallagher, "the happier I am. Among the communists may be a future Paul. We have already made many converts especially among the Negroes."

Archbishop Curley gave a thousand dollars to feed the poor men who came to make the retreats in Baltimore.

Tuesday Morning, August 31

In accordance with the original plan, the entire Conference was scheduled to re-assemble in the mornings. At this time the individual committees were to report on work done and present their findings to the entire assembly. It was soon discovered, however, that the work of the committees on the preceding day had been so interesting to the members and their findings of so much importance, that they asked to be allowed at once to resume committee meetings.

Hence the morning's meeting was confined to announcements and to the readjustment of committee problems which were of minor importance and were immediately solved. The committees then went into individual session. The procedure for committees was this: when they first convened, they chose as their temporary chairman some member who was least involved with the actual work. Under his direction a permanent chairman was then elected.

Then by means of free discussion, the committee set itself to the following tasks:

1. To draw up a set of practical suggestions for the basic program of the committee.
2. To consider existing bibliography and to study the need for further books and booklets.
3. To list Jesuits not attending the Conference who would be valuable members for their committee.
4. To appoint a permanent Continuing Committee which would carry on the work during the course of the whole year.
5. To outline definite recommendations to be made at once to the general assembly.

Committee of Provincials and Superiors

The Fathers Provincial and the Superiors and Rectors who were present asked for an opportunity to meet in a separate committee. This was immediately arranged for and a time was set for a meeting the following day.

Tuesday Evening

FATHER TRANCHESE of San Antonio then gave a detailed description of his work for the better housing of Mexicans in San Antonio. In a city of 250,000 with a Mexican population of 90,000, more than 14,000 Mexican families lived in sub-standard homes. Consumption was rampant. The houses consisted of wooden shacks, filthy and beyond repair. A majority worked in the pecan-shelling industry and were paid two cents a pound.

Father Tranchese's reception by the people was hostile. They had been told that the Jesuits were rich and would exploit them.

He began a study of their conditions. Mexicans are not students, but they are skilled artists, hence his idea was to construct a housing project around their arts and crafts where they could both live and support themselves.

He appealed to the chief statistician in Washington and in the course of several years, twelve different missions came from Washington to study the situation.

The Wage-and-Hour Law of 1938, far from improving the situation, simply threw thousands of Mexicans out of work. His immediate job was to feed and clothe the people. Every day for four months they cared for 7,000. A committee gathered the food and the funds and thirty-six workers assisted.

Finally Mrs. Roosevelt came to San Antonio, became interested in remedying the horrible conditions of the people, and the housing project was put to work.

The original manager of the project was a fine Catholic, devoted to the Mexicans. But the political control of the town was changed, the manager was moved, a Mexican Mason was put in charge, and the project is being used largely as a vote-getter for those in control.

Social Service Schools

Father Morrison had called attention of the meeting to the need for considering our Social Service Schools. During the depression millions of Americans were serviced by social service workers, the overwhelming percentage of whom were educated in non-Catholic schools. Their philosophy was Freudian and their outlook on life thoroughly materialistic.

Father McGuinn took up this subject and pointed out that the Schools of Social Service are carrying out a tradition twenty-five years old. They too grew out of the retreat movement. Today we have four prominent institutions in this country, St. Louis University, Fordham University, Loyola University of Chicago, and Boston College. These schools could well be the instrument to carry out this program of the ISO professionally. The fact that Father Tranchese indicated, in telling of the transfer of his housing project to alien and unsympathetic managers, indicates the need of trained Catholics in social work. A trained graduate takes a position of influence. That influence is strongly exercised for Catholic philosophy and for Catholics themselves.

In America there are forty-two Schools of Social Service of which only six are Catholic. Those of us who come from the East are likely to think of ourselves as a majority. But in this field, we are everywhere a weak minority. In Boston we have had Catholic collegiate education for eighty years, yet the social service agencies are still untouched by Catholic influence.

The graduates of our schools must enter these services. They are our personal extensions. Ours is the hum-drum work of teaching the Catholic lay people both men and women who then, as extensions of ourselves, enter social work.

May we ask that the graduates of our schools be turned toward our Schools of Social Service? May we suggest that in our retreats we urge retreatants to consider social service as a profession?

Father Scheller strongly seconded Father McGuinn's remarks. Social work is a profession that handles social problems. By scientific diagnosis we care for these social problems as surely as a doctor diagnoses and treats a case.

Social Spirit

Father Lord made what he called an important distinction. The ISO as such has a job that is wider than any individual field. The ISO is an association of Jesuits, bent on strengthening our own social opportunity and expressing that social opportunity in learned research, in popular presentation, and in concrete activities.

As far as possible we must set ourselves to creating a social opportunity among ourselves and among those who look to us for leadership. There is little hope of our doing anything on, let's say, property adjustments, until people are social-minded on the subject of property. So a social order sermon on Sunday in church

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may be as important as time spent in a day nursery. The interest of the men here in retreats is most encouraging. We must create the social spirit within our classrooms. But beyond this, we must in every conceivable way, concrete that spirit, give it professional expression in our trained graduates and make it permeate the Jesuit agencies of which we have control.

Wednesday Afternoon, September 1

FATHER SCHWITALLA was given the floor. He spoke on the subject of health and pointed out that the Catholic Hospital Association was vitally interested in practically all that the ISO regarded as important. Catholic hospitals are treating one-third of the cases in the general hospitals of this country. Yet, Catholic hospitals are only one-tenth of all the nation's general hospitals. By common consent the chronically sick are relegated to the control of the government agencies. The Catholic Schools of Nursing are educating one-third of all the nurses in the country and in that work, 2,800 nurses are being trained under the jurisdiction of 282 sisterhoods.

At present, thanks to the effort to socialize medicine and the hospital, an attack is being made that is resulting in a struggle for the preservation of the voluntary system of institutions. It is a contest between government-controlled and non-government-controlled institutions. It is essentially a struggle between tax-supported institutions and voluntary institutions. The hospitals are the spearhead of the conflict. Father Schwitalla then discussed in detail Senate Bill No. 1161 which has as its object the practical control of medicine and the physicians in hospitals throughout the country. This bill probably would have been passed had Congress not adjourned. The bill which will come up at the next session of Congress is of vital importance to all Catholics.

This bill would make the Surgeon General of the United States ultimately responsible for carrying out a program of hospital benefits for all. He will advise the nation and Congress on the professional standards to apply. He will fix the standard of hospital care for the nation. He will designate specialists and encourage high standards of hospital and medical practice which are to be the standards of the participating hospitals. He will establish and maintain a list of all participating hospitals, devise adequate and suitable methods for hospital service, make studies and surveys for the purpose of continuing the standards of medical practice and hospitals, and give aid to medical hospitals, schools, and research.

It is to be a complete taking over of the hospital and medical field with the whole project in the hands of the Surgeon General under an Advisory Council.

Any physician who is allowed to practice may participate. Any wage-earner may secure medical attention and may select his physician from the list maintained by the Surgeon General. A patient may not change from physician to physician without permission of local authorities. Physicians must maintain standards or be removed from the list. The Surgeon General must keep up-to-date such a list and publish it from time to time. The Surgeon General determines when the panel of patients going to any physician is filled. After that the patients must go to another doctor.

The payments from the trust fund to the medical practitioner shall be on the basis of fees determined by the Surgeon General. These will be made on a salary scale.

Where there are specialists the Surgeon General maintains this list and determines what these specialists may charge.

In other words, the Surgeon General takes over the whole hospital and medical field as well as the field of nursing. He writes the rules and regulations and governs the managing trustees.

This is a very serious situation which must be carefully faced by Catholics if the government is not completely to control medicine in all its branches in the United States.

Wednesday Evening

FATHER AHERN, because of his experience in this field, was asked to talk about collaboration with Protestants and Jews or social questions where we can find a common ground. He said:

"The campaign of bigotry against Al Smith in 1928 aroused deep concern in all well-meaning Jews and Protestants. The Federal Council of Churches appointed a committee made up of Dr. Parke Cadman, Charles E. Hughes, Newton Baker, to investigate. These three Protestants were later joined by Straus, a Jew, and Carlton Hayes, a convert. They formed a small group called the National Conference of Jews and Christians.

"A prominent minister, Dr. Clinchy, was engaged to act as field interpreter and later as director. A first conference was held among one hundred men gave one hundred dollars each to sponsor meeting at Harvard.

"Cardinal O'Connell approved and appointed six priests, three of whom were Jesuits, and asked Father Ahern to represent him.

The meeting was extremely successful, gained much national prominence, and out of it grew the enlarged activities of the National Conference of Jews and Christians.

"The discussions of this group are not on religion. They explicitly state that they do not hold that one religion is as good as another. They act in the hope of clearing up prejudices, eliminating bigotry and creating a free American spirit between those of different faiths."

Father Ahern toured with a Jew and a Protestant, addressed 170 thousand people, in some cases as many as 8,000 at one time.

He always talked with the permission of the bishops and in forty-one dioceses, this permission was readily granted.

Out of the conferences they hoped to attain the fullness of the religious spirit granted by our Constitution.

Individual Collaboration

Father Parsons took up this subject in more detail:

"In dealing with the bishops in this question of collaboration with Jews and Protestants, we must make a distinction. There is the type of participation of the three groups Father Ahern has mentioned; there is the question of an individual priest going before a non-Catholic group. Some bishops who are against the triple arrangement will carry their objections so far as to oppose a priest's talking before non-Catholic groups.

"Now, it seems to me, that as a priest I have a right to talk before non-Catholic groups. Three hundred Methodist ministers meet every Monday for a day of recollection and I have accepted their invitation to give them talks on Catholic doctrine.

"The type of cooperation which seems correctly to have been forbidden is that which aims at any kind of faith union. You are also forbidden to enter into religious discussions without permission.

"But the field of the temporal order implies that there is a temporal aspect of the Church's mission. The Popes want us to reform the temporal order. This cannot be done by Catholics alone. We are in the minority nearly everywhere. When the Popes ask us to help reform the temporal order, they mean us to do it with the help of non-Catholics. Pope Pius XII in his private and public speeches is constantly referring to non-Catholic groups. We have an order from the Pope to cooperate in the temporal order with those who are not Catholics.

"We might have this cooperation in the Democratic Party or the CIO. There is always a religious motive and when the Pope talks about this cooperation, it is a cooperation based on God, Christ, the natural and eternal law of God."

Father Sullivan talked of collaboration with Protestants and Jews in the various discussions and round tables which were pledged to religious tolerance.

Sacred Heart Hour

Father Murphy then gave a talk on the Sacred Heart Hour. Five years ago, he took over a program which had been running for years and gave it a new name, called it the Sacred Heart Hour, and it instantly began to click.

Sixteen Jesuits are now doing this job collaboratively. The cooperation of all the Provincials and of the Jesuits everywhere has enormously helped to get stations interested and signed up.

The Sacred Heart Hour is now on 118 stations in the United States and thirteen in Canada. Stations are being added at the rate of almost one a week. The content of the program is a purely devotional and the talk is only six minutes. Yet it has been possible to pack a tremendous amount of dogma into these brief talks.

Thursday Morning, September 2

AFTER the reports had been given at this meeting, Father Parsons called attention to the importance of the Georgetown Foreign Service School.

Father Gallagher reminded the group of the activities of the Masonic Order. He advised the Convention to read up on the Masons and their activities and to realize how powerful they are. He cited their work against the Church in Mexico and in South America.

Father Scheller, in a plea for the Catholic Schools of Social Service, reminded the Convention that the South American Republics were sending social workers into the United States for training.

Unity of Specialization and Action

Father Hartnett, to clarify the issue of unity within the ISO, made a distinction between the two types of workers necessary for its success. He said:

"One type of workers are interested in the popularizing of our social principles so that they can reach the masses of the people. The others are engaged in academic work, have received specialized academic training, and are interested in continuing their work in this specialized field.

"A reasonable unity between these two groups of Jesuits must be reached if the work of the ISO is to be fulfilled.

"The academic men must recognize the great necessity of popularizing. I think they do recognize this. All of them are delighted that so many fellow Jesuits are interested in the Catholic social problems which they are studying in a technical way. All our interests are bound up with the great majority of the Catholics and we must reach them all.

"But the men who have received academic training feel that they have a real obligation to place themselves at the service of those who are engaged in the practical work. The men in the practical work, the men in the front line, have every right to expect help from those whom the Society has trained for the good of the whole Society. The trained men recognize this very willingly.

"On the other hand, the men who are most interested in action should recognize that the trained men have a point of view of their own and that they want to retain their identity with the subject in which they have specialized. They must do this to keep up the standards of our schools. We can not possibly do good work in our colleges unless our men are trained. We must run good professional schools. We have to multiply trained personnel. The more Jesuits, secular priests, brothers, nuns, laymen and laywomen that can receive academic training, the more chance of our making a dent in the social life of the country and in shaping it to the mind of the Church. The colleges must retain their identity as academic institutions training these people. The men who have received special training must be given an opportunity to grow in knowledge or they will fall hopelessly behind. We know that a man merely because he has a doctorate is no match for the man who has been twenty-five years in the field.

"So we must strike an adjustment between the trained experts and the practical men in the field. The expert cannot give all his time to those who wish to be serviced. He has an obligation to give much, but to give much also to the advancement of knowledge and of specialized developments within his field.

"But the expert and the practical man, distinct though they seem to be, must be mutually helpful as they are certainly necessary to each other. We must try to keep clear the obligations and the needs of both types of workers."

Fathers Provincial Support the ISO

Father Robinson spoke as follows:

"I was fortunate to be present in the last Provincials' meeting, at which time the ISO was spoken of at length. At the time I made a desperate effort to find out what the ISO was to do. I have found out at this meeting. It is a complete success. The Provincials are going to have to supply the men and money to carry it through and they will."

Father Lord thanked Father Robinson for this official accolade. At the same time he reminded the delegates that the ISO Central Office had no intention of being other than an organization to help Jesuits to do what they themselves wished to do. The ISO was the bridge between the experts and the practical men, between the research work and its expression in Jesuit activities.

Plea for Self-dissatisfaction

Father Delaney warned against the danger of being too satisfied with what we are doing. He asked the men not to tell themselves that they were completely successful in their work at the convention, since this might retard progress. He asked too for the correction of what he regarded as a wrong impression. Though many men at the meeting give their approval to what we are going to do, this still would not mean that differences of opinion should be regarded as disloyalty. If the delegates were seriously seeking the best way of doing things, they must face differences of opinion, which differences cannot be solved by the delegates patting themselves on the back. He made a serious plea for dissatisfaction with ourselves and for friendly and open discussion.

He then asked that the delegates spend more time discussing the methods of carrying out ISO programs. As a practical difficulty he suggested that though we all know that workmen's retreats are a current need, we cannot run workmen's retreats, if Jesuit pastors and rectors will not open their doors. Will the delegates find the idea of family retreats welcomed by the superiors? The opposition of rectors, student counsellors, principals, and

deans has kept the Mass from becoming the important thing it should be in our schools.

War Effort

Father Ralph Gallagher in stressing the importance of war work, asked to know what Jesuits were doing in the USO, as blood donors, and so on. Our most important contribution, he explained, was giving five hundred chaplains and turning over our schools to the Army and Navy. A great many more Jesuits should actually be interested in the war. He also suggested that many more Jesuits should become members of civic committees actually carrying on the work of the immediate present.

Building for the Future

Father Morrison reminded the delegates that Saint Augustine wrote the *City of God* at the very time when the Roman Empire was being torn apart. That book supplied the Christian principles on which Europe was rebuilt. Written though it was in a world crumbling, living underground for centuries, it still was the foundation of a great civilization. Perhaps what we are doing is beginning those structures of thought on which the future will be built.

Father J. P. Gallagher reminded the men that when 1,500 Catholic Marines went to Mass on Mothers' Day and received Holy Communion and went to breakfast together, they were giving the great answer to the problem of the good neighbor policy to the Catholic countries of the Latin Americans.

Thursday Morning (session continued)

FOLLOWING the reports of Father Bannon for the Pan American Committee and of Father Ellard for the Social Worship Committee the following discussions took place:

Travel Grants for Work in Latin America

As a result of Father Bannon's report, Father Talbot recommended that American Catholics planning to work in South American countries and seeking subsidies in this work from our government be sure first to secure invitations from the countries. When invitations to work in Latin America reach the Coordinator's Office subsidies are much more likely to be forthcoming. It is almost futile to ask the Coordinator for a subsidy unless there is an invitation of some sort from our Southern neighbors.

Inter-Committee Relationship

Father LaFarge pointed out that the work of some Committees had already begun to overlap, so it was suggested that a liaison man be appointed from each of the interested Committees so that the relationship between the Committees' work could be more carefully safeguarded.

The Executive Committee

Beyond this, however, it was determined to establish an executive council for the ISO, composed of the chairmen of the various committees. These chairmen by their close inter-relationship could avoid overlapping or conflict and produce a more unified program.

Father Ralph Gallagher pleaded for a more intensive interest on the part of the ISO in immediate war problems. Our voice in post-war reconstruction, he insisted, would be strong or weak in proportion to our participation in the present war effort. He was asked to continue this discussion at the general meeting in the evening.

Father Lord initiated the second part of the ISO Convention by announcing that the Channelling Committees would convene immediately. These Channelling Committees had for their objective the carrying into action of the work proposed.

Thursday Evening

FATHER RALPH GALLAGHER at the request of the Conference continued a discussion of the Jesuits in the war effort. Sociologically speaking, he said, it is extremely important for Jesuits to be identified with their love of country and with the men whom they actually supply to the armed forces. The work we are going to try to do tomorrow will be regarded as important if identified with our war effort.

The Jesuits are doing great war work. The servicemen in our schools afford opportunity for a remarkable apostolate.

The ISO should start right here and now to get facts about Jesuits in the war effort. How many are chaplains? How many are assistant chaplains? How many alumni and students have joined up? How many are blood donors? All these matters should be brought together and publicized.

After the last war when people attacked the Church, we could say that fifty-two per cent of the Navy was Catholic, thirty-eight

per cent of the Army was Catholic, and sixty-three chaplains had been killed in action.

We need all these present statistics for the days to come. After a war a period of persecution usually follows. The war must be blamed on someone, either the Jews or the Catholics. So we should be prepared.

It is worth noticing how the Jewish groups publicize their war effort. If a Jewish boy joined the forces, his picture is in the paper. If a Jewish society buys war bonds, they make it known. Catholics are too reticent and we as Jesuits are doing little to publicize our efforts.

Air Corps at Xavier University

Father Steiner supplemented Father Gallagher's remarks. He said that while there was no question about the armed forces in our schools helping us economically, this fact does not prevent servicemen from coming in close contact with Jesuits. At Xavier University each month one hundred air corps cadets leave and another one hundred come in. Only 150 out of five hundred are Catholics. The others are Protestants, Jews, or have no faith at all. Xavier has a chaplain who devotes all his time to the men. He is compiling the results of his work—how many Catholic boys who had left the Church have returned, how many marriages have been corrected, how many avowed atheists tell him on leaving that they are ashamed of their former attitude and have knelt down and acknowledged God, how many have asked for instruction. The contact is voluntary on the part of the servicemen in the sense that no faith is ever interfered with.

Yet, perhaps the greatest value of all is the fact that so many men who were prejudiced, who had never even met a priest, came to know that a priest is an excellent and sympathetic friend. Father Steiner maintained that he had not seen one cadet leave Xavier without his prejudices broken down and an admiration for the Fathers as teachers, counselors, and friends.

Men go out of Xavier saying "I have learned more here in a month than in a State University in three years." Despite the service requirements, Jesuit training remains characteristically Jesuit. All but two of our schools now have Army or Navy units. When these boys go out, prejudices will be broken down and, in terms of public relations and the future of the Church, this is most important.

War Effort in Jesuit Parishes

Father Cahill continued the discussion on the war. Jesuit contribution to the war, he maintained, could be varied. There was the question of blood donations by the men themselves. We Jesuits must continue to impress upon the women to whom we talk that their first duty is to their home and family. This they must not neglect a child for a defense job.

Jesuit churches should arrange to give a day of recollection to the men entering the service. A like opportunity can be given to the women entering the service. In this day of recollection they can be orientated to Catholic thoughts and principles, given ideals of service, prepared for army life with its obedience and its temptations.

Discussion brought out that a number of delegates felt very optimistic about our war work thus far. As a practical measure, it was suggested that we assist Army chaplains with the heavy confessions. The prompt offer of Jesuit houses and responses had made a favorable impression on the services. Even Weston was considered as a possible Army center. The Father Provincial had begun his effort to find place for the three hundred Jesuit students there. But when the Army discovered that Weston was not a men's college, but a Jesuit house of studies they promptly declined to accept the sacrifice and informed Washington that Weston should not be touched.

Father J. P. Gallagher told of a retreat that he had been asked to give to Protestant soldiers by a Methodist minister.

In the East all our parish churches have a form that is sent out so that the number of boys actually in the service can be listed each month in the Church Bulletin.

In the Baltimore-Washington diocese, one Mass is said each week for the armed service. When Father Gallagher conducts a Holy Hour, he sees to it that men in uniform carry the canopy over the Blessed Sacrament and the papal and American flags. He suggested that our Tertians next Lent be released for retreats or missions to the men in the service. He urged that their services be offered to Bishop O'Hara.

Father Cahill asked the ISO Office to gather statistics on all this war work and Father Rooney reminded the Conference that the Jesuit Educational Association was already on the job for our schools and would be very glad to help with a general survey.

Friday Morning, September 3

FATHER TALBOT asked for an opportunity of presenting *America* and its relationship to the ISO at the Conference. He expressed regret that every member of the *America* staff had not been able to attend. He would have liked them all to gather and absorb the atmosphere and zeal that had characterized the meetings.

Out of the meetings, too, he felt that they would gain much in content for their articles as they met representative men from the entire Assistancy while the delegates could have met the editors of *America* who represent every section of the country.

America, Father Talbot reminded the delegates, was, like ISO, the work of the entire Assistancy. It was established by a direct order of the General. It is inter-Provincial and is served by men from the entire Assistancy.

America is the Jesuit paper. Its editors try to represent all Jesuits. They honestly study the questions of the day and week by week try to give the Jesuit answer.

America now enters a new phase. During the Conference of the ISO the varied committees have been established. Each topic that has been brought up at this Conference is a topic that can be handled in the pages of *America*. So *America* becomes the natural outlet for the ISO, the organ for ISO.

Father Talbot felt that this was a marvellous opportunity to appeal to the men present for articles. The general consensus of readers was that Jesuit articles were the ones they liked best. He explained the limited number of articles which a paper of the size of *America* can accept. He begged for tolerance and patience when an article submitted by a Jesuit is rejected. The editors are eager for Jesuit contributors and give Jesuit manuscripts every possible consideration.

He asked, too, for cooperation of Jesuit readers. When he made his survey of subscriptions about two years ago, only two hundred Jesuit priests in the Assistancy were receiving *America*. He devised a Jesuit community subscription plan by which those who wished to receive an individual copy could get it at the rate of two dollars a year. This was less than it cost *America* to produce the paper, but the editors were willing to assume the loss in order to have Jesuit readers. By the end of the year, the new subscription plan had brought eight hundred Jesuit subscribers.

He called attention to *The Catholic Mind*, the oldest digest magazine in the United States, and asked for Jesuit interest in the periodical.

ISO Publications Committee

Father Lord followed by reminding the delegates that the Publications Committee hoped to see that all Jesuit periodicals serve as mouthpieces for the ISO. He pointed out that our magazines offer a surprising coverage of Catholic readers. He asked anyone with a publication or a manuscript which he wished to bring out, to give ISO first opportunity to see it. The manuscript would be directed to the editor whose publications reached the field most likely to be interested. In this way ISO could serve as a channel between writers and publishers.

Father Bouwhuis asked for cooperation from all the experts in the compiling of bibliographies. He offered his personal service in this work but explained how he needed lists of books drawn up by the men actually working in the various fields.

Civic Interest

Father Florence Sullivan referred back to Father Ralph Gallagher's comments on the need of Jesuit cooperation with civic enterprises and suggested that this should be extended to include more intensive Jesuit participation in all the social activities of our cities. Community chests, welfare drives, projects of civic nature should have Jesuit interest and support. If Jesuits will show any interest in them, they will promptly be put on committees.

Men with zeal will not be prevented by superiors from doing this work, and it is extremely important that the civic agencies have the help of a Catholic priest. For instance, in the whole matter of child welfare, a Jesuit, by keeping in contact with the bureaus, will not only become more social-minded himself, but will give Catholic direction to the otherwise merely secular agencies.

Russia

Father Gallagher of Boston felt that the subject of Russia should not be forgotten. He felt that a long speech which he would like to make could be summarized in one general remark: Whenever we are treating this subject, no matter what we may think of the various reports we read and no matter what may come out of the

conferences between the United States, England, and Russia, we are wise to reserve our judgment; no matter how bright the prospects may look, we must remember that Lenin once said: "Get the Democracies to destroy one another."

Father Lord asked Father Gallagher to gather material for the ISO on this subject, material which the Central Office would relay to others who were interested.

The Committee on Peace announced that it had changed its title to the Committee on Just World Order.

ISO and the Bishops

Father Parsons, referring to the relationship between the ISO and the bishops, reminded the Conference that we had accepted the Bishop's program. It was now our assigned task to apply that program to the Jesuit media. He felt that this was a clear case of cooperation and could meet with no slightest difficulty.

Father Steiner asked for the floor to talk not so much about Bishops in general, as about Archbishop McNicholas. There had been, he said, some misunderstanding about Archbishop McNicholas' attitude toward Jesuits, and he wished to say that Archbishop McNicholas had given to Xavier, as long as he had been rector, the most whole-hearted support.

The Archbishop had begun with hearty approval of Xavier's financial campaign, had given a nationally broadcast speech in favor of Xavier, and had himself created a perpetual scholarship with a check for five thousand dollars.

Father Steiner said that in deepest sincerity he had written the Archbishop on his anniversary:

"Much of what has come to Xavier University is due to you. I thank you most sincerely from the bottom of my heart for your outstanding cooperation with the Jesuits of Cincinnati. At Xavier University we regard you with the greatest esteem and respect. You are not only our Bishop, but our Father."

Jesuit Cooperation With Diocesan Priests

Father Lord took the occasion of this reference to the Bishops to remind the delegates of the importance of working with the Bishops and with the parish priests. In our schools, he believed we should swing the attention of our students to parish loyalty. He referred to the Parish Committee which the Sodality Central Office had asked Sodalities to establish in every school. He felt that talks should be given in the chapel on what Jesuit boys should do in their own parish. We Jesuits could do much to gain the friendship of parish priests and of Bishops if Jesuit boys were very loyal to the diocese and quick in their service of the parishes.

Father Edward Rooney pointed out that it was not merely Jesuit schools that bore the opprobrium of weaning boys from their parish. The charge was now much more strongly made by the parish priests against the diocesan high schools.

Father J. P. Gallagher in this connection pointed out that he himself was referred to as "the official mourner of Washington." He attends the funerals of all priests and priests' relatives. He feels that Jesuits must not be either stand-offish or diffident in their attitude toward the diocesan clergy.

Father Delaney's Summary

Father Delaney, referring directly to the ISO, expressed his regret that during the course of the Conference, the social spirit had been referred to as something vague, and that he wished to make it concrete in a few practical points. First, he wished to approve of Father LaFarge's statement that the work of Social Order is not the work of any one group, nor the project of specialists, but the work of all Jesuits. Secondly, in the ISO the spiritual element must be strongly stressed. This manifests itself in our own spiritual living, our own regard for poverty and charity. We ourselves must rebuild our own souls in the social spirit. Thirdly, in dealing with the moneyed classes we must be willing, if necessary, to alienate them.

The social spirit is the application of theology to social problems. It accepts the fact that man is a social being with a stewardship of talent and wealth. It starts with a respect for Christ in every person. It accepts Christ's ideal of leadership and Christ's idea of success. It does not deviate from Christ's ideal of poverty.

The social spirit is our contribution to the family, to the parish, to the neighborhood.

Father Delaney then suggested the following practical devices:

1. A widespread and unified drive for daily Mass. In this connection he referred to his own booklets *My Mind Wanders* and *My*

Mind Still Wanders. He referred, too, to the posters gotten out by the ISO under his direction and to the "Act of Social Faith."

2. In each Jesuit high school and college there should be one weekly dialogue Mass.

3. In each Jesuit parish there should be two dialogue Masses on Sunday, one for children, and one at the most crowded Mass.

4. There should be a four-year social science program in all high schools. The publishers, Sadlier's, are bringing out such a course.

5. Frequent sermons should be given on the basic Catholic concepts of Social Order. Thirty-two such outlines were developed by the ISO under his direction.

6. Each Jesuit should personally and on a friendly basis visit poor families.

7. Labor Schools or Labor Forums should be established in every parish and school.

8. Workmen's retreats and family retreats should be given everywhere.

9. The parish bulletin, the high school papers, school debates, and oratorical contests should be used as mediums for social ideas.

10. In our personal living, we Jesuits must act as we preach. Our employees must be given a living wage. We must eliminate all racial prejudices.

11. We must eliminate anti-labor bias where it exists among Jesuits.

12. Fathers Provincial and Father Assistant in their choice of Rectors should choose only those men sympathetic toward an enthusiasm for the Social Order.

The Feast of Christ the King

Father Storck called the attention of the Conference to the papal encyclical on Christ the King. In that encyclical the Pope wrote that the greatest danger of the day was laicism, that movement by which the laity aimed at assuming all ecclesiastical power. He recommended that the ISO strive to make the Feast of Christ the King one of the most important in the year, since it did establish the Savior in the exact center of our social program.

Prime Mover

Father Talbot called attention to the fact that Father Ray Feely who had been present at the Convention and had not spoken, was the man who really initiated the ISO and brought back the fundamental plan from Rome.

Friday Evening

FATHER HEEG opened the meeting by presenting the possibilities of social action in the elementary school. He outlined the work of the elementary school Sodalties and maintained that very small children could be made socially conscious and deeply interested in the things that we had been discussing. This, he believed, was the real beginning for the social spirit.

Sermon Material

Father J. P. Gallagher made available to the ISO his own sermon and retreat material and hoped that it would be of service to all the delegates.

Rural Life

Father LaFarge congratulated Father Gibbons on the work their committee had done for Rural Life. Father LaFarge strongly urged that every committee turn its attention to Rural Life and to the work that the Jesuits could do along that line.

Subject Matter for America

As the managing editor of *America*, Father LaFarge talked of Jesuit contributions. *America* did not want long essays or articles on matter which can better be treated editorially. *America* needed articles interestingly presented with definite information back of them, articles that were timely and of current interest.

Especially *America* was interested in learning the special subjects that could be treated by Jesuits. He personally had tried to build up a list of Jesuit interests. It would be a service to *America* if a man were willing to act as a consultant to supply material which could be written or re-written by others. He realized that men might know a social question and yet not possess literary craftsmanship, but when a man could combine craftsmanship with information and knowledge and interest, his contributions were welcomed with open arms.

Eight

All Jesuits in ISO

The question of enlarging the new ISO to include more than an Institute was considered and tabled.

During the course of the discussion of the name, it was once more re-defined that priests, scholastics, and brothers were all to be considered part of the ISO and its development. It was once more re-defined that out of the entire body, a small group devoted exclusively to the work of the ISO and to the service of the rest of the Jesuits would with time be developed.

Factory Chaplaincy

Father Hatrel gave his experiences with workingmen in New Orleans. A factory was having trouble with absenteeism. The president was a Jew, the manager a Catholic. They asked Father Hatrel to address the foremen and overseers. At first he was reluctant because he feared he might be considered taking the side of management against labor, but he finally accepted, talking as a citizen of New Orleans to his fellow citizens. After half an hour's conference with the men, he found the response most satisfactory.

The Jewish owner of the factory wondered why the Church, which is so powerful, does not get closer to the workmen.

Father Hatrel noted that an article in *Time*, described the work of thirteen Protestant chaplains who were listed as serving factories. He suggests that instead of bringing a handful of workers to a Labor School, we might be able to reach an entire group within a factory. The government has appealed to clergymen to speak on the duty of workers on the home front. The factory chaplaincy appears a possible outlet for ISO.

The Question of Authority

Father Devlin asked Father Lord precisely what his authority would be in the ISO.

Father Lord answered that he preferred not to have authority. The Fathers Provincial had handed him a job to do and told him to do it. But he asked for no authority in dealing with Jesuits and preferred not to have any.

He felt that the interest of Jesuits and their desire to collaborate was much greater when nothing was imposed upon them from the top.

Father Lord said that he had a mandate from the Fathers Provincial to present to them the work which his fellow Jesuits were trying to do. The presence of four Fathers Provincial at the Conference is a clear indication of their interest. The other Fathers Provincial who are not present had all remained away merely in a desire to give the men every possible freedom for discussion.

He felt that the Fathers Provincial would be cooperative and interested, limited in their response to the demands of the Conference only by the physical limitations of the men at their disposal.

Father Lord thought that his work would be measured in terms of his persistency and his determination to carry out the recommendations of the Fathers Provincial and of the Conference.

Father Rooney graciously proposed an expression of confidence in Father Lord's relationship to the ISO and the hope of the Jesuits gathered there that the ISO as a movement would continue to carry forward the success of the present Conference.

In pursuance of this, Father Lord said that at the end of the first year, when again he saw the Fathers Provincial at their meeting in May, we would all have a clearer idea of what the ISO needed and wished. At that time he would be prepared to present the desires and needs of the ISO to the assembled Fathers Provincial. But the year ahead must necessarily be a year of experimentation. He had the highest confidence in the collaborative spirit of the Jesuits and felt that the unity and laborious efforts of the men at this Conference were the strongest guaranty of what lay ahead.

Father Parson told of an important group meeting in Washington under his guidance. They are representative Catholics who discuss social problems from a Catholic viewpoint, who go to Mass and Holy Communion together and who are planning on extensions of their groups elsewhere.

Scholastics Cooperate

The beadles of the philosophers and theologians presented to the Conference a promise of prayers from the scholasticate and their willingness to cooperate as far as the ISO might call upon them.

Father Chapman made an emendation regarding the Peace Committee. He urged that we collaborate with the non-Catholic groups, since too much insistence on the exclusively papal program might alienate the members of other religious groups who are also deeply concerned with the problems of peace.

The Content Committees

NATURALLY with many secretaries turning in a variety of notes, the minutes are presented in different forms. In making the digest of the minutes, not much editing was done. We have tried to follow the form in which the minutes were received and to present as exactly as possible the sense of what was said and done in its authentic form, even though this might make for less unity of presentation.

Undoubtedly in so large a body of minutes there will be mistakes, omissions, and oversights. For these we issue a blanket apology and ask those affected by such mistakes to be good enough to call them to our attention. This record makes up the first issue of the Jesuit Social Order Bulletin under its present heading. In the next issue of the Bulletin we shall be more than glad to publish corrections, additions, and any material that is missing from this present set of minutes.

COMMITTEE ON SOCIAL WORSHIP

FATHER ELLARD was elected permanent chairman of the Social Worship Committee. The committee agreed to consider Social Worship as the most elemental and dynamic form of social action. The fact that all public worship in the language of the code is offered: "in nomine Ecclesiae," indicated wide and deep vistas of social relationship, as wide even as the Church itself. All other phases of social action are but applications in other spheres of social activity of that social charity derived in first instance from fellowship in worship.

Hence, basically necessary to the content of any program of Social Worship are the following:

1. Better instruction in worship as such.

A) Specifically, better instruction in worship by sacrifice.

B) Communion as an integral part of sacrificial worship.

2. As phases of active lay participation the following:

A) The use of the missal.

B) Where local regulations permit, the use of the dialogue Mass and its combination with song.

C) An effort to bring about a singing congregation.

3. The Mass as the ideal expression of the Catholic system of worship.

The committee agreed that in formulating the first report of suggestions, they would be very specific with regard to parish churches and less so with regard to schools and colleges. But they agreed to suggest that much thought be given to ways and means of promoting the practice of social worship in the domestic usages of the Assistancy.

The committee insisted that whatever contribution any Jesuit priest can make in his field of specialized endeavor, each Jesuit priest can make a basic contribution as a master of the Church. He can help conduct her offices of public worship in the new style of active lay participation. This, in brief, is the argument: Social Worship is the most basic and most far-reaching social action and the shortest bridge between social thought and social action. Hence, it will underlie and sustain all other forms of social action.

Social worship is worship with emphasis on the social character of that act.

It is important to clarify the idea obscured in our recent past, that the very nature of worship demands active participation on the part of all worshippers. Social worship is our ordinary worship with something new added, that is, active lay participation, interiorly and exteriorly. This entails:

1. Better instruction in sacrificial worship. In the first place, an explanation of sacrifice in plain, non-technical language is necessary. The people must know we are gathered together to give ourselves to God in the form of a material gift. Whatever it is that is offered, whether money in an envelope, or the work of one's hands, or bread and wine, whatever be the gift, if this is real sacrifice, it stands for the giver.

2. There are the three closely allied concepts involved in this public self-giving to God:

B) The relation of personal oblation to group oblation.

A) The relation of inner oblation to outer oblation;

This envisages a congregation in which all are completely and joyously conscious that they are surrendering for the love of Christ whatever militates against their living together in perfect peace and harmony. It is Mr. and Mrs., capital and labor, AFL and CIO, Negro and white, ally and enemy surrendering the animosities and antipathies, the discord and ill-will and prejudices—the renouncing of all these dislikes that are the natural accompaniment of living together.

The following list of suggestions was offered to churches as a

means toward making considerable progress in promoting active lay participation:

1. On Sundays and holy days of obligation there should be no Masses at side altars while Mass at the main altar is in progress.
2. Accustom the people, as far as possible, to consider Communion as part of the Mass, without making it difficult for the faithful to receive Communion if they cannot come at Mass time.
3. Pastors are asked to put up in the vestibules of their churches weekly liturgical calendars, indicating which Masses are to be said at the main altar; and when the rubrics allow an option in the choice of a Mass, to announce the Mass chosen (for the main altar) at the beginning of Mass.
4. Pastors are asked to announce the intention for which the Masses at the main altar are celebrated and to enlist the prayerful cooperation of the faithful on behalf of these intentions.
5. A systematic attempt should be made to obtain uniformity, both among the clergy in the sanctuary and among the laity in the pews, in kneeling, sitting, rising, during Mass, as an outward expression of that social unity fostered in public worship.
6. Pastors are urged to publish one-page explanations of the Mass formulary of each Sunday and holy day of obligation in the parish bulletins, and to publish at least paragraph explanations of all minor feasts of the month.
7. Where the local facilities permit it, pastors are urged to undertake a weekly (on Saturdays, preferably) radio broadcast of the explanation of the Sunday Mass. In the same fashion a more extended broadcast at the beginning of each liturgical season is recommended.

The committee respectfully suggested that to rectors of universities, colleges, and high schools, to pastors and to directors of retreat houses, strong recommendations from the committee be made relative to:

Better instruction and preaching on Social Worship.

The promotion of the use of missals by the laity.

The use where local regulations permit, of the dialogue Mass.

The promotion of congregational song in the spirit of the liturgy.

To the Fathers Provincial it is recommended that domestic observances be brought into line with the modern practices of active participation.

The following names were suggested for membership on the Social Worship Committee:

Father Forrest Donahue, S.J., Weston College, Weston, Mass.
Charles Haefner, S.J., 980 Park, New York City.
Ernest Foley, S.J., Boston College, Chestnut Hill, Mass.
G. A. Ganss, S.J., Marquette University, Milwaukee, Wis.
H. Gaudin, S.J., Shreveport, La.
Wm. Leonard, S.J., Boston College, Chestnut Hill, Mass.
J. C. Maguire, S.J., Loyola University, Chicago, Ill.
W. A. Puetter, S.J., St. Joseph's Church, St. Louis, Mo.
P. A. Walsh, S.J., Loyola University, Chicago, Ill.

The Social Worship Committee was made up of the following active members and the following auxiliary members:

Active

Father Gerald Ellard, S.J., Chairman
J. Collins, S.J.
E. Foley, S.J.
Wm. Kearney, S.J.
W. S. Lauer, S.J.
J. Lawless, S.J.
R. Rooney, S.J.
E. A. Sullivan, S.J.
L. A. Wheeler, S.J.

Auxiliary

Mr. J. K. Bopp, S.J.
G. J. Campbell, S.J.
T. J. Diehl, S.J.
E. B. Gillem, S.J.
A. Nelson, S.J.
R. L. Zeitz, S.J.
J. Petz, S.J., Secretary

COMMITTEE ON THE FAMILY

FATHER SCHELLER was elected permanent chairman. At the opening meeting discussion brought out a variety of interests including: post-war problems of war marriages, housing, premarital and post-marital counselling, the rehabilitation or return of the family spirit, home education for the child and cooperation with school, juvenile delinquency, a definite stand on birth control, the consecration of the family to the Sacred Heart, the education of Catholic youth for Catholic family life, education of youth in family relationships, a Catholic Institute of Family Relations, maternity guilds, the supervision of children's reading and the radio programs in the homes, the acceptance and participation in church life by the family as a unit, the problems of nursery schools now and after the war, public social services as, for example, government assistance to the family and intrusion into the family, the adolescent, the formation of case literature on the family for social workers, Catholic students in non-Catholic schools, the practical application of the practices of the Bishop's program to family life.

Greatest interest was manifested in the program presented by Father Flynn for a Catholic Institute of Family Relations. This was to be modeled on the American Institute of Family Relations. Father Flynn read a letter from the director of the Institute in which he offered full cooperation and complete access to case records and literature. This plan was immediately accepted as a concrete and basic proposal.

Since so much interest was manifested in this Catholic Institute of Family Relations Father Flynn's plan is presented in full.

THE CATHOLIC INSTITUTE OF FAMILY RELATIONS

The following supposes the formation of three sectional headquarters of the Institute of Social Order, and envisages the establishment of a Family Institute as an integral part of the West Coast ISO.

PURPOSE

The Institute is to be an organization exclusively devoted to the re-Christianization of the American family, by means of "specific and practical" methods of working out its physical, mental, social and, most importantly, its spiritual problems. Today the Catholic ideals of marriage are more or less ignored or treated with hostility. Even among the clergy and hierarchy there is a tendency to take the family for granted and to pay little heed to the strong recommendations of Pope Pius XI. It is the words of the immortal Pius that urge us to undertake this work which "in this hour is the one thing needed":

"We wish to call attention in a special manner to the present lamentable decline in family education. . . . For the love of our Saviour Jesus Christ we implore pastors of souls . . . by every means in their power . . . to warn Christian parents of their grave obligations. And this should be done not merely in a theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adopted to make their training effective, supposing always the influence of their own exemplary lives."

—Encyclical *Divini Illius Magistri*.

Almost of necessity, the activities of both Church and school tend to separate the members of the family. Once the child has begun his school career, his life as far as the family is concerned becomes, in the main, centrifugal. At present very little is being done to create a positive influence for the reintegration of the family—a work so necessary to the future life of the Church.

Secular organizations have already seen the need from a purely pragmatic and social point of view. The American Institute of Family Relations, for example, has done a great deal of good—but in a wholly non-religious and materialistic manner. The very life of the Catholic Church in America is threatened. Unless a Catholic atmosphere pervades the home, where shall we find a laity vigorous enough to provide vocations for the Church's specialized needs? It is the aim of the Institute to help in a practical way to restore to its true position the family, which, in the words of St. John Chrysostom, is a Church in miniature, an *ecclesia domestica*. The solution lies clearly in the field of trained instruction, for, as His Holiness says, "this fault is the result not so much of excessive severity, as of impatience and ignorance of means best calculated to effect a desired correction". (*Divini Illius Magistri*.)

ORGANIZATION

The first step in the organization of the Family Institute of the ISO would be the appointment of a Director. This Director should endeavor, in time, to establish:

A Research Department. The personnel of this department would be made up of two or three Jesuits who would devote their time to research. This would embrace the practical sphere of survey work, so neglected by Catholic specialists in this field. Collaboration with specialists at the theologates in the field of dogmatic and moral theology could be established.

A Library. The headquarters would aim to have a complete library exclusively devoted to familiology—books, magazines, pamphlets, etc., in this particular field.

Lecture Staff. The members of the Institute would be prepared to give one (or more) day "stands" in various places, lecturing and counselling exclusively on problems connected with the family. This could be done for various groups in addition to our own high schools and colleges. Fitting preparation for the sublime vocation of *fatherhood and headship* of the family, a point that our religion courses and ethics' classes too often ignore, would receive the emphasis it so richly deserves. "In order to bring about the universal and permanent restoration of marriage, it is indeed of the utmost importance that the faithful should be well instructed concerning matrimony; both by word of mouth and by the written word, not cursorily, but often and fully, by means of plain and weighty arguments, so that these truths will strike the intellect and will be deeply engraved on their hearts . . . Such wholesome instruction and religious training in regard to Christian marriage will be quite different from that exaggerated physiological education by means of which, in these times of ours, some reformers of married life make pretense of helping those joined in wedlock, laying such stress on these physiological matters, in which is learned rather the art of sinning in a subtle way than the virtue of living chastely." *Casti Connubii*.

Retreats. The staff would be well equipped to give family retreats wherein the mothers and fathers, but especially the fathers, would be instructed in the true nature of their obligations together with their exalted position in the general scope of society. Retreats for engaged couples would also be sponsored.

Conferences. At the head office and during the conventions held in the various cities, the staff would be trained to conduct conferences for individual problems. Perhaps the American Institute of Family Relations could be emulated in its claim that as a result of its "personal service conferences" it has "never lost a patient; every couple which has taken this service before marriage is still married, as far as is known, a good record in Los Angeles County where the number of divorce suits filed each year is more than half as large as the number of marriage licenses issued."

Publication Staff. Certain members of the staff would consider it their obligation to publish books, pamphlets and magazine articles in this field, though again, professors of Moral and Dogmatic Theology could collaborate in this. A publication of the Institute proper might be modeled after the *La Famille*, and *L'Educateur* of L'Institut Familial in Montreal.

Educational Facilities. The headquarters of the Family Institute of the ISO would be a "head-office" where the Jesuits of the regional section might go during the summer months in order to acquaint themselves with the problems connected with the reorganization of the modern family. The staff members, research department and extensive library, would be available, and thus the priests of that region would have the facilities to train for special family-retreat-work and lectures in this neglected field. These "field representatives" in the various localities could be prepared to carry out the aim of the Institute and would be "on call" for parish family retreats, school conferences and sermons.

The other branches of the ISO, e.g., Labor School, would work in close collaboration with the Family Institute. It is needless to point out the tremendous advantages and mutual help that would thus result.

Through the Family Institute it is hoped that "by the grace of God (we) will put into practice what Pope Pius XI expounded concerning the Holy Sacrament of Matrimony, the wonderful law of God respecting it, the errors and impending dangers, and the remedies with which they can be counteracted, so that fruitfulness dedicated to God will flourish again vigorously in Christian wedlock." *Casti Connubii*.

N. B. This plan is hastily drawn and is offered merely as a possible *modus procedendi*. Much blue-printing still remains to be done.

THE CONTENT COMMITTEES—THE FAMILY

GENERAL ORGANIZATION

The details of organization must, of necessity, be pliable. The suggestions here made are merely suggestions and would have to undergo certain changes as experience and collaboration would dictate. Much can be learned from the American Institute of Family Relations (Los Angeles), the Marriage Guidance Center (London) and L'Institut Familial (Montreal) as well as from other kindred institutions.

The director of the Institute should be well trained and experienced. One man alone could begin the organization, but a policy should be established for training co-workers in this field. The physical set-up would depend a great deal upon the conditions under which the Institute is established. Ideally a separate office should be had. Temporarily, if necessary, an office in a university ("downtown college") could be used. It would seem most advisable to make a small beginning in a restricted locality, and then, after a few years of experimentation, broaden into a national organization. Eventually we could handle three main offices, West-Coast, Mid-Western and East-Coast. Coordination between the three main offices could easily be attained and smaller branch offices in the individual sections developed.

It is to be noted that the "departmentalization" of organization might be a better term—for it is evident that the different "departments" would overlap in personnel and work.

RESEARCH DEPARTMENT

There is a crying need for deep Catholic research into marriage and the family. Mersch, Doms, Joyce, Leclercq and a few others have approached but one phase. The Institute would definitely foster and cultivate research in the dogmatic and moral field. The members of the Institute might not have the time for such endeavors, but by letters, interviews and example, they could stimulate such research work by members of our theological and university faculties. The importance of having such research men on the staff is an ideal to be kept in mind.

In addition, the Institute would foster sociological research. Father Schmiedler is the only noted Catholic sociologist devoting his time to the family, and he must go outside the Church to gather his sociological information. The Institute itself, or in close collaboration with our colleges, would undertake, for example, statistical surveys. Such scientific surveys carry great weight among professional men as well as among the general public. Their results are often encouraging. For example: L. M. Terman found a direct co-relation between religious activity and happiness in marriage. Burgess and Cottrell found that husbands and wives who continued to take part in religious services and activities beyond the age of nineteen rated much higher in marriage adjustment than couples who never had religious instruction or who had dropped the practice of religion. Howard M. Bell, studying 112,000 young people in Maryland, concluded that non-religious couples were three times as likely to end in the divorce court as were religious couples. R. S. Cavan found a 3-1 ratio between juvenile delinquents coming from homes broken by dissension as compared to those from homes where one or even both parents had died. Such research in Catholic family sociology would be persuasive and invaluable.

The research department would also have the obligation of keeping abreast of publications and projects in the family field. For example: Assembly Bill 312 introduced to the California Legislature permits county probation departments to distribute pamphlets to those who are about to marry. Through the report of the research department, the Institute would watch and, perhaps, influence developments. It might even be able, if the bill passes, to use the county probation department as an outlet for Catholic marriage literature. Other Church organizations will certainly attempt it.

LIBRARY

There is a crying need for a well catalogued and complete library on marriage and the family. Few of our houses or colleges have more than a smattering of even Catholic books—and these are usually of the popular type. Many books, and some of them valuable, are now being published on this subject. Such a library could be built up gradually and could become a source of great interest and usefulness. Priests engaged in this and kindred work would have at hand the "instruments of their trade." Reviews of books as well as pamphlets, articles and reports should be made available.

LECTURE STAFF

The lecture staff might be composed, ideally, of two priests, a doctor, a psychiatrist, a social worker and a nurse. Experience would determine the composition of the staff. Their purpose would be to further education to Catholic family life by actual instruction.

A series or course of lectures and discussions would be worked out. Depending on circumstances, the "course" would take one, two or three days—even a week.

Grammar, High-schools and Colleges. Our own Catholic schools would profit from courses of lectures or individual lectures by experts. Training women for married life is relatively simple, for marriage is their sole career. But to train and direct young men for fatherhood—as head of a true, living Christian family, requires a great deal of thought and work. Biologically every child has two parents, but in daily life most often only one. The father has disappeared.

Special courses in the Remote and Proximate Preparation for Marriage:

The lecture staff could easily reach other Catholic schools. If it had an acceptable complement of doctors, etc., there is no reason why it should not also reach many public schools and institutions. Once it is established and recognized for objectively constructive social work there would be few limits to its ambit.

Parish groups. Special Course for Priests and People. Consecration of Families to Sacred Heart. Recently a sociology study club of a girls' college presented a panel discussion on "Mixed Marriages" to a parish Chi Rho club. This "innovation" was so enthusiastically received that a repetition was requested on the following Monday night and by several other parish groups, said the report. This indicates a ready audience for the lecture staff among such organizations.

Allied groups. Alumni clubs, Knights of Columbus units, Holy Name Societies, etc., would be most willing to have such a service. Paul Popenoe of the American Institute of Family Relations (AIFR) estimates that their staff lectures to some 50,000 yearly. Undoubtedly, our audience would be even larger.

Social work. Special Lectures on Prevention and Cure of Delinquency, etc. There is an open field among many "social problem" classes. Unions could sponsor a series of lectures. Probation departments of the Juvenile Delinquents' Courts might readily accept some program. The same is true of Negro groups, migrant workers in community camps, etc. Courses for parents of "problem children" could be given in parishes and before clubs.

RETREATS

The Family Institute would sponsor and conduct various forms of Spiritual Exercises for families. For example: like a mission band they could travel from parish to parish holding a Sunday recollection day for family groups—staying on in the parish two or three days for consultation—women and children during the day and, like Nicodemus, the men at night. If each parish had a nucleus of strong, well-instructed, active Catholic families the parish itself would soon be transformed.

A special house for family retreats could be established in each city with a special director. He could counsel couples during the week.

CONFERENCES (counselling)

The counselling department might have a three point—premarital, adult and old age—program.

During the past two years the writer has not talked to a single young couple, both Catholics, who prior to their marriage had received any particular instruction from their pastor or any other priest. Invariably they were limited to their catechetical knowledge plus what they had picked up from indiscriminate reading. The American Institute of Family Relations considers premarital counselling their most important job. Its doors are open to all, its service easily available to anyone. Yet they confidently state that to their knowledge "not a single marriage which enjoyed the premarital service of the AIFR has ended in divorce." There is one divorce to every two marriages in that locality! Proper premarital instruction for Catholics would go a great distance towards integrating Catholic family life.

The counselling course would follow tried and proved methods. Standard personality, accomplishment and adaptability tests are

given and a record taken of personal and family history. The counsellor uses this information to assist the couple in their adjustment. The medical department would conduct a physical examination—which in most states is required by law previous to marriage. Literature would be given and the contents discussed. An instruction on the "religious vocation" to married life and the nature of the marriage sacrament would be a revelation to most young people. All of this could be accomplished in a maximum of four conferences.

As Dr. David Eitzen of the University of Southern California points out, the "minister" is in an enviable position to give premarital instruction. Such instruction is the *raison d'être* of the AIFR and Dr. Popenoe writes enviously that "you would have a very favorable opportunity to exert a little more 'moral suasion' on premaritals through your priests, if there was an organization for the purpose of counselling which was under the auspices of your own Church."

Postmarital adjustment, budgeting, child and old-age problems could be handled according to their demands.

Without prejudicing the inception of the Institute through gargantuan plans it is well to point out that the Institute could foster or establish connections with existing child clinics—probably in local Catholic hospitals. Catholic parents frequently remark that they can go to a state, sectarian, or purely philanthropic "clinic" for advice on any psychological or physical problem that comes up. Catholic assistance is absent.

According to doctors consulted, there would be no difficulty in obtaining their services. Two prominent doctors have given assurance that they personally would be most happy to devote a few hours a week to such work. Young doctors, they state, would be most eager for the opportunity. From a purely economic point of view, the contacts made would be sufficient recompense.

PUBLICATIONS

The members of the staff would publish books, pamphlets, magazine and newspaper articles. Equally important, they would stimulate others. Through personal contact, encouragement would be given moral and dogmatic professors, sociologists and popular writers, to lend their efforts towards family reintegration.

An Institute publication, weekly, monthly or quarterly, is a possibility. The mimeographed Monthly Service Bulletin of the AIFR contains valuable book reviews. *La Famille* of L'Institute Familial reaches many a home, while its *L'Educateur* gives excellent information regarding social and medical advances.

EDUCATION

While inaptly termed "education," this feature of the Institute would be capable of performing its most valuable work. It refers to "inside" education. Fellow Jesuits in a particular section of the country where the Institute is located could be invited to spend a certain length of time, perhaps during the summer, at headquarters. Here valuable information on familiology would be at their disposal. Plans for sermons, retreats and days of recollection suggested. A great number of the clergy think they know sufficiently about marriage from their theological and practical experience. Yet their sermons are invariably on birth control or divorce with nothing on the positive, dogmatic aspect.

These "indoctrinated" clergy could be called upon to give marriage sermons, conferences, days of recollection, etc., in their own city or district, through contacts made by the Family Institute.

It is not impossible, and in some instances, highly probable, that the Institute would have a profound influence upon diocesan clergy. A highly trained technical staff could gain admission even to seminaries. If each parish priest correctly and painstakingly instructed every person married in his parish the Catholicity of Catholics would be insured.

COLLABORATION

The collaboration possible between the Family Institute and other phases of the ISO is patent. Such collaboration would bring untold mutual benefits to the Family Institute, Labor Schools, Urban and Rural Life groups, Inter-racial organizations and the like.

* * * *

Father Delaney then proposed a plan for the family retreat as a basis for the rehabilitation of family life. He called for a family retreat house in each city and a field man in the national organi-

zation of the Institute of Social Order who could work with the retreat masters in directing this most important work. Father Delaney presented a detailed exposition of the family retreat plan.

Finding that the idea of a joint retreat for husband and wife was received most favorably by persons he interviewed, Father Delaney gave two retreats—actually "days of recollection"—to the same fifteen couples. This number is an outside limit, for the retreat must be small if it is to be successful. Moreover, since both parties are making the retreat together, they do not return home to find their helpmate ignorant of and uninterested in their spiritual rejuvenation, as often happens when retreats are made separately by men and women. The most important part of the family retreat is the Round Table group in the afternoon. This is fitted into the daily program as follows:

8:30: A talk on the Mass, before Mass. No man may serve Mass, in order that both husband and wife will assist at Mass and receive Holy Communion together. At the Offertory all couples bring their own hosts to the priest.

After Mass: Breakfast. Cooking is done by girls recruited from a local college.

After Breakfast (about 11:00 A. M.): The first meditation builds up the idea of the *vocation* of marriage to counteract the ridicule thrown on it by modern literature and the radio. This is a one-hour meditation.

1:00: Luncheon.

2:00: The Round Table. Topics discussed: Family prayers—which most families do not have, yet which most want. The difficulty of collecting all members of the family at home at one time leads to the discussion of recreation hobbies, the use of the radio, reading, etc. Father Delaney's first Round Table lasted two and a half hours and the participants went away eager to report on the progress of family prayer in their homes and their teaching of the Mass to their children.

After the Round Table came the rosary period. Here the beads are recited *couple by couple*, not in a group.

Then followed a period for resolutions—again conducted by the couples mutually cooperating.

The last short meditation was ended by Benediction of the Blessed Sacrament. After the first hymn, Father Delaney read the *Instructio* from the *Rituale Romanum* and conducted a public renewal of the marriage vows.

The retreat ended with the consecration of the families to the Sacred Heart of Jesus.

The outcomes of these retreats are many and varied. Some parents knew of young couples about to be married and brought them to consult Father Delaney. In this connection Father mentioned the need for a good Act of Consecration of the Family to the Sacred Heart. He also mentioned the need for complete informality in order that the retreat house might seem homelike to the retreatants. Grouping that was homogenous as to age and number of children was preferred by the couples. As the difficulties that faced the enterprise, Father Delaney pointed out that time must be generously donated, a suitable place must be obtained, and the retreat-master must not disdain working with a "small" group of twenty or thirty people. The project would work in secular parishes although it can naturally be best publicized in Jesuit churches.

Father Devlin gave a talk on the problem of day nurseries. The danger here lies, he said, in the complete control of the child by the state or public authorities which will eventually lead to the breakup of the family.

The exponents of birth control as well as communists have gained control over a great part of the day-nursery movement.

To counteract these perils, Father Devlin urged that day nurseries be formed by local pastors and other Catholic units. The permanent committee was asked:

1. To publicize the present dangerous trends in day nurseries;
2. To encourage establishment of day nurseries under Catholic auspices;
3. To keep informed about legislation concerning day nurseries;
4. To continue keeping before the public the dangers psychological

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logically and emotionally resulting from the separation of mother and child.

Father Devlin strongly recommended Leclercq's book *Marriage and the Family*, which has been translated into English.

With Father Scheller as permanent chairman, the following committee was appointed:

California Province: Father G. Flynn
Robert Graham

Chicago Province: Father W. J. Devlin
Ralph Gallagher
Leonard Otting

Maryland Province: Father J. E. Gallery

New England Province: Father L. J. Gallagher

New Orleans Province: Father W. D. O'Leary

New York Province: Father J. J. O'Connor
R. Schouten

Oregon Province: Father Leo Robinson, Provincial
R. M. White

The thirty-eight members who attended the meetings of this committee outlined as its general purpose the rehabilitation, strengthening and Christianizing of Catholic families. The outlined program was drawn up by Fathers Lyons, O'Leary, and Scheller to include

the interests proposed by the various members of the committee:

1. Training of youth for marriage and family life
 - A) Early education
 - a) in the home—character education
 - b) in the school—marriage a vocation
 - c) in church—marriage a sacrament
 - B) Premarital guidance—counselling
guidance of Catholic students in
non-Catholic institution
2. The establishment of the home and the family consultation bureaus. Consideration of, and help in:
 - A) Material factors—housing, public and private social services.
 - B) Personality adjustments—clinics.
 - C) Social adjustments—divorce and birth control.
 - D) Religious practices—family prayer, family retreats, and consecration of the family to the Sacred Heart.
3. The growing family.
 - A) Parents—family retreats.
 - a) father—obligations towards wife and children.
 - b) mother—problem of working mothers.
 - B) Children:
 - a) childhood—child welfare services; day nurseries.
 - b) adolescence—problems of juvenile delinquency.

COMMITTEE ON INDUSTRIAL RELATIONS

THE interest of the committee so rapidly centered on the question of Labor Schools that a special sub-committee under the direction of Father William Smith was at once appointed to consider this specialized problem.

The committee expressed its interest in such questions as: The desirability of a closed shop, the uniting of the AFL and CIO into a corporate group, technical high schools for the training of Catholic leaders in the labor field.

However, it was agreed that if these questions proved too specific, discussion of them would be postponed while the committee concentrated on the means and agencies by which American Jesuits can spread Catholic labor principles: Labor Schools, retreats, education, the Sacred Heart Hour, and our parishes. They also determined to explore what new agencies could be formed.

The committee set itself to solve the problem: How to win the fifty million workers to the Christian way of life?

This general problem was discussed under the subordinate problems: How to break down workers' prejudices? How to teach them to think clearly and to understand the Church's position on social reconstruction? How to train them to live and act as Christians? How to inspire, guide, and direct them in all that pertains to their work and welfare? The committee formulated beyond these general objectives the following specific program.

Specific Objectives:

Ultimate Aim: To prepare the working classes to participate in vocational groupings when the ideal will be realized.

Proximate Aim: To give them immediate help in meeting their everyday problems encountered in the work-a-day world and to develop lay leaders among them to carry out our teaching.

The program concerns both *organized* and *unorganized* workers.

For the organized workers:

1. We offer them a means by which they can learn to run their unions in a truly democratic manner.
2. We prepare ourselves to assist them in meeting specific problems in their unions and in their industrial relations.
3. We provide educational and spiritual media by means of which they can form a sound Christian mental and spiritual foundation in their working-world activities.
4. We supplement our labor program by courses and activities of every kind to help develop working people as a respected, responsible, soundly trained class of Christian men and women in society.

For the unorganized workers:

1. We educate them in sound unionism.
2. We give them moral support in their efforts to organize.

After a discussion of the objectives, four chief obstacles to the

realization of the objectives were proposed and discussed. These were:

1. Spirit of company unionism that intimidates workers;
2. Undemocratic spirit of many AFL unions that deprives workers of actual participation in union activities;
3. Communism and Socialism in CIO;
4. Apathy, indifference, lack of ability to accept program, secularism in unions.

The sub-committee on Labor Schools brought back definite recommendations on curricula and texts. Father Smith's suggestions were the following:

1. The curricula:

Two groups to be considered:

 - A) New students, e.g., at the beginning of a school . . .
 - B) Regular attendants
(Our big aim is "to get them to come"—therefore, any subject, any trick, any set-up that will prove interesting and attractive is recommended. Once a working nucleus has been formed a more unified and coordinated program can be evolved.

Possible Approaches:

 - a) A program based on the Encyclicals and Catholic doctrine;
 - b) A purely economic and labor program—dealing with the things they are thinking and talking about and later on working into the more spiritual and the more Catholic viewpoint;
 - c) A combination of both, leaving the choice of courses to the individuals.
2. Material on hand:

Crown Heights programs. Additional material from other schools . . . Holy Cross.
3. Needed Materials:
 - A) Textbooks—
 - B) Classroom technique—forums, study groups—panel discussions.
 - C) Methods of beginning a Labor School.
 - D) Incentive, testimonials, etc.
4. Bibliography—A committee to collect it and send it to the ISO for distribution.
5. Labor School Policy:
 - A) Membership—Catholic or non-Catholic?
Unionists or all?
Men and women?
 - B) Parish Labor Schools;
 - C) Action—Direct or Indirect?

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6. Direct action—Picketing, demanding by public protests a solution of a labor problem, inter and intra union activity and propaganda. Indirect action—education, inspiration, guidance, counsel, behind the scenes direction.
Cooperation with National Catholic Welfare Conference.

7. Crusaders of Christ the Worker.

8. Suggested Curriculum for a four-year course leading to a Bachelor of Industrial Relations.

Suggested curriculum for a College Course leading to the degree, Bachelor of Industrial Relations. Social Science and Business Administration were unrecognized subjects not long ago. They had to fight their way to recognition. The possibilities of new degrees along economic and industrial lines are not only possible, but considering the trend of the times, highly probable and quite necessary. A step toward a Labor career or Labor vocation.

Freshmen: English (Req.)

1. Public Speaking (every day one hour)
2. History of the Labor Movement Here and Abroad
3. Current Labor Problems (taught from accounts in the daily press, magazine articles, etc.) from Catholic View-point
4. Minor Logic (Emphasis on fallacies and sophistries—*The Art of Right Thinking* by Dr. Fearon of San Francisco)
5. Religion (Christ, Man, Model and Leader)

Sophomore: English:

1. Rhetoric and Public Speaking
2. Fundamental Sociology
3. Parliamentary Procedure
4. Selected Encyclicals of the Popes—Archbishop Stritch
5. A study of Catholic Lay Leaders in History (Doctrine worked in)
6. Lectures on Industrial and Economic Topics—by leaders in the trade union movement and successful industrialists.

Junior:

1. Principles of Ethics—with particular emphasis on industrial and labor topics
2. Economics—Statistics Relating to Economic and Social Conditions
3. Religion—interwoven in an advanced course in sociology
4. A practical Course in Profit-Sharing Plans, Cooperatives, Credit Unions, etc.—as they are being worked out today.

Senior:

1. A more intensive course in *Rerum Novarum* and *Quadragesima Anno*
2. Thorough study of Socialism and Communism—with a practical application to the movements as they are working now
3. Advanced Economics
4. Encyclicals on the State, Citizenship, Public Life
5. Journalism (elective)
6. Catholic answers to questions asked by non-Catholics
7. U. S. History (suggested).

The question of financing labor schools and charging tuition was discussed; here it was found necessary to distinguish several types of schools: those for the common working man; those on a university level to train Labor School teachers; those for labor leaders. For the first type it was agreed that tuition was not to be charged; for the third type it was recommended that where possible the unions be persuaded to help with the tuition of their special representatives.

It was recommended that medical and law schools be advised to inculcate in students sound labor principles by stressing labor problems.

Father Ralph Gallagher of Chicago explained that his Labor School had been taken over by the Bishop. As a consequence, he recommended to the consideration of the committee our special job of training men and women to teach in diocesan Labor Schools. He suggested that our best work might be supplying faculty members for such schools.

The general discussion on Labor School policy led to the conclusion that the formulation of a national policy might be unfeasible since local conditions will have to be taken into consideration.

In general, though some preferred to restrict membership to union members only, most agreed that Labor Schools should be open to unorganized workmen as well with the aim of helping

them to organize. But the tone of the school should be predominantly that of union membership.

It was agreed that non-Catholics should be encouraged to attend. When the question of admitting women workers arose, it was pointed out that Father Maher had recommended the practice. Women members had already become the very best propagandists in spreading the influence of the schools to others. However, it was also suggested that where women are admitted, special programs for them, possibly on separate nights, might well be provided.

Parish Labor Schools were heartily recommended. Superiors were asked to consider the possibility of appointing one man to direct the formation of such a parish Labor School. Our ultimate objective should be to turn over these schools when they are sufficiently perfected to the Bishops, and then to devote our own efforts to training teachers and leaders to staff the diocesan Labor Schools.

The two categories of action in which the Labor School should engage were discussed:

1. Direct Action, that is, picketing by the students, public protests of labor and justice, getting into labor activities, etc.

2. Indirect Action, that is, education, inspiration, guidance, counselling, aiming at the development of leaders to handle the direct action.

This indirect method was approved for our schools. However, it was noted that sometimes in crises it is necessary to take direct action. When such is the case, it should be done in a way that will keep the name of the school out of the direct action. A resolution was adopted which approved of indirect action and presented the advisability of non-interference with union activities, leaving our trained students to manage the direct action themselves, and thus avoiding any anti-clerical feeling that might vitiate our efforts to benefit labor.

Full cooperation with the National Catholic Welfare Conference while keeping the identity of the ISO was recommended.

Father Carey raised the question of the advisability of accepting positions on labor arbitration and mediation boards. After some discussion of the favorable influence such positions would give us and have given us in the past, a resolution was passed recommending that wherever possible, Jesuits accept such positions without, however, seeking them out.

A tentative four-year college curriculum pointed toward the Degree of Bachelor of Industrial Science was suggested. The comments of the committee were favorable. They recommended, however, that English be made a requirement of at least the first and second year; that cultural subjects should be given prominence since to neglect these would place the graduate on a lower plain and handicap his full development. A liberal background in education would form better labor leaders. Students would be expected to major in Labor with a minor in cultural courses. More integrated Philosophy courses should be offered. The Georgetown course in Religion should be arranged to run for the four years of the curricula.

It was urged that this Degree of Bachelor of Industrial Relations be presented to the college deans with a reminder of the trend of social thought in education.

Father Smith explained that the success of his organization in Brooklyn was due to Crusaders of Christ the Worker. As a spiritual activity experiment it is to be restricted in membership to small groups of intensely devoted and active men who participate in an extensive spiritual program. Father Smith asked that other committee members experiment with the organization and report their observations at next year's meeting.

Father Carey urged a revival of the Sodality of Our Lady for workers, thus keeping the original form of the Society. Father Smith pointed out that several difficulties, chiefly conflict in practice with the Holy Name Society and the stigma of femininity in the minds of workmen is attached to the Sodality.

The Labor Committee determined to change its name to the Committee on Industrial Relations with five sub-committees, each with a permanent membership. The permanent general committee would be named from representatives of the sub-committee and would act as a steering and coordinating committee of the sub-groups. Father Carey was appointed to draw up the tentative list of committees and memberships.

Among other matters brought up were the need of a committee on bibliography and digests, the recommendation that our colleges

THE CONTENT COMMITTEES—INDUSTRIAL RELATIONS

realize their obligation to train Catholic labor leaders, that outstanding students of the labor Schools be sent, if possible, on scholarships to our universities for specialized training. The following committees were then organized:

PERMANENT COMMITTEE ON INDUSTRIAL RELATIONS

Chairman: Father William J. Smith

Members: F. E. Corkery
J. P. Fitzpatrick, Secretary
L. C. Brown
P. A. Carey
J. C. Friedl
T. E. Shortell
R. T. Feely
Mr. M. V. Jarreau

1. Sub-committee on Labor Education.

- A) Labor schools
- B) Education of lay leaders
- C) Labor colleges

Chairman: Father P. A. Carey
Members: L. C. Brown
D. J. Comey
G. A. Deglman
T. E. Shortell

2. Sub-committee on Industrial Trends

- A) On arbitration, mediation, and other offices
- B) On legislation
- C) On trade unions and employer associations, union management relations

Chairman: Father L. C. Brown
Members: F. E. Corkery
T. S. Bowdern
W. McGuinn
C. A. Eller
Mr. M. V. Jarreau

3. Sub-committee on relationship with other Catholic Groups

- A) National Catholic Welfare Conference
- B) Diocesan activities
- C) Foreign activities

Chairman: Father G. A. Deglman
Members: J. Corrigan
E. J. Hogan
L. F. Hatrel
J. J. McEleney

4. Sub-committee on Correlation and Appraisal of Anti-Catholic Movements: a) Communism; b) Socialism, etc.

Chairman: Father R. T. Feely
Members: G. G. Grant
J. P. Fitzpatrick

5. Sub-committee on Working Men's Retreats, Sermons, Talks on Catholic Teaching on Industrial Matters, New Spiritual Channels. Chairman: Father J. P. Gallagher.

The list of sub-committee (permanent) was voted on and accepted as here set down.

It was proposed to establish a Liaison Committee to maintain contact with other general committees of ISO. Motion was approved and the following liaison officers appointed:

Father D. J. Comey—to Committee on Retreats
Father C. A. Eller—to Committee on Economics
Mr. M. V. Jarreau—to Committee on Cooperatives
Father P. A. Carey—to Committee on Interracial Justice.

A committee consisting of Fathers F. E. Corkery, J. Corrigan and W. J. Smith was appointed to assemble the resolutions and recommendations passed by the Committee on Industrial Relations and present them to ISO.

It was agreed to leave all further business to the permanent committee and sub-committees to be taken up in the next meeting called by the ISO. The Committee on Industrial Relations was then adjourned until it should be called by ISO.

Report of the Sub-Committee on Catholic Labor Schools and Employer-Employee Relations

ALTHOUGH the Catholic Labor School movement in America is but a stripling of half a dozen years, it is the conviction of this committee that its roots are firmly grounded in the traditional spirit of the Society and that its achievement and accomplishments are such as to merit full recognition as an accepted, fully approved and soundly established work of the American Assistance.

Knowing the paternal interest of Father General and the enthusiastic support of Reverend Father Assistant in the work, the committee considers it of the utmost importance and a most urgent need that one man be delegated in each of our schools and colleges to carry on this work in its various phases. The nature of the work is such that it requires the full-time services of such an appointee. He must be given time and liberty to explore the potential fields of development in his particular locality and to so acquaint himself with all the elements involved that he will become a recognized authority and leader, at least in his own city or section of the country.

In keeping with the admonition of Father Lord, we present this suggestion as our first "command" to the ISO and earnestly urge that every effort be made to bring it into actuality.

We further suggest that as soon as it is possible and in as many places as it can be introduced, a Scholastic in regency be appointed to full-time service for at least a year as assistant to the man in charge. For the past few years at Crown Heights School of Catholic Workmen in Brooklyn this experiment has proven so valuable an asset, not only to the Labor School movement, but to the individual Scholastics themselves, that this committee recommends the practice be continued and extended wherever circumstances make it possible.

The objectives of the Catholic Labor School, as determined by the present committee and subject to revision and modification at later meetings, are as follows:

Ultimate Aim: to participate in the reorganization of American society in accordance with the papal plan enunciated in *Quadragesimo Anno*, adapted as it must be to American conditions.

More proximate objectives: education of the individual, whether worker, employer or professional man, by information, motivation and practice to the fullest expression of a Christ-like life in his habitual actions. To provide him with the skills necessary to engender that same Christ-like life in his fellowmen and in the various special groups in which he lives and works.

More specific aim for workmen:

1. To teach him to understand clearly his position in American industrial life.
2. To make him appreciate his present inadequacies and inspire him to take the necessary steps to improve his condition.
3. To instill the moral principles that govern his social life.
4. To equip him with the practical techniques by which he can actually apply these principles to his daily industrial life.
5. To fashion him an apostle to his fellow workers in every phase of his social relations.

Recognition of the Unique and Peculiar Type of the Educational Work of the Catholic Labor School

This form of education can be neither entirely academic nor can it be devoted solely to practical action. A harmonious blending of two elements must be achieved. The working people of the nation, who are the particular interest of our endeavors, are sadly in need of education both in the field of secular thought and in the doctrines of the Church. They are in even greater need of sympathetic interest in their every-day working problems and yearn for guidance, without undue interference in their own labor affairs and counsel, devoid of justly condemned "clerical control."

In establishing Labor Schools, conducting forums, arranging panel discussions and providing study group programs it is imperative for directors to realize that great care must be taken both in the type of topics to be chosen and in the personnel of participants invited to cooperate.

It is impossible at the present stage of development to present a complete and universal policy by which every Labor School can be governed. Certain general suggestions, however, can be offered and a few cautions for directors regarding the proper mental attitude on some of the more current issues can be set forth.

General Attitudes:

1. Regardless of the objections, expressed or implied, by pious Catholic employers, the right of working people to organize into trade unions of their own choosing, is not merely a privilege but a dictate derived from the Natural Law, advocated in the papal encyclicals, and in the light of industrial history in this country, a practical necessity in most instances for the protection and preservation of their natural rights as free-born human beings.
2. Although it can not as yet be established that working men have a moral obligation to join labor unions, we consider it a necessity for as many Catholic men and women as possible to do so, both for the general purpose of adding strength to the working classes in their economic struggles and as a leavening influence upon their fellow workers as well. We are in accord with the sentiment of His Excellency, the Most Reverend Edward Mooney, Archbishop of Detroit, that a worker, though not duty-bound to join a labor union, once he has joined such an organization, assumes the obligation of taking active part in the conduct of its affairs. We feel that it is incumbent upon our priests to instruct the laity on this subject and to endeavor persistently to awaken Catholic trade unionists to the realization of the importance of such participation.
3. On the question of the "closed shop," we are keenly aware of the difference between principle and actual practice. It is the mind of this committee that the principle of the "closed shop" is neither un-American, illegal nor contrary to Christian principles. We deprecate the use of force, pressure, intimidation or any other unethical means of attaining this objective as in any other. We likewise recognize the potential value of "closed shop" agreements as a step in the direction of the vocational groupings plan suggested by the papal encyclicals as the proper form for industrial relations of the future. For the same reason we advocate the furtherance of Union-Management Committees in the actual operation of an industry.
4. "Company Unions" should be condemned as illegal and in many instances immoral. The unhealthy conditions in some labor unions today are but the effect of the repressive, anti-union practices of organized management over a period of fifty years or more. The absolute independence of the working man to live his own life, as a worker, organized or unorganized, must be recognized and respected. The Catholic Labor School should lend every aid to the attainment of this end by the working classes. A corollary to this conclusion, should be the recognition that public opinion has always been weighted in favor of the employer. We are all "capitalist conscious." Too few are "labor conscious" enough to investigate both sides of disputed issues and to learn the hidden as well as the apparent causes of conflict. To concede this truth in no way shows a leaning toward a class-conflict attitude of mind. On the contrary, our greatest hope and aim is to hasten the day of greater employer-employee cooperation in all industrial activities.
5. This committee wishes to urge that all engaged in Labor School work and other similar activities keep in sight the fact that the so-called labor problems are but one part, one element of our social action effort. Intimately related to our work with labor and of equal importance in the reconstruction of the social order are the problems of the farmer, the employer, the home, the school, etc. As far as possible there should be created a spirit of mutual sympathy and helpful cooperation with all other groups working toward the common objective of a social order wherein Christian principle and example will be the lasting foundation for human living.

Suggestion for a Working Policy for Local Schools

1. Membership should be open to Catholics or non-Catholics.
2. A school run exclusively for trade unionists is ideal, but the non-union worker can profit greatly from our courses and provision should be made to serve all workers.
3. In general, the Labor School should cater particularly to men workers. However, since women workers today are faced with practically the same problems as men, similar classes should be set up for them.

4. Direct Action, such as picketing, demanding by public protest the solution of a labor problem, entering into union election campaigns and other such activity is not recommended by this committee. Indirect Action, that is, education, inspiration, guidance and direct contact with leaders of union activity is the better procedure. We train the workers; they carry out the suggestions and instructions in their own unions.
5. We recommend full cooperation with the National Catholic Welfare Conference in all diocesan industrial programs.
6. The scope of the Labor School should not be limited to workers alone. Plans should include meetings of employers and professional people.

Suggested Curriculum for a Four Year Regular College Course Leading to a Degree of Bachelor of Industrial Relations

Preliminary Note: While this committee understands the absolute necessity of care and caution in protecting the traditional methods, attitudes of mind and carefully established curricula of courses in our colleges, we are, nevertheless, equally aware of the trend of the times and the necessities of a changing world.

We feel that the introduction of some kind of a program along the lines herein indicated is an imperative demand of the day.

The schedule presented is merely *tentative*, subject to the widest modification and offered as a sample for inquiry and scrutiny. The form of the program is open to question; the fact of its necessity is seen in every issue of the daily press. Secular colleges have already made steps in this direction. From this basic program we anticipate the development of a sound and acceptable course in industrial relations.

Reasons for the suggested course:

1. As educators we have provided leadership for men and women in almost all the professions.
For the fifty million men and women of America who toil and sweat for a living we have provided no such leadership. As a result the labor movement is to a great extent in the control of radicals, racketeers, semi-dictators and socially untrained men. In many instances leaders with professedly Catholic names are no better than those of little or no religious profession.
It is the conviction of this committee that the Catholic Labor School as now constituted and those envisioned in the future along the same lines can never adequately meet the problems that must be solved. The colleges must furnish trained leaders, men, who under the inspiration of socially minded faculty directors, will make Labor their career and their vocation. The present college setup is not pointed enough to provide such leadership.
2. Social Sciences and Business Administration schools were unrecognized not so many years back. They had to fight for recognition. The possibilities of new degrees along economic and industrial lines are not only possible, but considering the trend of the times, highly probable and quite necessary.

With these considerations in mind, this committee submits for serious study and evaluation, the following typical program for prospective Catholic leaders in the field of Labor.

THE CURRICULUM

(Cultural subjects, both required and elective, can be supplied to supplement the courses outlined. The four-year course in Religion now being tried out at Georgetown University could very easily be fitted into the schedule.)

- Freshman:** Public Speaking (one full period a day)
History of the Labor movement Here and Abroad
Current Labor Problems (taught from accounts in daily press, magazine articles, etc.), from Catholic Viewpoints.
Minor Logic (art of thinking)
Religion (Christ, Man, Model and Leader)
- Sophomore:** Rhetoric and Public Speaking
Fundamental Sociology
Parliamentary Procedure
Selected Encyclicals of the Popes
A Study of Catholic Lay Leaders in History (doctrine worked in)

Lectures on Industrial and Economic Topics (by leaders in the trade union movement and successful industrialists)

Junior: Principles of Ethics (with particular emphasis on industrial and labor topics).
Economics—Statistics (with relation to economic and social conditions)
Religion (the essentials of dogma, interwoven in an advanced course in sociology)
A practical course in profit-sharing plans, Cooperatives, Credit Unions, etc., as they are being worked out today.

Senior: More intensive course in *Rerum Novarum* and *Quadragesimo Anno*
Thorough study of Socialism and Communism with a practical application to the movements as they are working now
Advanced Economics
Encyclicals on the State, Citizenship. Public Life
English and Journalism
Catholic answers to questions asked by non-Catholics.

(A committee to determine the proportionate cultural content with that of the practical subjects has been appointed.)

PRACTICAL RECOMMENDATIONS

Specialized Training for Labor Leaders

The Loyola University method of Labor School program.

After conducting two large Labor Schools in the city of Chicago in 1940 it was decided to concentrate on the training of leaders. Through the Institute of Social Administration, a purely academic school, men were gathered and trained to go out and aid in establishing and teaching of parish Labor Schools under the auspices of the Archbishops. We have in the Labor School program a laymen's endeavor under the direction of various priests. A Catholic labor alliance of labor leaders and industrialists has been formed. They will conduct a training school for leaders. They are publishing a monthly paper called *Work*. Loyola will continue to train men through the Institute of Social Administration and will conduct Labor Schools in the various labor unions, both AFL and CIO. The staff of the Institute will conduct the Schools. This procedure is recommended as a practical means of developing lay apostles in the labor movement. These men carry the doctrine directly into union meetings and other places in accessible to priests.

Ralph Gallagher, S.J.,
Loyola University of Chicago

Resolutions of Sub-Committee on Catholic Labor Schools
Text-Books An inquiry will be made among the directors of the various Labor Schools to determine the text-books available for Labor School work and those that are needed. When the inquiry is completed, requests will be sent to the economic committee of ISO to supply them.

J. Fitzpatrick, S.J.,
Woodstock College

Specific Needs of the Present

Resolved: That the ISO undertake to have adequate text-books published for Labor Schools, and that the text-books most immediately needed are on the following subjects:

1. Economics which unite Catholic economic philosophy and practical economic problems.
2. The history of labor which, beside being factual, endeavors to glean wisdom from the experience of the past which should help labor organizations to meet current problems.

Leo C. Brown, S.J.,
St. Louis University

Curricula

Comprehensive investigation of the curricula used to date in all Labor Schools should be made and compiled for study and for the assistance of other directors of Labor Schools in formulating their schedules.

P. Carey, S.J.,
Xavier Labor School, N. Y.

Bibliography

A questionnaire should be sent to all Jesuit librarians and others who may have knowledge of books and texts pertaining to Labor School work. A compilation should be made and titles listed and the works evaluated at Woodstock College.

C. Eller, S.J.,
Woodstock College

Class Room Technique

The Labor Schools are an attempt at voluntary adult education. The men who attend are heterogeneous in the extreme as far as their education and cultural backgrounds go. For the most part, there can be little expectation that these men will have much time for study or preparation of lessons.

The presentation of the matter must be completely informal; the atmosphere of the entire School one of friendliness and cooperation. Academic airs cannot be affected, and scholastic terminology must be avoided.

Hence, while the content of the classes is similar to that taught in higher schools, it must be presented in terms and concepts that are living and real to the men. Discussion should be solicited; debates provoked. (In this regard, the technique of discussion as used in the Henry George Schools is excellent.) Lecturing should be avoided, as deadly to mental alertness. Questions, answers, quizzes, problems proposed, pertinent questions drawn from the day's press, all elicit interest, and through participation and discussion, lead to learning and action.

During the summer months, or at other suitable times during the year, and preferably for those men who have grasped the spirit and purpose of the Labor School, Study Clubs under direction ought to be encouraged. These serve to promote initiative, for while the School strives to create leadership among the men themselves, one learns leadership only by leading. In this regard, student participation in certain physical details of the running of the School is helpful, but care must be taken that such leadership is judiciously directed, lest a wrong leader harm the School.

Wherever feasible, forums conducted by prominent speakers should be held from time to time. These forums help to restimulate any lagging interest and have the further virtue of giving occasion for publicity releases on the work of the school. Names make news!

Similarly, conferences with labor, management and the public, represented by chosen men, have all these advantages, and in addition, keep before the eyes of the men that neither the School nor they themselves are solely concerned with their individual problems, but with that of the whole of society.

College Courses to Assist in Developing Labor Leaders

Recommendation: That colleges and universities recognize their opportunity to train lay teachers for Labor Colleges and labor leadership by offering in their Departments of Economics, Sociology and Social Work an adequate and balanced program of at least four courses in Labor Problems and Industrial Relations covering the field from both the viewpoint of management and the workers.

Crusaders of Christ the Worker:

Recommendation: The Committee recommends that in each of our Labor Schools there be instituted a distinctly spiritual program, the content and form of this program, to be left to the judgment of the individual directors. It is further recommended that, after one year of independent experimentation along this line, the experiences and findings of the directors be pooled in an effort to formulate a uniform spiritual program for our Labor Schools in order to deepen the religious life of the students. Furthermore, it is recommended that the title *Crusader of Christ the Worker* be applied to the individual experiments and that these spiritual programs have as their basis the following pledge to be made by all student participants in such programs.

Pledge to Christ the Worker

I pledge myself:

1. To do an honest day's work for an honest day's pay.
2. To live in a spirit of Christian charity with my fellow-workmen, regardless of race, creed or color and to avoid the spirit of class conflict.
3. To say a prayer each day for my fellow-workmen, for the unemployed, for employers, for atheists, for social justice.
4. To receive Holy Communion with my Holy Name Society on Holy Name Sunday each month.
5. To spend a "Week-end with Christ the Worker" in the spiritual exercises once a year, if my parish or diocese offers me the opportunity.
6. To make an honest effort to join a Labor School of Catholic Workers, if it is possible, or a Parish Discussion Club, and to encourage other workmen to do the same.

William J. Smith, S.J., Chairman,
Crown Heights School of Catholic Workmen,
Brooklyn, N. Y.

THE COMMITTEE ON ECONOMICS

FATHER WIRTENBERGER was elected permanent chairman. The committee undertook to define the place of economics in social action. As a preliminary step, the distinction between "general economic analysis" and "economic policy" was made. It was agreed that: There is a science of economics autonomous with reference to its proper object using "its own principles in its own sphere," (*Quadragesimo Anno*), and bearing a general relation of dependence and independence to the normative sciences.

The analytical apparatus of this science is useful and teaches us procedures as well as the limitations of many practical policies. These principles should not be ignored in formulating a program.

The committee agreed that it would be profitable to examine some of the assumptions or conditions underlying general economic analysis and to enumerate those general principles upon which economists agree today.

It was suggested that an attempt be made to make the conclusions of economists more generally available to all in popular form.

Father Bouwhuis expressed the need for bibliographical material and was willing to serve in this capacity for the committee. He mentioned that Father John P. Shea, S.J., was soon to publish a book on social economics for first-year high school students. The following became permanent members of the committee:

Father Baker	Father Becker
Cahill	Carroll
Dempsey	Divine
Kennedy	McShane
Stenson	Wirtenberger

The following were suggested as additional members:
Fathers:

John J. Shea, Canisius College
James McGinley, Columbia University
Ernest Foley, Boston College
Cyril McKennan, Chicago University
Leo C. Brown, St. Louis University
J. L. Duffy, Holy Cross College
C. B. Joyce, Weston College
G. G. Grant, Loyola University, Chicago
Jacques Yenni, California University (Southern Prov.)
Richard E. Mulcahy, Oregon Province
Charles C. Chapman, Loyola University, New Orleans
Fran Schroeder, Holy Trinity Church, Boston
George Hilke, Rockhurst College, Kansas City
The following scholastics were listed as auxiliary members:
Gabriel Ryan, Weston College
R. J. McEwen, Weston College
R. Ryan, St. Louis University
Philip Pick, St. Louis University
C. Healy, St. Louis University
A. Loveley, West Baden College
R. Jancauskis, West Baden College

The committee determined that their work at the Conference would be entirely simple and practical with the more difficult questions left for later research. The immediate projects were an annotated list of the best books, a list of the books to be written, a determination of the relationship to the committee with the committee on Social Morality, a list of the "hot questions" in economics. The committee agreed that its purpose was not to repeat principles already enunciated in the field of social economics, but to attempt the solution of problems in that field, in which solution is required a knowledge, not only of social ethics, but also of economic science. A more detailed statement of the relationship of economics to the social sciences, social problems, and social activities is being prepared by the committee.

Before sponsoring research, the committee planned to clarify and amplify the contribution of Catholic thought to the science of economics, particularly in order to provide matter of immediate practical value to ISO. Fourteen topics were chosen for such treatment:

1. The Living Wage and the Just Wage
2. The Economic Implications of Vocational Groups
3. Social Security Legislation (such as that embodied in the Beveridge Report)
4. The Economics of Labor Unionism
5. Problems Connected with the Socialization of the Means of Production
6. Post-war Economic Problems (such as those connected with the public debt, etc.)
7. Post-war Price Control (This subject was given special consideration, and it was suggested that evaluation of such studies as the Brookings Institution, *Price Making in a Democracy* by E. G. Nourse be made)
8. Planning on Various Levels—International, National, Regional and Local
9. To What Extent Is Strictly Economic Efficiency in the Use of Human and Material Resources To Be Considered of Importance in the Solution of Social Problems?
10. The Economic Implications of Cooperatives—Their Limitations and Advantages
11. Consumer Economics—a Survey of Activities and Evaluation of Them
12. The Effect of Small Scale Farming on the Cost of Agricultural Production Studies for Its Effect on Rural Life
13. Monetary Policy—International and National (Cf. Morgenthau, Keynes, and Canadian Reports)
14. Research on the Work of the Late Scholastic Writers.

The Bibliographical Committee formulated plans to assemble four classes of bibliographies:

1. An Annotated Minimum Essentials Economics Reading List for ISO,—dealing with:
 - A) Economic Analysis
 - B) The History of Economic Thought
 - C) Economic History, Particularly of the United States
 - D) Problems of Economic Policy, including:
 - a) Money, Banking and Public Finance
 - b) Labor
 - c) Agriculture
 - d) Distribution of Wealth and Income
 - e) Government and Business
 - f) Cooperatives
 - g) Transportation
2. Bibliography for Jesuit Scholastics
3. Minimum Essential Bibliography of Books on Economics by Catholic Writers
4. Minimum Essentials for Professional Economists.

In subsequent meetings the important questions of economics are to be listed and discussed and an economic platform and program for the ISO developed.

The committee determined to carry forward its work during the year by the distribution of a mimeographed news sheet edited by Father John Baker of Saint Ignatius Church, Baltimore.

THE CONTENT COMMITTEES

COMMITTEE ON INTERRACIAL JUSTICE

THIS Committee chose as its permanent chairman, Father LaFarge. It outlined the objectives of its committee as follows:

1. Any thoughtful person must be concerned with the danger of racial conflict in the United States. Alarming manifestations have already broken out in widely distant centers of this country. As citizens but also as Catholics, priests and Jesuits, we are deeply concerned with the possibility of further outbreaks. These are likely to take the form not only of clashes between whites and other racial groups, but also attacks on Jews and ultimately on Catholics themselves.

2. One of the factors is the prevalence of racial antagonism coupled with social disorders born of race prejudice. This circumstance directs our attention with particular force to warnings issued against Racism by the 28th General Congregation, which warning coupled Racism with the kindred errors of nationalism and state worship and stigmatizes it as a flagrant violation of essential human rights.

"Keeping faithfully to the mind of the Church, all of Ours should with prudent zeal refute, too, the error of those who, inverting the right relationship which should exist between natural and supernatural goods, between the human individual and human society, so exalt the cult of race or nation or State as to deny or make utterly void even the most elemental rights of the individual, of the family, of other nations, and of the Church of Christ itself." (Sec. IV, No. 13.)

3. Interracial Justice is the doctrine opposed to Racism. As the direct negation of Racism's doctrine of essential race superiority, it declares the dignity and essential equality of all men. Against the doctrine that some groups are destined by inheritance for others to exploit them, it declares the dignity and rights of individual human persons.

These rights taught by Interracial Justice are contained in the teachings of the papal encyclicals with regard to Natural Law and in the Constitution of the United States as regards our civil policy.

In reply to the doctrine which would divide mankind into inexorably parted groups at all levels of human culture and civilization, Interracial Justice proposes the Church's teachings as to the social unity of the human race, its natural unity as children of a common Creator, and its supernatural unity through the Redemption and the Mystical Body of Christ.

This teaching is clearly outlined in the encyclical, *Summi Pontificatus*, of Pope Pius XII. It stresses furthermore the organic and diversified character of human unity. The Church's teaching, therefore, places the obligation on all of us, particularly on priests and religious to strive for the achievement of this unity and vindication of these human rights.

4. The active promotion of Interracial Justice is therefore the concern of the Society in the United States, not merely of those who are engaged in some type of this particular work, and all should promote Interracial Justice by what means and under what circumstances it is possible to do so.

5. This active promotion will fall naturally into two principle lines of activity. One of these lines we call, for lack of a better word, Interracial Apostolate; the other Intraracial Apostolate. A word of explanation as to each:

A) The Intraracial Apostolate is the direct apostolate work for racial groups and their social and spiritual welfare. It is the work for the strengthening, purification, conversion, and sanctification of the Negro, Mexican, Indian, Oriental, etc., in our midst. It is the expressed fulfillment of that direction so clearly given by Pope Pius XII in his encyclical to the American Bishops, *Sertum Laetitiae*, in which he mentions the especial need of the Negro for religious care and education.

This Intraracial Apostolate, usually referred to as the Negro, Mexican, etc., Apostolate, will include:

a) The entire field of home mission work as well as the various type of mission auxiliaries in our schools, seminaries, parishes, etc.

b) Social welfare works properly so called for specialized racial groups such as settlements, social centers, cooperatives, credit unions, housing projects, rural life projects, etc.

c) Educational work of every kind for the different race groups.

d) Development of a native clergy both secular and religious and of vocations to the priesthood and religious life.

e) Special retreat work for Negro and other groups, workers, etc.

B) By the Interracial Apostolate we understand the direct campaign against Racism as an error and against its manifestations in the thought and conduct of our fellow citizens and fellow Catholics in civic and religious life. This campaign is conducted not merely by exposition and repudiation of Racism and the swarm of attendant errors and misconceptions which it fosters, but still more, by educating the public to a positive and deeply spiritual concept of race relations based on Christian principles, particularly in the application of the papal teachings to the social and economic problems which confront individuals and families in racial groups.

6. Experience as well as the nature of things show the enormous power of public opinion in the modern and pagan world and the United States. As Jesuits we are actively concerned with public opinion. The 29th Decree of the 28th General Congregation expressly enjoins, "Let all strive to exert efficacious influence on those means which today are particularly effective in forming public opinion." Applying this principle to the promotion of Interracial Justice will mean an active program of Interracial Education, namely the works of forming a true and Christian public opinion in social matters. This Interracial Education is a genuine apostolate and should be undertaken with the same zeal, care, norms, energy, prudence, and resourcefulness as any great apostolic work.

The work of interracial education is necessarily manifold and must use all available agencies by which public opinion may be formed and influenced. It is likewise, in order to be effective, a cooperative work in which the racial groups affected should take an active and intelligent part.

7. This calls our attention to the urgent need of developing educated leaders in Negro or other backward races in accordance with the universal practice of the Church and of the society. We have both the obligation and opportunity to form these leaders:

A) By our schools and colleges.

B) By adult education groups and study clubs.

C) By retreats for leaders in the interracial program of both races. A more detailed listing of different avenues of interracial education will follow at the conclusion of this memorandum.

8. It must be carefully borne in mind as a matter of capital importance that the two types of apostolate, intraracial and interracial work go hand in hand. Neither is independent of the other. Neither can progress without the other. Without the interracial program the missionary works are hopelessly handicapped both for support and for achievement. Without the intraracial program the campaign against Racism suffers the danger of becoming Utopian.

It must also be borne in mind that the rejection of the false doctrine of essential race inferiority is entirely compatible with a clear recognition of actual cultural differences. These differences present serious problems of racial adjustment, but they are curable to the same extent that all cultural retardations may be overcome.

9. Speaking in general terms, the fields for the development of the intraracial program will be in our various mission undertakings for the Negro, etc., and for the interracial program particularly in our schools, colleges, universities, Labor Schools, and so forth. This is not a hard and fast distinction, but merely indicates where the major development is apt to be.

10. Particularly fruitful are the Inter-American implications of interracial justice. The present movement is opportune for the development of these implications in view of the extremely strong position in which they place the Catholic Church in the United States in its dealings with our brothers in the Southern lands. American Jesuits through our intimate association with our fellow Jesuits in Latin America are in a singularly advantageous position to promote an interracial as well as an Inter-American understanding with the peoples of those countries.

11. Although Racist doctrines in this country are applied chiefly to the colored groups, Racism has reached its greatest elaboration in Nazi Germany as a means of persecuting the Jews. Interracial Justice, therefore, has a special work of combating anti-Semitism and of vindicating the principles of human rights and dignity with regard to the Jews. The fact that there are profound religious problems, some of them deeply theological, involved in our relationship with Jews as distinguished from merely racial groups, like the Negroes, etc., adds great complexity to any Interracial Justice Program as applied to them. In this connection the diffi-

culty of applying Interracial Justice to the Jews, does not excuse us from the effort to do the same. Two works in particular call for our attention:

A) Work for better understanding of Christian religion by the Jews and for their actual conversion.

B) The direct campaign against anti-Semitism in its pernicious manifestations.

Because of its value the committee brought to the attention of the Conference the Catholic Interracial Council. It presented this full report:

THE CATHOLIC INTERRACIAL COUNCIL

Recent events have forcibly emphasized the importance of the vast interracial problem in America. They have shown that in the midst of our all out effort to win the war for preservation of American ideals the Negro is still confronted with denials and discriminations in violation of his natural and civic rights.

Obviously this is not a Negro problem—nor a white problem. It is an interracial problem: interracial in origin, interracial in its disastrous consequences to the members of both races, and an interracial solution must be found through the cooperative efforts of the leaders of both groups.

These considerations lie at the foundation of the Catholic Interracial Council of New York, which was organized in 1934 by a group of twenty white and Negro Catholics under the leadership of Father John LaFarge, S.J., then associate editor of *America*. Following a course of study conducted by Father LaFarge, the new council made a careful survey of the more important aspects of the interracial problem and thereafter drafted plans for organization. Three possible fields of action were considered—missionary, social service, and public education. It was decided that the work of the Council should be devoted primarily to a program of public education. We considered it necessary to stimulate the interest of the white Catholic laity in problems concerning the Negro and to explain Catholic principles and teachings to non-Catholic Negroes.

It was clear that prejudice and indifference on the part of the white majority were largely responsible for the continuance of racial discrimination and the denial of essential opportunities to American Negroes. Through these evils the grip of poverty is fixed upon every Negro community. It is important to point out that the many evidences of prejudice and indifference on the part of white Catholics has become a serious obstacle to the missionary efforts of priests in the colored community. The indifference of white Catholics toward the Negro was also manifested in their attitude toward the colored missions.

At the same time we discovered that the attitude of the Negro press and of Negro leaders toward the Catholic Church and the individual Catholics was generally unfriendly. The many evidences of prejudice and indifference on the part of white Catholics caused criticism of the Church.

Here was a field for a broad, constructive educational program without which white Catholics would continue to be indifferent toward the plight of the Negro and apathetic toward the welfare of the Negro apostolate. Then too, the practice of racial discrimination by white Catholics against their colored brothers in Christ would reduce the number of Negro converts, and meanwhile anti-Catholic doctrine would continue in the Negro community.

This survey conducted by the Council revealed that seventy-five years after the Emancipation, the American Negro was denied his rights as a man and as a citizen and not allowed to share the benefits and responsibilities of American democracy. The Negro community was a glaring example of the results of neglect and artificially arrested progress.

Among the conditions peculiar to the Negro community are the following:

Segregation: With a growing population, there exists a scarcity of living accommodations, and resultantly higher rentals, overcrowding the unhealthy living conditions.

Unemployment: Among Negroes unemployment is found to a far greater extent than among any other group in American life, with the highest percentage on the relief rolls.

Low Wages: Where Negroes are employed they receive a wage much lower than that paid to others for doing the same work. Because the fathers of families are denied a living wage, many mothers are obliged to go out to work to supplement the family income. With both father and mother away from home, the children, left without parental supervision, and are more sub-

ject to mischief, delinquency and crime. Race prejudice denies the Negro employment in jobs for which he is amply qualified. In the meantime his children are securing education fitting them for a job which will also be closed to them.

Retarded Progress of the Race: The natural leaders of the community are obliged to devote all their efforts for its welfare and to devote their energies to the problem of securing the basic rights and privileges of citizenship. Until these fundamental, natural and civic rights are granted, the Negro community will be denied the benefits of the leadership of those best qualified to direct the progress of the race.

It is not to be wondered that there is racial despair and a lowering of incentive and ambition under the burning consciousness of gross social injustice so prevalent in every Negro community.

It is not to be wondered that the communist looks on these conditions as an excellent opportunity for propaganda.

Religion and the Negro: Only a mere handful of the American Negroes are Catholics, and not more than half are Protestants. Their deplorable religious situation was pointed out recently by a Negro minister who expressed great alarm over the fact that "our young people today are not as active in the church as those of former generation. The church is losing Negro youth." The spread of irreligion along with racial despair indicates that here is a fertile ground for the growth and spread of communism. The Negro intellectual is today looking in two directions: to the left toward the possibility of securing justice in the future development of communism; and to right toward the principles, teachings and definite pronouncements of the Catholic Church. Intellectually he would be inclined to turn to the Church were it not for the attitude and conduct of so many members of our white Catholic laity.

The Catholic Church in the Negro Community: The majority of Protestant Negroes are Methodists or Baptists whose families had joined the Protestant churches in the South. The tradition of Protestantism has become a familiar and component part of the Negro community. For years the type of anti-Catholic bigotry, so prevalent among white Protestants, particularly in the backward areas of the South, prevailed to an equal extent among Negro Protestants. Although Protestantism in general has followed a fixed policy of segregation, a number of these religious groups have contributed to the establishment and maintenance of Negro churches. Traditionally, the American Negro has a Protestant background despite the fact that the majority belong to no church. Although our Church admits of no "branch churches" and has rejected in principle the idea of religious discrimination, the many discriminations practiced by individual Catholics have caused the Protestant Negro to question the genuineness and consistency of our Catholic teachings. The Protestant Negro church has for generations played a unique role in the life of the Negro community, not only as a place of worship, but as a community and social center.

The religious-minded, non-Catholic Negro is critical of the discrimination practiced by individual Catholics in many places; both by employers and the leaders of labor unions. He resents the fact that many Negro Catholics have been excluded from certain Catholic hospitals. The fact that any number of Negro students have been refused admittance to Catholic colleges has been cited to prove that ours is "the white man's church." It is a matter of record but not surprise that ten years ago the Negro press was conspicuously anti-Catholic in its news and editorial policies and the hostility toward the Church was found among a number of Negro leaders.

The Program of the Interracial Council

The original and declared purpose of the Interracial Council was to combat race prejudice and to secure social justice for all regardless of race. At the same time we believe it necessary to strive to remove the causes of anti-Catholic bigotry found among a number of Negroes. The educational program of the Interracial Council has two principal objectives:

1. To combat race prejudice among white Catholics and secure their active participation in the Catholic Interracial program;
2. To enlighten non-Catholic Negroes as to the principles and teachings of the Church.

As an example of how this operates: When a group of Catholic college students hold an important conference on Interracial Justice, the Council sees to it that the full story of this constructive achievement is publicized through the National Catholic Welfare Conference News Service in the Catholic papers of the country to encourage and stimulate similar interest and action. At the same

time, the story is sent to leading Negro papers in the larger cities of the North. Through this publicity a twofold purpose is achieved: Catholic leaders are encouraged to become interested in the problems of the Negro and to take an active part in the interracial movement; and the non-Catholic leaders and the Negro press are given additional evidence of the interest of Catholics in the problems confronting the Negro.

During the past eight years the Interracial Council has been recognized as a center of public relations disseminating authoritative information. We have established excellent relations with responsible Negro leaders and national organizations and magazines. As a result of this it has come about that whenever a complaint of discrimination by an individual Catholic or Catholic institution is made, the matter is referred to our office, *before rather than after* it has been given publicity. Whenever we are apprised of a complaint involving discrimination, we ask for, and secure a reasonable time to inquire into the facts. In some cases we find that there is little or no justification for the complaint and communicate the facts promptly to the individual or agency which made it. In the cases where we find either that the charge is true or that it has considerable foundation, we are entirely frank in reporting this to the person who advised us of the complaint. It is gratifying to report that during the past eight years, when scores of such matters were brought to our notice, in practically every case the Negro complainant has relied upon our findings and has seen to it that no unfortunate publicity followed.

From the beginning the Council has cooperated with other organizations in efforts to secure Interracial Justice. We have taken an active part in many endeavors to remedy flagrant wrongs and to secure a greater degree of justice and opportunity for the Negro minority. The participation of Catholics in these efforts has made a pronounced impression upon the members of a race who had become accustomed to look upon Catholics as not interested in their plight. In a number of cases we have been successful in urging that well-known communists be excluded from participation. Today, leading Negro organizations are gratified to find that Catholic organizations are interested in securing justice for the Negro minority.

Catholic writers and editors continually come to our office for advice, information, data, reference, and sources for research in the preparation of articles, pamphlets, and lectures on the subject of the Catholic Church and the Negro. At the same time, innumerable inquiries have come from non-Catholic Negroes seeking information furnished to the Catholic and the Negro press, and because of our cordial relations with leading writers, editors, both Catholic and Negro, we can see a gratifying development of understanding and good will.

Today in the Catholic press we find twelve hundred per cent more space devoted to items in the interracial field than was the case eight years ago. On the other hand, Negro opinion, as expressed by many leaders and organizations, is in general no longer hostile to the Church but is today decidedly friendly. A search of the pages of a leading Negro monthly during the last eight years reveals there has not been an article or paragraph to which Catholics could take exception. Yet, this same magazine, eight years ago, manifested a decided hostility to Catholics. There was hardly an issue which did not contain sharp criticism of the Church or a member of the hierarchy or individual pastor. As one of our friends observed recently: "during the last ten years the Catholic press has discovered the Negro, and the Negro has discovered the Catholic Church."

The Council

As to the importance of the contribution made by the Catholic Interracial Council we quote from the outstanding book, *Colored Catholics in the United States*, by the late Rev. John T. Gillard, S.S.J. This book was published in 1941 shortly before his untimely death. In a chapter devoted to the aspects of the Catholic Interracial Movement, Father Gillard writes:

"The principal Catholic interracial agency in the United States is the Catholic Interracial Council with headquarters in New York City . . . the new policy of interracial cooperation, took over the Federation's publications and changed the name of the magazine from *The Chronicle* to *The Interracial Review*.

"The Catholic Interracial Council is a group of Catholics of races banded together for the purpose of stimulating and directing interracial cooperation. While it has an organization located at the DePorres Interracial Center, 20 Vesey Street, New York City, and has full time secretary, and also a meeting room and a library on the Negro in its quarters, its importance lies chiefly in its influence, not only through its publication of *The Interracial Review*, and monthly news sheet released to the press, but in fostering interracial movements throughout the country.

"There are so many interracial activities going on among Catholics of the United States that it is difficult to report on them all, for very often they are taken for granted as part of normal Catholic Action. Any list however, must include the major contribution of the Alumni Race Relations Council, organized by the Council, which integrates the activities of graduates of Catholic colleges, the work of the National Federation of Catholic College Students which has established interracial units on the campus of each of its member colleges, and the Catholic Interracial Conference which holds annual conventions of all interested in this type of work. These larger organizations, sponsored by the Catholic Interracial Council, tie up and integrate the activities of many local organizations."

The Scope of Our Program

Among the activities in which the Council has engaged are the following:

The establishment of a Speakers' Bureau which provides white and Negro Catholic speakers for other Catholic organizations; radio broadcasts; interracial hearings held at Catholic colleges; Catholic inter-collegiate interracial conferences (held in New York, Brooklyn, Providence and Philadelphia); sponsoring bi-monthly interracial Mass and Communion breakfasts; assisting in collaborating with college and alumni groups in preparing programs and sponsoring resolutions emphasizing Catholic principles of interracial justice; maintaining an interracial library, reading room and permanent mission exhibit at the DePorres Interracial Center; conducting semi-monthly conferences, seminars and interracial discussions at the Center; organizing a number of auxiliary committees interested in the Catholic Interracial Movement, such as the Irish-American Committee for Interracial Justice; sponsoring a committee on employment opportunity to visit the personnel managers of department stores, insurance companies, and national organizations, to urge a fair policy in the employment of qualified Negroes; conducting a course, "Social Work in the Negro Community" at Fordham School of Social Service—(This was a pioneer educational movement, the first course of its kind to be held at any white college.)

The officers of the Council were the original proponents in establishing the James J. Hoey Award for Interracial Justice, an annual award given to two persons—a white and a Negro Catholic—who make the most valuable contributions to the cause of Interracial Justice, during the year; a course of lectures for the Interracial Justice Committee of the Catholic Teachers Association of Brooklyn has been organized and conducted; each year a course of six lectures at the Summer School of Catholic Action at Fordham University is arranged; guest speakers are provided to discuss the problems of race relations at a number of national conventions of Catholic organizations, such as the National Federation of Catholic Alumni, the American Catholic Sociological Society, and a number of industrial conferences conducted by the National Catholic Welfare Conference, as well as at the regional conventions of the Newman Club.

We have acted in an advisory capacity in connection with the establishment of Catholic Interracial Councils in: Los Angeles, Kansas City, Kansas; Detroit, Michigan; Boston, Mass.; and Syracuse, N. Y. In addition, members of our Speakers Bureau addressed scores of Catholic colleges in the metropolitan area. As a result of these activities and contacts we are deluged with requests for practical suggestions and advice and have given data, statistics, information and assistance in the preparation of theses, essays, etc., by college students and seminarians in the different parts of the country.

Members of the Council have assisted authors of Catholic sociological text-books in the preparation of chapters on the Catholic Church and the Negro. It is our practice to call these books to the attention of Negro teachers and editors with the result that a number of excellent reviews on these Catholic books have appeared in leading Negro magazines.

In 1933 several of the charter members of the Interracial Council collaborated in the preparation and publicizing of the Manhattanville Resolutions which have stimulated the active interest of Catholic students in the interracial cause. These resolutions were published in hundreds of Negro newspapers as well as in Catholic papers throughout the country, in Europe, South America and Africa. The importance of these resolutions on Interracial Justice was immediately recognized by the Negro press as well as the Catholic press.

A little over a year ago, under the auspices of the Interracial Council, the "Catholic Statement on Negro Employment" was drafted (pointing out the responsibility of Catholic employers toward Negro labor), and signed by twenty-four Catholic leaders from different centers and widely publicized in pamphlet form.

The Catholic Committee of the South has distributed over 2,500 copies.

The advice and cooperation of members of the Council was extended to Baroness Catherine deHueck during the organization and development of Friendship House in Harlem which sponsors an important and effective welfare project in this area.

The Encyclicals and the Negro

The Council is particularly proud of its successful efforts in publicizing to the intellectual leaders of the Negro race the principles and the teachings of the great papal encyclicals. The interracial hearings previously spoken of and held in New York, Brooklyn, Providence, and Philadelphia, were devoted to a detailed discussion of the principles of the *Quadragesimo Anno* and the problems of the Negro community and served to demonstrate the applicability of Catholic social teachings to the many problems of the Negro. During the last eight years Negro leaders, writers and editors, began for the first time, to read and comment upon those papal pronouncements.

At the time of the publication of the first two encyclicals of Pope Pius XII, *Divini Redemptoris*, and *Serum Laetitiae*, *The Interracial Review*, sent copies to fifteen leading Negroes (the majority non-Catholics), and secured their favorable comments which were given wide publicity in the Negro and Catholic press. It can be stated that today there is no outstanding Negro who is not only familiar with the encyclicals but gives high endorsement to their social teachings. This has had a pronounced influence on Negro thought in America. It has brought about a better understanding of the Church among Negro leaders. The Catholic interracial program, which has developed in many parts of the country under various auspices, has had a definite influence in curbing the inroads of communism among Negroes by demonstrating that the Church is sincerely interested in both the spiritual and material wellbeing of the Negro.

The Interracial Review

The Council took over the publication of *The Interracial Review* in September 1934. Although its circulation is not large, *The Interracial Review* is found in the libraries of the majority of Catholic colleges and seminaries in the country and in the majority of the libraries at Negro colleges and in many reading rooms in public libraries in the Negro sections in northern cities. It is widely read by Catholic and non-Catholic social workers and by a number of writers, teachers, priests, sisters and laity. Quotations from *The Interracial Review* appear frequently in the Catholic press. Our editorials are also quoted with approval by Negro editors.

The articles published in *The Interracial Review* generally fall under two classifications:

1. Articles which point out examples of interracial injustice emphasizing its effect upon Negro morale and indicating the responsibility of white Catholics to remedy these grave wrongs;
2. Articles which describe the achievement of individual Negroes and the progress of the race, and the successful functioning of Catholic interracial and missionary projects.

We believe it is important not only to describe the grave social injustices, but to demonstrate the progress already made.

Among the editorial campaigns conducted by *The Interracial Review* are the following: A series of editorials on lynching, most of which have been reprinted in Catholic papers; (Editorial material was furnished to leading Catholic papers during the fight for the Federal Anti-Lynching Bill. Incidentally, the Catholic press was credited by Negro leaders as among the strongest forces in this important campaign.) editorials combining an attack against Fascism and Communism, pointing out that the Church is opposed to all types of totalitarianism. A similar editorial campaign was launched against the revival of the KKK, Black Legion, and lynch mobs under the slogan, "They are all of the same pattern."

An education campaign called attention to the spread of prejudice in America—all types of prejudice—race prejudice, class prejudice, and religious prejudice—emphasizing the point that "all types of prejudice are inter-related, prejudice is contagious and cumulative." These editorials have been frequently quoted in the publications of a number of national organizations.

Articles and editorials publicizing the papal encyclicals have been reproduced with favorable comment in the Negro press during the last eight years. *The Interracial Review* has published articles on Negro child placement and child welfare written by members of the staff of New York Catholic Charities. These articles have been quoted with approval by the Negro press which has called upon Protestant child placing bureaus to emulate the Catholic policy of non-discrimination.

The Interracial Review has publicized from time to time important statements by members of the hierarchy and by Catholic organizations on Interracial Justice.

The growth of the Catholic Interracial Movement has already passed our fondest anticipations. At the end of five years, we found that greater progress had been made than we anticipated at the end of ten years. Thoughtful Negroes, the majority of whom are non-Catholics, are definitely interested in the Catholic Church and in the progress of Catholic interracial organizations. From our observation over the last ten years we are firmly convinced that the growth of the Catholic Interracial Movement has done very much to aid the Negro in his quest for social justice and has helped to block the efforts of communists to attract the Negro to their ranks.

Recently, a brilliant Negro writer and editor, a non-Catholic, made this statement; "I believe that within the next ten years, if the phenomenal growth of the Catholic Interracial Program continues, that it will become the most important and influential interracial movement in the country. The interest of Catholic leaders will contribute much to the Negroes' efforts to share in the benefits and responsibilities of American democracy."

A few years ago another non-Catholic Negro, an ardent Methodist—who holds a Ph.D. degree, and who is today active in the Protestant interracial movement, stated: "I am glad to observe that the Catholic Interracial Program is based upon a moral and religious motive. Too many of our Protestant churchmen base their program upon the secular humanitarian methods of community welfare and harmony between races."

Our Present Problem

The remarkable growth of interest and participation in the Catholic Interracial Movement in all parts of the country has resulted in bringing an ever increasing number of requests for information and advice which has already taxed the limitation of our small office staff. We are in immediate need of funds to secure additional personnel to carry on our ever expanding program. In the light of recent events the interracial problem has suddenly taken a new and sinister turn. It is full of dire possibilities; unless our Council can grow in measure with the demands and needs, our accomplishments will be restricted.

Conclusion

The Catholic Interracial Council has contributed to the development and progress of the great Catholic Interracial Movement. It has brought about an ever growing interest on the part of white Catholics in the problems confronting the pastors of colored churches. It has stimulated the development of Catholic lay leadership in the Negro parish and community. Truly golden opportunities for this type of Catholic Action lie ahead. Our present efforts will appear meager in contrast to what can be achieved during the next ten years if means are provided for the expansion of our program.

We are proud of the fact that neither the Catholic Interracial Council nor its publication, *The Interracial Review*, has ever been criticized by diocesan authorities or by any member of the American hierarchy for any policy, program, statement, editorial or article, despite the fact that we operate in the interracial field where injustices abound and feelings are frequently tense and bitter. We think it can be said that the Council and *The Interracial Review* have consistently advocated sound principles with honest and forthright expression and that its criticisms have been sane and constructive.

The Catholic Interracial Council is in the tenth year of its activity. They have been years filled with experience and blessed with achievement. The Council has a definite place in the great interracial movement. Among the laity, we are the only Catholic group wrestling with this problem. Today the transcending importance of the American interracial problem is recognized by all leaders in American life. It is a problem full of danger and at the same time, full of hope for the conquests of souls for the Church universal. The influence of Catholic principles and teachings is playing an important part in the solution of this problem. We believe that the Council should be fortified and expanded in order to secure the active participation of a greater number of Catholic laymen in this great moral program. Next to the victory of our Armed Forces and the establishment of a just and enduring peace, our country has no task more important than providing a just solution of its own race problem.

Members of the Interracial Committee: Chairman, Father LaFarge; Secretary, Father Uhl; Assistant Director, Father E. O'Brien; Fathers Muntz, Sullivan, Andrews, J. P. Smith, Forsthoefel, Masterson, Lauer, McKenna, Markoe, Delaney, G. McDonald, Schouten, McHattie, Thenstead, E. Cassidy, Garvy, Cetnor.

COMMITTEE ON PAN-AMERICANISM

FATHER BANNON was elected chairman of this Committee. Canada was excluded from considerations arbitrarily though it is recognized that French Canada presents the problem of a "culture clash" and, therefore, a problem for understanding not at all unlike that of Latin America, namely in its Catholic character.

The problem of the Latin American in the United States, particularly the Mexican and the Cuban, was also arbitrarily excluded. Many of the findings of the Committee on Interracial Justice, *mutatis mutandis*, will be applicable to these Latin American minorities, despised, segregated, discriminated against. The need of being "good neighbors" at home is recognized, also the need for an apostolic eye on the spiritual care of these minorities (Spanish-speaking confessors, mission work, retreats, etc.).

Relations with Latin America and with Latin Americans has been considered as the proper subject matter for this Committee's recommendations.

The Committee's general statement ran thus:

Relations of the United States with Latin America can be considered as missing the point very badly unless they look toward the establishment of solid bonds of friendship between the Americas. The United States now has political relationship and business relationships and these will continue, but they are not fundamentally those which foster friendship and true understanding. We grant, however, that it is historically true that the trader has traditionally been the link between peoples. (Perhaps, it will be through the trader that we shall accomplish our best work, as will be noted later.)

The basis of friendship is mutual respect, kindly tolerance, an admission of equality, and a willingness to take as well as to give. Respect, the most fundamental of them all, is and can be built only on mutual knowledge.

The process of acquiring this requisite knowledge of our neighbors to the South will show one very important difference between prospective friends: a deep-rooted culture divergence. Latin America is "traditional" and Catholic; Anglo-America is "modern" and Protestant. Latin America is keenly aware of this; Anglo-America, in general, has not taken the trouble to discover it or, having discovered it, tries to ignore the fact.

Education (school, collegiate, adult, study-club, etc.) is probably the most feasible mode of approach to the problem of mutual understanding and respect.

Particular observations of the Committee involved:

Given this culture divergence there is only one real link between Latin America and Anglo-America, namely the United States Catholic. By actual experience he knows the culture of the United States, its good points and its bad, but he prays with the Latin American, cherishes the same standard of religious values.

To play his part the Catholic must be made aware of his favored position and must be educated to participate intelligently. Perhaps, as a fond hope, the national policy-makers may come to recognize the part which Catholics can play and will call upon them. In that day the Catholic must be ready and trained.

Our Jesuit contribution to Pan-Americanism can be to prepare the United States Catholic to answer the call, or to force the call, if it is slow in coming.

We are better equipped than any other Catholic agency in the United States because:

1. Our educational system is already in operation and needs only to be directed;
2. We have our important contacts in Latin America through Jesuit brethren there,—provided we can win the confidence of those same brethren. (This is said very advisedly and the Committee will furnish suggestions on this point as the year goes on.)

Therefore, the ISO Pan-American activities and interests should be largely educational.

This will include the gearing of our educational facilities to meet the need. It will further demand the training of competent Jesuits to carry the educational work and to keep in contact with the various United States groups which are interested in Latin America, and probably in most instances, bungling the job.

To exert our influence, we must interest, enthuse, train our students. Perhaps, something may be done through contacts with the State Department, but the Committee considers this dubious and definitely in the future. It does not, however, discourage continual efforts.

Coordinator of Inter-American Affairs is an emergency office, destined to drop away. Not a great deal has been accomplished with this group, despite frequent contact and requests. We can keep up the pressure and obtain what help and cooperation is possible.

Businessmen are dealing constantly with Latin America. This group may prove a more likely channel for the infiltration of the United States Catholic into Latin American affairs and relationships. We can furnish business with the Catholic advice of our experts and furnish them with young men and women trained in our colleges and universities.

Lecture work by our experts will prove Pan-Americanism is a "hot" interest of various United States groups and they are willing to be "talked at."

Many of these lecturing heads will be implemented by the Committee as time goes on.

The Committee on Inter-American Affairs of the Jesuit Educational Association is already in existence. This Committee will form the basis of the continuance committee of the ISO. It includes the following: Fathers Chapman, Peter Dunne, Jacobsen, Parsons, and Bannon (chairman). To it will be added, to form the ISO Committee, Fathers Burrus, Shiels, Rossi, W. Murphy, and others.

Father Bannon, at the request of the Prefects-General of Studies, has been named Coordinator of Inter-American Activities of the JEA.

The JEA has extensive plans for the exchange of students. They have temporarily hit the snag of lack of cooperation from government agencies.

The problem of our students' and their parents' attitude toward Latin Americans in our school, particularly our boarding high schools, is a matter upon which the Committee hopes to be able to offer some ideas.

Saint Louis University has developed plans for an undergraduate major in Latin American studies which will be sent out later as an idea of what can be done in our schools, using existing courses and adding others.

Information on agencies (governmental, general, Catholic) interested in Latin America will be drawn up by the Committee and sent out.

An annotated bibliography of works dealing with Latin America has been suggested. The Committee will turn its attention to that task.

An Anthology of Latin American Literature, with a large share of Catholic selections, has been proposed. We shall try to promote this worthy enterprise.

Research and text-book projects will be sponsored—e.g., already in process is a series of three classroom works on Latin American backgrounds:

1. Indian;
2. European;
3. Colonial.

THE CONTENT COMMITTEES

COMMITTEE ON RURAL LIFE

FATHER WILLIAM J. GIBBONS of Woodstock College was chosen chairman.

The Committee agreed that it was functioning at a disadvantage because some of the men most interested and experienced in the field were not present.

It was agreed that the work of the Committee would not be concerned primarily with the technical side of agriculture or rural sociology, but with the spreading of a sound philosophy of Rural Life, and with the making of recommendations to other committees that they study the rural side of the respective fields. Father Hochhaus indicated how the correct presentation of the spiritual exercises with due emphasis on the hidden life and the dignity of manual labor would aid in building up more sympathetic attitude toward Rural Life.

In the discussion that followed, the following points were brought out:

1. A sound Rural Life for Catholics must center around the parish. Hence a healthy rural parish life is necessary. Parish priests must be fully convinced of the dignity of the rural pastorate.
2. It is the duty of education to create a better understanding of agriculture and the rural way of living. A "Back to the Land" movement is not necessary, but what is needed is an educational program which will prepare rural students for a fruitful life on the soil, and will give to urban students an understanding of, and respect for, such a way of life.

The following outline indicates why Rural Life is the concern of all committees:

Labor. Farm labor is practically unorganized. The plight of the agricultural worker is a national scandal.

Economics. Problems of distribution and processing must be solved if the American farmer is to make a decent living while doing the job of feeding us. Parity prices is a pressing question.

Credit Union and Cooperatives. These have their application to a large extent in rural areas.

Family Relations. The whole Rural Life Movement starts with the supposition that the family must be strengthened and that the rural way of life can do just that.

Interracial Justice. In certain parts of the country the rural problem is also an interracial problem.

Political Science. The extension of equitable tax laws for rural areas, the problem of land tenure, and the development of local government to fit the needs of rural communities, are some of the questions the Rural Life Committee would like to see discussed.

Social Worship. The permanent rural community is the ideal place for furthering social worship.

Pan-Americanism. Rural Life problems will be found in all the American republics.

Vocational Guidance. Guidance for rural students, to fit them for a Rural Life, can no longer be ignored by schools. Too much guidance at present is directed toward urban professions and trades.

Social Morality. The question of a family income, as against a living wage, should be considered by this group.

Social Service Schools. The preparation of rural social service workers and service to rural areas are questions for these schools.

Teaching Sociology. In the present agricultural crisis of the country rural sociology deserves a prominent place.

Rural Life Program (cf. Integrated Program of Social Order, fifth printing August 1943. p. 17-18)

1. Permanent rehabilitation on the land is necessary for social reconstruction.
 - A) Because agriculture as a means of production and as a capital investment is basic to national economy.
 - B) Because of the human values inherent, under normal conditions, in agricultural life, notably:
 - a) The preservation of family life.
 - b) An insurance of the national order of society and the growth of population.

C) Because the future of a firm Catholic parish life lies in the rural areas:

- a) Where permanent homes and stable family life are more readily obtainable.
- b) Where the numerical size of the parish allows direct contact between pastor and parishioners.
- c) Where the spirit of cooperation and community enterprise can be made to flourish apart from the distintegrating influence of urban life.

2. Permanent rehabilitation is impossible unless the farmer is assured:

- A) Access to the land by proper land distribution and land finance, making possible widespread ownership of productive soil.
 - a) This is opposed to landlordism and tenantry in any form.
 - b) It is the safeguard of the sense of ownership and the continuance of private property.
 - c) It is the guarantee of permanent home ownership and unbroken family life in healthy surroundings.

B) Control of his own economic salvation through cooperative marketing, purchasing, and credit organizations on a voluntary basis, but with government assistance, regulation, and if necessary, sanction.

C) Necessary means of spiritual and cultural development:

- a) Development of rural schools and proper transportation to them.
- b) Needed adult education and the extension of library service to rural areas.
- c) Creation of community recreation facilities.
- d) Profitable and useful leisure time activities, including home arts and crafts.
- e) Extension of retreat movement to rural areas.

D) Sufficient protection against accidents to persons, homes, and property.

E) A healthy and fully developed parish life.

3. Land speculation and a purely industrialized system of farming are harmful to all the interests of the farmer. Hence:

- A) Biodynamic and diversified farming should be extended.
- B) Subsistence homesteads and part-time farming provide a solution for certain problems of distribution, adequate family income, and seasonal industries.

4. The welfare of city and country, industry and agriculture, producer and consumer of the soil's products, forbids conflict and struggle and demands a harmonizing of all interests for the good of all.

A) Similarity of objectives in obtaining a family income on the part of industrial labor and farmers demands cooperation in working out mutual economic problems.

B) Education must keep in view the part played in the national economy and culture by both rural and urban groups.

- a) The educational system should be suited to the specific needs of both rural and urban groups.
- b) Both groups should be educated to the dignity of labor and the value of creative achievement.
- c) In urban students a more sympathetic attitude toward rural life is to be encouraged.

C) Federal, state, and local legislation should be directed toward the welfare of rural communities as an integral part of the body politic.

- a) Equitable tax laws are a means of encouraging family life on the land.
- b) It is to the advantage of rural groups to maintain interest in local self-government.

5. International justice, charity, and morality demand cooperation between producers and consumers of all countries and a gradual abolition of such tariffs and trade barriers as impede such adjustments, notably the elimination of avaricious trade practices that further unrestrained economic rivalry.

6. Provision of adequate land for the development of sound rural life may demand readjustment of population between states and territories, and even nations.

It was again agreed that a continuance committee be formed to continue and expand the work undertaken during the convention. The following men were suggested as likely members of this permanent committee:

Father Paul Allen, Milford Novitiate, Milford, Ohio.
 Horace McKenna, St. Michael's Church, Ridge, Md.
 John C. Rawe, St. Stephens' Mission, St. Stephen's Wyo.
 (suggested as permanent chairman).
 Edward A. Kerr, Townsend, Md.

Some member of the rural life conference at St. Marys, Kansas.
 Father William J. Gibbons, Woodstock College, Woodstock, Md.,
 who agreed to act as secretary until a permanent one is chosen.

It was decided that a questionnaire be prepared and sent to those men in the Assistancy who have indicated an interest in the field of Rural Life. The following names were submitted as the start of the list to whom the questionnaire is to be sent:

Father E. J. Weisenberg, St. Mary's College, St. Mary's Kansas.
 Father Ambrose Forsthoefel, West Baden College.

Messrs. Louis Lipps, Thos. Shields, Ray Feuerstein, John Felten,
 Henry Kenny, John Ryan, Oswald J. Marshall. (Secretary to
 the Rural Life Committee during the ISO Convention), all of

West Baden College, West Baden Springs, Ind., and Mr.
 Francis Diamond, Great Mills, Maryland.

In the discussion Father Gibbons noted that: The following factors present themselves as obstacles to a sound Rural Life program:

1. In the economic field, more efficiency takes precedence over a way of life.

2. There is a gradual loss of the desire of ownership on the part of all people; this is caused, in part at least, by a decreasing spirit of independence and a lack of responsibility.

3. The urban mentality instilled by the educational system and the lack of esteem for Rural Life.

Father Robinson, S.J., Provincial of the Oregon Province, made the following suggestions:

1. The ISO should be strongly urged to sponsor the program of the National Catholic Rural Life Conference.

2. Jesuits should be well represented by sending delegates to the Catholic Rural Life Conference.

3. Summer Schools for rural children should be highly encouraged by Ours.

The following practical suggestions were also offered as means to further the Rural Life Program:

1. The retreat movement should be used as far as possible to urge priests, especially seculars, to the rural apostolate.

2. Lectures on rural problems could be given, wherever possible in the Scholasticates.

3. A program of education, by means of pamphlets, books, talks, etc., could be inaugurated to acquaint Ours with the Rural Life movement.

COMMITTEE ON CREDIT UNIONS AND COOPERATIVES

FATHER CARRABINE was elected chairman. The attention of the committee was focused on Consumers' Cooperatives, though Father Andrews brought the question of Producers' Cooperatives successfully to the foreground.

The term Cooperative Educational Program was defined as a committee of information operating through discussion clubs, forums, symposiums, regional conferences, guest speakers, posters, rallies, news sheets, motion pictures, and other forms of propaganda. The general agreement was that ultimately cooperative groups should be parish centered. The educational program, however, should be extended to high schools and universities. In these institutions Consumers Cooperatives should be established to furnish working laboratories. Such projects might well embrace: camera supplies, clothing, cigarettes, jewelry, pennants, stationery, the candy store, cafeteria, book store. The parish unit could embrace: grocery coops, lending libraries, popular books, group hospitalization, cooperative medical care, maternity guilds, burial association, housing, coal, recreational coops.

The Committee called attention of the general conference to the fact that classes of uneducated people were quite capable of Coops and Credit Unions. Father Rooney called attention, at the other end of the scale, to Tuition Plan Incorporated, a cooperative means by which students have their tuition paid in a lump sum and then repay in monthly payments.

In its resolutions the Committee determined the following:

1. A questionnaire to Jesuits who are interested in Cooperatives and are active in such work or are able to exert influence in this field.
2. The Committee will try to locate members of this convention who will take an interest in prospective Catholic conferences on Coops in various localities.
3. Cooperatives receive adequate treatment in economic and sociological courses in our schools.
4. We should endeavor to bring about a better appreciation in labor groups as consumers and therefore their natural interest in Consumers' Cooperation, v.g., Coop Courses in Labor Schools.

Father Alexander brought to the Committee's attention the great work that the Cooperative Movement was accomplishing in the missions. In Patna, the breakfast food and cane-weaving Coops are flourishing. After ten years of discouraging work in Jamaica, Father Kemple finally aroused the people from their lethargy to

the formation of Egg Cooperatives. Father T. Feeney is now continuing his work. The work done in Jamaica has given the Catholics there an intellectual and social influence out of all proportion to their numbers.

Great opportunities will follow the war, notably in Alaska and the Orient.

In Alaska the natives are being thrown out of gear economically. Land communications are vastly improving thus making marketing much easier. The chances of forming Cooperatives, notably in the fisheries, are most promising.

In the Orient economic problems which were bad enough before the war, will be worse after. Great amounts of government money are to be spent. Missionaries there will probably have a share in dispensing this money. In consequence, they must be prepared to use the money, not merely in providing handouts, but in establishing people on a self-supporting basis.

Hence the most clear need of Credit Unions and Cooperatives in the mission field.

In all this Americans must take the lead. Missions that formerly looked to Europe for brains and money must now look to America. Cooperatives and Credit Unions will be a great help to the people, many of whom are in desperate need. It was strongly recommended by the Committee that the Cooperative Movement in foreign countries, especially with a view to aiding the missions, be studied. It was also urged that Jesuits during the course of their studies be made acquainted with the Cooperative Movement.

Miss Mary G. Dooling, head of the Cooperative Department at the Sodality Central Office, acted as adviser to the Committee meeting.

The following Committee was appointed: Father Carrabine, chairman; Fathers Parsons, LaFarge, Healy, Alexander, Andrews, and Sullivan (Jamaica); Messrs. Kearns, Werner, Sullivan (Miami), Martinsek, Noetzel, and Toner.

Members of this Committee were expected to cooperate in the following ways:

1. To educate themselves in Cooperative principles and practices and to try to install Cooperatives in their region.
2. To educate others in their district.
3. To arouse as much interest and participation as possible in regional Catholic Conferences on Consumers' Cooperatives.
4. To send periodical reports to the Cooperative Department of *The Queen's Work*.

COMMITTEE ON POLITICAL SCIENCE

FATHER WILFRED PARSONS was elected permanent chairman. Since the subject of Political Science was admittedly so vast, the Committee indicated eight topics in the field of Political Science and asked the members to signify their interest in each: Political Theory, Corporative Government, Local Government, Constitutional Law, Government and Education, International Law, Public Administration, Regulation of Economic Enterprise.

The first session was spent largely in the presentation of the following questions:

Was the traditional form of American Government to be maintained in the sense that diverse functions of the government remain separate; or, are administrative agencies as they are operating to be allowed?

Should government agencies include judiciary bodies within their organization?

Will the ISO adopt a policy toward administrative agencies?

Should this committee suggest outlines and methods of approach to the Catholic viewpoint?

Is there a Catholic political theory? Is it being taught? Have we a text-book on the college level?

As a result of the questions, a number of important decisions and resolutions were made.

It was agreed that Catholic Philosophy as such is not a substitute for Political Theory and Political Philosophy. A collection of basic documents, papal pronouncements and so on was suggested as a basis for an adequate text.

These resolutions were presented:

Resolved: That the immediate and pressing need of a college text-book on Political Theory and Political Philosophy which incorporates Catholic Ethics be made known to the ISO Convention. Further, such a text must include an explanation of conflicting theories. (Father Wade.)

Resolved: That a college text in the field of Political Science incorporate History in its treatment in order to provide perspective for the student. (Father Feely.)

Resolved: That the imperative need for more of our own men, trained academically, in the field of the study of Political Science and Public Administration with a view to building up the departments in still other colleges and graduate schools be acknowledged. (Father Hartnett.)

As an important and urgent function of the ISO, the following recommendation is presented to the Channelling committees.

Resolved: That we *immediately* adopt methods and agencies to counteract false and baneful principles *here and now* at large in order to infiltrate properly the social milieu in these war times. (Father Meagher.)

(As a clarification of the foregoing recommendation to the Channelling Committees, the following rider has been added but not by way of amendment.)

Resolved: That in our houses, refectory reading include books and periodicals on social topics. (Father Dowling.)

The question of the government subsidizing of schools was brought forward and discussed thoroughly. Father Maxwell said that it looks as though the government were driving a wedge into the field of education through the program of rehabilitating the soldiers. Father Feely noted that sons of the veterans of World War I are obliged by law in California to attend public schools if they wish to enjoy government financial aid.

Father Parsons pointed out the possibility that the Army and some civilian branches of the government might continue to control education in peace time as well as in time of war. He added that education and industry are both going to be treated by the government as manpower problems and that the government's plans for post-war industry are vast.

Father Dowling called attention to the fact that the government is reaching into the high school in dealing with problems of soldier rehabilitation. He asked the Catholic educational leaders to look upon their schools as teaching institutions rather than as student "intake" institutions.

When the question of whether this problem was not one for the Jesuit Educational Association, rather than the ISO, Father Edward Rooney was called to the Committee meeting. He expressed his belief that the Political Science Committee should discuss the question. He said that whether or not the government takes over the field of education after the war, the military agencies are certainly going to exercise a tremendous influence in education. The Veterans' Bureau is going to see that the soldiers coming back can go to college with their education subsidized. Our job, then, is to see to it that the returning soldiers can attend any school they desire. We are not, therefore, to buck or fight this program, but rather to endeavor to exercise control over it. We can well work through contacts with the Veterans' Bureau in various states.

Father Rooney called attention to the distinction between federal aid to schools and federal control of schools. We certainly do not wish federal control, but we have no intention of fighting federal aid. Our objection should rather be to see that federal aid is rightly directed.

In the same connection, Father Parsons expressed the hope that we would watch the endeavors of non-governmental agencies to control education, agencies like Ford, the Carnegie Foundation, and others of the type.

The committee passed the following resolutions:

Resolved: That Father Parsons draw up and submit to the members of the Committee an outline of the field of political science to be amended and altered as each wished. (Father Parsons.)

Resolved: That any direction communicated to us by the director of the JEA concerning any Jesuit educational policy be fully cooperated in by the various agencies of the ISO. (Father Feely.)

Father Graham suggested that the directors of the various Jesuit periodicals should suggest to this Committee what they wanted from its members.

One of the functions of the Political Science Committee was a careful consideration of America's political relationships. Father Feely presented this resolution which was accepted.

Resolved: That the following study points (at least) be urged as reasons for the continuation of this Committee:

- U. S. relations with the USSR;
- Communism in the United States with reference to the suppression of the 3rd International in the United States;
- Answers to the questions of Father Tanner on Communism as found in (dark) "Blue Book." (Father Feely.)

In the field of civics for students on the high school level, Father Dowling's resolution which ran thus was accepted:

Resolved: That the moral theologians be asked to prepare a statement on the nature and binding force of the penal civil law, and in particular on such obligations as democratic participation in registration, voting, etc., in the present historical context.

Father Edwin Healy, of West Baden, promised to undertake an article on this subject.

It was strongly urged that all our schools give the students an objective consideration of local and national political problems through assignments and projects.

Father Alexander called attention to the possibility of obtaining valuable information through our missionaries. His resolution was accepted:

Resolved: That on the questions involving foreign relations between the United States and those countries in which we have missionaries, the advice and information of these missionaries should be sought.

Father Chapman pointed out that the decisions of the United States Supreme Court and of the State Supreme Courts make excellent bibliographical material.

Membership of the Political Science Committee is as follows: Chairman, Father Parsons; Fathers Kenny, Dowling, Burke, Meagher, Kerner, Graham, Hartnett, Taylor, Chapman, Feely, Bouwhuis, Wade, Donlon, Muntzsch, Madgett, Kemp, Maxwell, Conry, Alexander and Mr. Farrell.

COMMITTEE ON A JUST WORLD ORDER

THIS Committee met at first under the name of the Peace Committee. For its objective it also included the question of Post-War Rehabilitation. Later the name was changed to the Committee on Just World Order, and Father LaFarge was elected permanent chairman.

Father Talbot opened the meeting by reading a digest of the plans worked out by the joint committee of Catholics, Protestants, and Jews. This was largely the work of Father Edward Conway who was not able to be present at the ISO meeting because he was engaged in the detail work of arranging for a joint presentation of this Peace Program by outstanding Catholics, Protestants, and Jews. Until its release by radio in early October, the project was secret. All those who were collaborating with Father Conway felt that premature release to the papers would hurt the effect of the joint announcement. However, because of the extensive work done on this program and because of the fact that its Catholic presentation would be made by an outstanding Archbishop, Father Talbot felt this should be the program accepted and acted upon by the ISO Peace Committee.

Father Conway's program was then presented.

CATHOLIC, JEWISH, AND PROTESTANT DECLARATION
ON WORLD PEACE

The principles of that better world order which must crown the victory of the United Nations have long been the deep concern of the Catholic, Jewish, and Protestant bodies of the United States. Separately, they have issued numerous statements of principles which, they contend, must guide the settlement of the peace. Comparison of these pronouncements discloses the striking fact that they cover large areas of common agreement. We, the undersigned, believe that the following seven principles, common to all these groups, must govern the organization of the peace. We have, therefore, set them forth in this declaration:

1. The Moral Law must govern world society. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the will of God as embodied in the moral law.
2. The rights of the individual must be assured. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.
3. The rights of weak or colonial peoples must be protected. The rights of all states, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped and colonial peoples toward political responsibility must be the object of international concern.
4. The rights of minorities must be secured. National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.
5. International machinery to maintain peace with justice must be organized. An enduring peace requires the organization of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfillment of international obligations, and revise them when necessary, (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration, and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.
6. International economic cooperation must be developed. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.
7. A just social order within each state must be achieved. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

If these key principles are to influence our nation's policies, they must have the loyal support of private citizens and public officials. We urge, therefore, immediate development of parallel educational programs on these principles. We call upon the members of our respective groups, and indeed upon all men of good will, to study them and to act upon their practical implications. We recommend, finally, such united action as may be necessary to ensure that our elected representatives implement these principles in the organization of the peace.

In the complete document drawn up by the participating religious groups, the seven points of the program were reinforced from varied authorities. The Catholics presented direct quotations from the Papal Encyclicals. The Protestants grew largely from the Delaware Pronouncements. The Jewish group drew from the two wings of the Jewish people in the United States.

Father Talbot went on to list other sources of Catholic Peace Planning:

1. Since 1939, the Holy Father had given his five points as a basis for lasting peace.
2. The Catholic Association for International Peace had issued statements on this subject for years.
3. Principles of Peace was a source available to all.
4. America Press was soon to bring out a book entitled *Pius XII and Post-War Problems*.

From the Vatican we Jesuits must draw our principles, since anything less is an inferior program.

Father Talbot drew up the following questions:

1. Should the ISO cooperate with the Catholic Association for International Peace or act independently?
2. Should the ISO draw up a complete program on social, religious, and economic aspects of post-war problems?
3. Should there be one committee for this task or many sub-committees?
4. Should the Committee plan to use all the facilities of the ISO to draw up a program for the use of all our people who talk on international peace?

A motion was carried that it would be wise to create an overall Committee on International Peace which would be free to call on all the other Committees for aid.

The Committee, in answer to a direct question, agreed that this Committee should not be confined to merely moral and spiritual questions.

It was noted that Father Conway in his program had presented seven points which would afford ample material for pulpit discussion; that the Catholic Association for International Peace had developed a very elaborate program covering post-war planning in social, economic, and religious fields. It was felt that the Committee should stress our international relationships.

Since many agencies are drawing up material on peace, the Church of England, the Federal Council of Churches, the Conference of Jewish Rabbis—all of which have endorsed the Pope's Five Peace Points—it was suggested that all the material should be made available to Jesuit speakers and writers. Professor Perry of Harvard, for instance, had headed a national committee which called upon Catholic colleges to assist in forming a joint declaration of all the universities in the country. However, the Committee felt that in its expression, it would be wise to support the seven points offered by Father Conway and his committee, since they are really taken verbatim from the Pope's platform.

Father Deglman claimed that his experience of nine years had taught him that people are not interested merely in the principles of peace. They want a practical program for making these principles serviceable. Father McEvoy replied that the practical points were also in the papal plan, and that the practical aspects of peace must be stressed in our talks and implemented in our approach.

The need of a bibliography was considered, especially with reference to sermon and retreat material. The ISO peace plan, said Father Dowling, must never be allowed to fall into a Party Line.

Father Hartnett warned against the emotions of the people leading the country back into isolationism. We must make up our minds to face the international problems, despite any swing toward isolationism after the war.

THE CONTENT COMMITTEES—A JUST WORLD ORDER

Father Conway's program was accepted by the Committee, and it was determined to watch for and support the speakers sent out by the three groups to present these points to the people. It was urged that the peace program be brought to the attention of Jesuits, introduced into our college discussion clubs and elsewhere. Jesuits should be made to understand that the problem facing the peace planners has been to find something all religious forces could agree on and to compel politicians to put these basic principles into the peace treaty.

The Committee understood that it was its task to enlarge on the seven points of the program, to supply the ISO with information about existing Catholic material, and to formulate a working program by which Jesuits can intelligently and effectively collaborate on peace and post-war problems.

Father Talbot presented four further functions of the Committee:

1. To assist existing institutions and societies that are studying problems of peace settlement.
2. To assemble all possible information dealing with the subject of peace as it affects the United States and the allied nations.
3. To work out a comprehensive program that would enlarge the seven point program presented to the Committee through Father Conway.
4. To devise means whereby the papal peace plans and the peace program adopted by the ISO could be popularized through all the channels open to the members of the Society.

These were accepted by the Committee.

Father Graham was elected permanent secretary.

As chairman, Father LaFarge offered two possible developments for this Committee:

1. It could become a research group.
2. It could be made a practical group for channelling those ideas through our various Jesuit agencies.

According to the mind of Father Maher, this Committee seemed to have for its object the popularizing and channelling of ideas on peace and post-war reconstruction. Therefore Father LaFarge suggested that we take over a program already drawn up, basically that of Father Conway, and try to popularize it. This program explicitly contains seven points, but implicitly about fifty which cover the greater part of the entire field. When Father Hatrel urged that at the time of the Peace Conference we should come out clearly with our attitude toward Poland, Austria, and other countries, Father LaFarge replied that this the committee intended to do.

The seven points, Father Ahern believed, were bound to come up at the Peace Conference because of their previous popularization in England and America. Consequently, it should be the task of Jesuits to make them well known to all groups, Catholic and Protestant alike. It would be a mistake to miss the opportunity of making non-Catholic groups acquainted with our plan. Father Shapeley of Harvard at a Conference of Science and Philosophy three years before, had remarked that the clearest thinkers there came from Fordham. Father LaFarge agreed, but noted that the more fundamental research along these lines belonged to the Committee on Political Science, while it was the function of this Committee to bring these principles to popular attention and to our various publications.

Father Ahern believed that the inertia of Catholics toward World Order is due chiefly to their attitude toward England.

Father Parsons called attention to the need for a clear definition of the word, sovereignty. This would require considerable research. Modern literature on this subject is too cloudy. This should be the work of the Political Science Committee. The question of unlimited international sovereignty is a modern and false idea, the concept of a state that can do what it pleases at any time. The true sense of the word is this: The State has power to safeguard its interests, whatever they are.

Father Hatrel referred to Walter Lippman's book, but Father Parsons considered that that book was based on power with no reference to justice or the common good. Father Bouscaren called

attention to a new and important book by Guido Gonella, which he would discuss over the Catholic Hour in November.

Father Parsons suggested that one man from each province serve on the Political Science Committee, and that there be associate members who are not responsible for what the Committee does but who are willing to cooperate with the Committee. This was made as a motion and passed. He then suggested that the work of their Committee be divided into the seven points, that small sub-committees of not more than two or three members be assigned to serve on these sub-committees, and that each would write a monograph of a page or more on the subject. A poll of the members present indicated the following interests:

Father Doyle: Theology and Peace; Father Ahern: Radio and Peace Propaganda; Father Flynn: Oratory on the Pope's Peace Plan; Father Werts: Seminar at Alma on Peace Problems; Father Dwyer: The United States of Europe as a Basis for Peace; Father Hatrel: South American Republics; Mr. Bowman: Seven Points Studied by the West Baden Academy with a View to Their Presentation to High School Students; Father McEvoy: Popularization of the Committee's Plan as Occasion Offers; Father St. Paul: European Aspects of Peace; Father Roemer: A Bibliography on the United States of Europe.

Father McKechney was assigned to work out an abstract of the more important book on Peace problems with the collaboration of Father Graham of America.

The Committee was made up of the following members: Father LaFarge; Chairman; Father Graham, Secretary; Fathers Bouscaren, Hatrel, Roemer, Ahern, Flynn, Werts, J. J. Doyle, J. F. Egan, Dwyer, Chapman, F. J. Smith, E. F. Robinson, Parsons, McEvoy, King, Talbot, G. McDonald, Messrs. Bowman, Prikril, Ryan, Rice.

The Committee on a Just World Order appointed the following

Sub-Committees:

New England:

Father Ahern
L. Gallagher
J. E. Coloran

New York:

Father Masterson
Delaney
Gardiner

Maryland:

Father Parsons
Talbot
Yates

Chicago:

Father Bouscaren
Roemer
McEvoy
Hartnett

Missouri:

Father Conway
Masse
Dowling
Bannon
Devine

California:

Father Graham
Werts
Gaughan
Feely
O'Farrell

Oregon:

Father Robinson
Keehan
McDonald

New Orleans:

Father Chapman
Hatrel
St. Paul

COMMITTEE ON SOCIAL MORALITY

THE Committee on Social Morality under the chairmanship of Father LeBuffe held two important meetings. At the start a sharp cleavage of viewpoint and opinion between the moral theologians and the ethicists divided the Committee. The moralists admitted the validity of ethical findings, but judged them useless in actual practice unless backed by the authority of the Church. The ethicists on the other hand, judged ethics of real importance because the present day non-Christian world tends to investigate and promulgate moral values on merely rational grounds.

As a consequence, two Continuing Committees were indicated. The first was to consist of Professors in Moral Theology. Its purpose and function is to be the presentation of authoritative decisions on social moral problems so that the men in the field can act without fear.

The solution of all cases referred to this Committee would be sent out by the central ISO to all who wish them for private circulation only, in a loose-leaf notebook style so that they might be filed for future reference.

Father Healy, Professor of Moral Theology, West Baden College, was elected chairman.

The second Committee is to be composed of teachers of Ethics. Its purpose would be to encourage pioneer and courageous thinking along ethical lines. Then as new social conditions arise, non-ethical principles will be enlarged, refined, or restricted. Or there might be a discovery of new principles latent within the more universal, exclusive, over-all principles now known. Or there might be the discovery of new principles coordinate with already known principles.

Father LeBuffe was made chairman. It was suggested that a key man be selected in each Province. Father LeBuffe was given a roving commission to suggest sectional meetings to be called by a resident professor in each locality which Jesuit teachers of ethics in that region could attend. In this way creative thinking could be encouraged; the social attitude of mind in attacking all ethical problems could be secured, an effort be made to revamp courses of ethics and to prune out-of-date and less pressing material. This in turn might lead to a syllabus of modernized Ethics which could be presented to the proper authorities for acceptance in the curriculum of the colleges of the Assistancy.

Father Feely suggested that "notes" be given to each ethical thesis similar to "notes" affixed to each theological thesis.

Father Morrison advocated term papers and theses along pioneer lines.

Father Paul Kennedy outlined his method of presenting Ethics so that the ordinary presentation is curtailed and the social aspects are developed through recourse to the encyclicals.

The Social Morality Committee is composed of the following membership: Fathers Christoph, Deglman, Feely, Healy, Hartnett, Kelly, LeBuffe, MacDonnell, Morrison, O'Mailia.

THE COMMITTEE ON TEACHING SOCIOLOGY

FATHER RALPH GALLAGHER of Chicago was chosen permanent chairman. The recommendations of this committee were presented in the form of a series of resolutions which are given as follows:

Resolved:

1. That the many injunctions of the Popes regarding fundamental training in Catholic social principles be literally fulfilled in regard to our Scholastics and the students entrusted to our care.
2. That in accordance with the spirit and letter of the many encyclicals of the Popes, the prescription of General Congregations of the Society of Jesus (especially the 28th) and in consideration of the obvious needs of the times, greater emphasis should be given in our Scholasticates and schools to the study of things social, i.e., especially of Catholic Sociology.
3. That all our schools, high schools, colleges, and universities, should offer courses in fundamental Catholic Sociology, obligatory on all.
4. That people who are not Catholics, or Catholics ignorant of Scholastic philosophy, or others who have little or no training in Catholic Sociology should not be employed as teachers of Sociology.
5. That in our Scholasticates the same opportunities should be given for specializing in Sociology as in other branches of learning.
6. That superiors in the Society be asked to give special attention to the need of trained specialists in the field of Sociology. Without such specialists nothing will be effectively accomplished.
7. That every Jesuit college or university in the American Assistancy should have one, two, or more trained Sociologists on its staff.
That every Jesuit high school should have at least one or two trained Sociologists on its staff.
8. That a request be laid before the Board of Governors of the ISO to use the combined resources of the Provinces to found a Jesuit Social Institute for the training of our people in Sociology and cognate studies.
9. That our Jesuit schools be encouraged to cooperate with the American Catholic Sociological Society and form within it a special Jesuit group.
10. That our Jesuit colleges prepare and encourage young men and women to enter our schools of Social Service.

The Committee was made up of the following:

Father Leopold Robinson, Provincial of Oregon.

John J. O'Connor, Canisius College, Buffalo, N. Y.

J. Eugene Gallery, University of Scranton, Scranton, Pa.

Ralph A. Gallagher, Chairman and Acting Secretary,
Loyola University, Chicago.

The Channelling Committees

COMMITTEE ON SCHOLASTICATES

A MEETING of the Committee on Scholasticates was held at three o'clock on Thursday afternoon, Sept. 2, 1943.

The deliberations of this body, all thoroughly familiar with the curricula and problems of our Scholasticates, were enlightening and contributed much towards the efficient establishment of ISO indoctrination in the Houses of Study in the Assistancy.

Present at the meeting were: Father Leo D. Sullivan, Provincial of the Chicago Province; Fathers J. Maguire, Edward A. Sullivan, Stenson, Dollard, Fortman, Hartnett, Donlon, McEvoy, Kemper, Healy, Vogels, Weisenberg, Werts, Gibbons, Ellard.

Father Maguire, Rector of West Baden, was elected Temporary Chairman; Father Edward Sullivan, Rector of Weston, was elected Permanent Chairman.

Proceedings: It was agreed by all that the present courses of study prescribed by the *Ratio Studiorum Superiorum* for our Scholasticates are so crowded that they do not admit the introduction of ISO courses into the regular schedule of studies for the Theologians and Philosophers, except for the possible introduction of Sociology and Economics Courses in Philosophy.

However, being most anxious to imbue and train our young men, not only in the theoretical knowledge and spirit of the ISO and its activities, but also in the practical application of the same along various lines, the following important recommendations were made:

1. To lay great stress and insistence on the fact that a thorough knowledge of Philosophy and Theology is of primary and basic importance for any work that can be done in ISO activity no matter in what line. Therefore it is important to impress this fact frequently and repeatedly on our student Scholastics throughout their course in Philosophy and Theology. Without this full knowledge their work in the practical activities of the ISO will be greatly hampered—and with it can be efficiently furthered and splendidly attained.

2. In order to imbue the Scholastics of the Houses of Studies with the spirit of the ISO—and to further and help their endeavours in this work, it was recommended that:

- A) A general assembly of the Theologians and Philosophers be called; and that in that assembly the meaning, purpose, and spirit of the ISO be carefully and enthusiastically explained to them.

- B) As much ISO literature as possible be made available to them.

- C) Compendia of the findings of the ISO meeting at West Baden be put at their disposal as far as possible.

- D) Increase library facilities for the various ISO activities.

- E) Professors occasionally direct their teaching in class to the solving of various ISO problems—when such problems have a pertinence to the class matter.

- F) Social Order Academies or Seminars be instituted and developed in the Scholasticates to study ISO problems, methods of solution, etc.

- G) Intensive optional ISO courses be provided during the summer.

- H) Provide fundamental reading courses in Social Order matters.

- I) Obtain study direction for interested Scholastics from invited experts.

- J) Invite occasional lecturers eminent in various Social Order activity fields.

- K) Put ISO activities in as *Cursus Peculiares* or *Disciplinae Speciales*.

- L) Appoint competent professors to direct and supervise the work of Social Order Academies or Seminars.

- M) Afford opportunity for professors to acquire a more profound knowledge of the ISO spirit and activity for more efficient guidance of Scholastics.

- N) Point out repeatedly and strongly to inquiring theologians and philosophers that solid knowledge and grounding in Philosophy and Theology are *basic* for the solution of any social problem.

- O) Allay the anxieties of "over-anxious" theologians by assuring them that when they are ready to begin their ministry various sources and a wealth of material will then be at hand to which they can turn for the solution of many difficult social problems with which they may be faced.

- P) The various committees of this ISO Conference be asked to furnish the Scholastics with a list of the social problems they envisioned in their sectional meetings.

A helpful explanation of the method of conducting the Social Order Academy was given by Father MacDonnell of Weston. The connection with Licentiate Thesis matter was also given.

A resolution was passed to seek clarification of the term "channelling" in regard to Scholasticate ISO work.

It was also recommended that the other ISO committees be asked to make suggestions for Professors of Moral, Pastoral and Ethics as to the aspects and kinds of approach to be made in the treatment of definite theological, philosophical or moral topics, e.g., birth control.

The Committee on Scholasticates is as follows: Chairman, Father E. A. Sullivan; Secretary, J. F. MacDonnell; Fathers Weisenberg, Tiblier, Henle, Nugent, Lemieux, Werts, Dollard.

COMMITTEE ON SCHOOLS OF SOCIAL SERVICE AND SOCIAL STUDIES

Section I

PERMANENT Members of the Committee were: Father Schouten, Permanent Chairman; Father Robinson, Provincial of Oregon; Fathers Bouwhuis, Christoph, Devlin, Gaffrey, R. A. Gallagher, Gallery, Grant, McGuinn, Muntsch, O'Connor, Scheller.

Section II

This Committee defined its purpose as follows:

Since the natural channel for the dissemination of the content matter brought out at the ISO Conference is the existing Schools of Social Service run by Jesuits and the Departments of Psychology in the several schools of the Society in the United States, the Committee feels that these outlets should be used by the ISO for the dissemination of all such content matter and particularly for the recommendation of ways and means of training leaders for the field of Social Welfare, both public and private.

Among the suggestions offered for this purpose was the recommendation that the ISO present to the Fathers Provincial and superiors a recommendation that courses in Social Service be suggested to members of the Society, specifically those who are to act as ministers, retreat masters, Labor School leaders, student counsellors, and future missionaries.

It was also recommended that courses in lectures in content and techniques of the professional field of Social Welfare be given in our seminaries to enable those soon to be ordained priests, not only to know the field, but also to be familiar with the ways and means of using the field in all its professional aspects in guiding laymen into the field and within the field.

Section III

1. It was decided that the Directors of the four Jesuit Schools of Social Work should collaborate in preparing an explanatory document of the place and function of our Jesuit Schools of Social Work and the place of these schools in fulfilling a program of Social Studies in the United States.

2. Discussion centered about content curriculum of Schools of Social Service and the relation of this content to the undergraduate curriculum in our colleges. All this was in view of the discussion and recommendation going on in the American Association of Social Work Schools and the American Association of Social Workers. This is a live question today.

Father Ralph Gallagher was appointed to make a study of the whole matter with reference to Jesuit schools and colleges and report results to the committee.

3. Discussion was had as to whether or not a publicity program for all Catholic colleges should be undertaken by this committee for ISO. It was decided that if this function is to be carried through, it was to be done by the four Jesuit Schools of Social Service.

4. It was recommended that the Father Provincial and superiors before opening new Schools of Social Service should explore ground thoroughly and inquire of the crediting associations in the field concerning the possibility of accrediting and the requirements for such foundation. It was also recommended that directors and educators in schools already founded should be consulted so that expenses and other problems could be obviated.

Section IV

A resolution was passed recommending:

That superiors be respectfully requested to encourage the development, as need arises, of new departments in the present Schools of Social Work to meet the growing needs for personnel in the fields of Labor Relations, Personnel Management, and Social Administration.

COMMITTEE ON HIGH SCHOOLS

FATHER J. R. KELLY, of St. Louis University High School, was elected Chairman. Delegates attending the meeting of the Committee on High Schools were: Fathers M. Lochbiler, M. Ross, W. E. FitzGerald, J. R. Kelly, J. L. Maline, J. L. Uhl, C. E. Burke, J. P. Smith, J. M. Buckley, J. J. McEleney, John Delaney, Edward Dowling.

Father Lochbiler was chosen temporary chairman, and Father J. R. Kelly was subsequently unanimously elected permanent chairman of the Committee. The purpose of the Committee was to determine how social problems in general could find application in the high school.

Father Kelly spoke of a four-year high school religion syllabus which he has prepared with a view to treating the subject from the social viewpoint. Some of the topics that would be considered in such a course would be: Family, Marriage, Vocation, Mass, Church, Prayer, Hierarchy, Civil Authority, Lay Leadership, Christ and Success. The aim of such a syllabus would be to put "the social spirit" into the religion course.

The committee did not favor the introduction of new courses as a general rule, but did advocate the inclusion of a formal course in sociology wherever this was practicable. Father McEleney said he had been asked by a state supervisory committee to introduce a course in social studies.

Father FitzGerald introduced the following resolution which the committee accepted:

Resolved: That Committee on High Schools urges the necessity of channelling Christian social principles through practically every element in the high school. This is especially important in localities where the majority of students complete their Catholic education in high school. To reach all, stress should be greatly increased on the Christian social implications of the religion class. An example in point would be Father Ellard's chart showing the social implications of the Mass. Work should be done towards a new religion text for four years. In the interim, charts like the one explained by Father Ellard could supplement the religion text now being used.

Father Burke asked Father Delaney to attend one of the sessions to explain the series of texts on social studies now being prepared by Sadlier. Father Delaney highly recommended the series and promised to send each member of the committee a copy of the outline already prepared. If the series cannot be accepted in its entirety Father Delaney recommends the use of the fourth-year book, *Modern American Problems*. Father Delaney would prefer such a course to the course in apologetics now being given to seniors. He also preferred bringing religion into sociology rather than sociology into religion. It was decided, however, that the resolution proposed by Father FitzGerald and quoted above should stand until more was known about the Sadlier series or the series of religion texts being prepared by Loyola University Press, Chicago.

Father Kelly was made chairman of the permanent committee and Father Ross was elected permanent secretary. It was decided that all the members present at the High School Committee meeting should be members of the permanent committee.

The following resolutions and recommendations were made:

1. That the chairman of this Committee submit its recommendations to the provincial Prefects of Study and to Father Rooney.

2. That according to the opportunity provided, seminars and debates on social questions be held, before the parents if possible. Some students might be trained to speak before civic groups.

3. That the principals see to it that the avenues of the extra-curricular activities be pointed towards the study of social questions.

4. That an interest in social studies be stimulated among Ours. A course might be made available to Ours during the summer session.

5. That retreats to Ours should put some emphasis on social questions with a view to helping the schools later on.

6. That as part of our effort to build a better social order we shall be very vocal in condemning in all forms of entertainment that appeal exclusively to the senses and are thus detrimental to youth.

7. That school libraries attempt to acquire books on social questions and call attention of the students to them.

8. That we request the Fathers Provincial for a letter to all the houses of the province urging that every effort be put forth by every member of the faculty to further the ISO program.

9. That we take every opportunity to address parents and try to give them the social attitude.

10. That the questions discussed at the ISO be the topic of the first teachers' meeting in every school.

11. That the content committees in their bibliographies list a few books particularly useful in high schools.

The committee asked for names of men, not present, who might be interested in the work of this committee. The following names were proposed:

Every principal and rector of the high schools; all Sodality directors.

Father Andrew Smith, Spring Hill College, Spring Hill, Alabama
Thomas Matthews, Xavier High School, New York, N. Y.
Thomas Burke, Regis High School, New York, N. Y.
Francis Donovan, Fairfield College, Fairfield, Conn.
James Walsh, Cranwell Preparatory, Lenox, Mass.
John Mullen, St. Ignatius, Chicago, Ill.
Wilbur Flynn, St. Xavier, Cincinnati, Ohio
David Leo, Boston College High School, Boston, Mass.
Raymond Grant, St. Ignatius, Chicago, Ill.
Francis Murphy, Loyola College, Chicago, Ill.
Robert Willmes, Loyola U. Press, Chicago, Ill.
Louis Cox, St. Joseph High School, Philadelphia, Pa.
John J. Divine, St. Louis U. High School, St. Louis, Mo.
Gerald Van Ackeren, St. Mary's College, St. Marys, Kan.
Frank Carey, St. Mary's College, St. Marys, Kan.

Mr. John Carey, Loyola Academy, Chicago, Ill.
George Powers, Xavier High School, Cincinnati, Ohio
Edward Sexton, St. Ignatius High School, Chicago, Ill.
Charles T. Conroy, West Baden College, West Baden Springs, Ind.
John J. Wenzel, West Baden College, West Baden Springs, Ind.

COMMITTEE ON UNIVERSITIES AND COLLEGES

FATHER WELLER, Dean of Gonzaga University, Spokane, was chosen chairman. Father Rooney defined the purposes of the Committee as: To discuss the recommendations of the Content Committees and to see how these can be applied in college and universities, not in one individual college, but in all taken as a group.

Though no definite conclusion was reached, the relationship between the ISO and the Jesuit Educational Association was considered. It seemed that most of the recommendations of the ISO and hence of this Committee, at least those involving points of administration, would have to be referred to the JEA. This latter organization would then, through its committees, make the suggestions or give the instructions to colleges and universities and to their various departments.

Father Madgett asked the Committee to consider a tactful method by which colleges and universities could be encouraged to cooperate. A course such as he had been giving, "Social Teaching of the Church as Embodied in the Encyclicals", was sometimes not regarded as fitting into the curriculum. The Committee made various suggestions:

1. That an obligatory course for all students entitled, "Social Teachings of the Church" be put into our curricula.

2. That the principles of Catholic sociology should be embodied in the course of Special Ethics. Father O'Mailia was of the opinion

that Ethics texts could be improved by a revision which would shorten the section on "The Ultimate End", and such topics as "Suicide", while introducing a consideration of modern problems. He also mentioned the need for bringing the discussion of Communism up-to-date.

3. Father Sullivan thought a year instead of a semester might well be given to Special Ethics.

4. That the principles of Catholic social teaching could be introduced into the curricula of science students by means of the seminar.

Father Wirtenberger moved that: "A documented outline of points touching on social Catholic thought be submitted by each Content Committee of the ISO to this Committee." This motion was unanimously carried.

Father Feely moved that: "The chairman of this Committee request the executive secretary of the ISO to ask a competent member of some college to submit a documented outline on any field not already covered by an ISO Content Committee." This motion was unanimously carried.

Father Rooney discussed the relationship of the ISO to the JEA thus:

"One difficulty of the JEA up to the present has been the fact that it is run almost exclusively by administrators. This condition was caused by the circumstances under which the JEA was convened. The best time for calling the meetings was on the occasion of the National Catholic Educational Association conventions, which administrative heads attend. Since the purpose of the ISO is to give an impetus to Catholic social thinking in all Jesuit works, the Committee on Colleges and Universities should give such an impetus within our colleges and universities. However, where administration is concerned, all recommendations should come to the JEA and through it to the Fathers Provincial, rectors, and deans. For, by order of the Fathers Provincial, no course in any department may be added, dropped, or modified in content, unless first the interested parties consult with the JEA executive and obtain the Father Provincial's permission. Hence where administrative action is necessary, the ISO must use the JEA."

Father Feeley moved that: "The chairman be empowered to appoint a liaison officer between this Committee and the Committee on Scholasticates." This motion was unanimously carried.

Individual members were assigned to gather and consider the recommendations of all the Content Committees and to present them to this Committee for proper channelling.

The permanent secretary, Father Bowdern, was assigned to the task of acting as liaison officer between this Committee and the Committee on Scholasticates.

A series of reports on the various Content Committees was then offered:

Father Brown reporting on the Labor Committee noted that in general the recommendations of the Labor Committee were of interest only insofar as the Committee on Universities and College could conceive of a four-year course on Labor. The motion was passed that Father Lord be instructed to see that such a program would be presented at the regional meeting of deans with the suggestion that a degree of Bachelor of Science with a major in Labor be considered.

Father Rooney reported on Credit Unions and Cooperatives. Three points were expressly recommended to colleges and universities:

1. A study of Cooperatives.
2. An introduction of Cooperatives in the practical field.
3. An invitation to speakers to introduce the Cooperatives to the entire school.

A motion was passed that the Committee recommend the introduction of Cooperatives as a study in our colleges and universities and that actual Cooperatives be established there.

The report on the Interracial Justice Committee was presented by Father McHattie. These points had been recommended to the Committee:

1. Courses on Interracial Justice should be introduced.
2. Interracial study groups should be introduced, especially among sophomores and juniors, and, where Negroes were on the campus, they should be introduced to the club. This group should sponsor an annual lecture to the entire university.

3. A scholarship should be provided for non-Caucasian groups. It was not recommended that a large group of this kind be introduced suddenly.

4. The librarians should be reminded of the value of an Interracial shelf in their libraries, a shelf containing an assortment of books on all racial questions.

A motion was passed that our colleges and universities take under advisement the establishment of Institutes or Schools of Industrial Relations for the purpose of training those men in industry who deal with labor problems.

Father Feely presented the report on Political Science. He recommended that:

1. A syllabus, drawn up by the Committee on Political Science, be kept before their attention.
2. College texts in National American Government be drawn up in order to introduce Catholic philosophical thought.
3. More men in the Society be trained in Political Science.

A motion was carried that a copy of the economic syllabus be sent to the deans of our colleges and universities.

Father Taylor offered the report on Social Worship. He recommended that:

1. There should be catechetical instruction on worship in chapel assemblies.
2. The use of the missal should be fostered.
3. The dialogue Mass should be accepted.
4. The use of appropriate hymns at those parts of the Mass when the priest is not using the loud tone should be introduced.
5. Eventually the whole congregation should join in the singing of the High Mass in the Church's approved music.

This motion was presented and carried:

Whereas, Social Worship is the most basic and far reaching social action and the shortest bridge between social thought and social act;

Be it resolved: That this Committee respectfully urge our colleges and universities to promote the following program:

1. More frequent instruction of our students in the importance of the Mass.
2. A fostering of the use of the missal by all our Catholic students.
3. The frequent use of the dialogue Mass where local conditions permit, and in the dialogue Mass the singing of appropriate hymns at those parts of the Mass where the priest is not using the loud tone.
4. The singing by the entire student body of the High Mass in the Church's approved music.

Father Burrus presented the report on Pan-Americanism. He recommended two main points:

1. An exchange of students with South America. The students who come to us should be capable and the same qualification should be asked of those we send.
2. Students should be trained and prepared to work in the South American countries in various capacities.

These recommendations were moved and carried.

Father O'Mailia reported on Social Morality. He presented the formal report of this Committee, which is presented elsewhere, and it was voted to send these recommendations to our professors of Ethics.

Father McHattie presented the report on Teaching Sociology, which is also presented elsewhere.

Father Sullivan reported for the Vocational Guidance Committee with the following major recommendations:

1. Student counsellors should receive special training, especially with reference to the various professions and walks of life.
2. Student counsellors should give special attention to advocating and fostering apostolic zeal among promising students.

The Committee then passed a motion that the Committee on Colleges and Universities in its continuance work examine all reports of the various Content Committee to identify all the points relating to colleges and universities. They would then instruct Father Lord to communicate their findings to the deans.

The following became a permanent Committee on Colleges and Universities:

Father Weller, Chairman; Father Bowdern, Secretary; Fathers Maxwell, O'Mailia, Crandell, Feely, Coogan, Shea.

THE CHANNELLING COMMITTEES

COMMITTEE ON PARISHES

FATHER F. D. SULLIVAN of Miami was elected permanent chairman. Father R. M. O'Pray as secretary, asked that the committee members send news releases of their activities to him so that he could mimeograph these and send them to all the members of the committee and to all Jesuit parishes.

The committee discussed and passed the following motions:

1. We suggest frequent working men's retreats in each parish.
 2. We recommend that our parishes try to institute retreats for married couples. (The secretary was instructed to send Father Delaney's suggestions on such retreats to the pastors.)
 3. We recommend that there be permitted an interchange of missionaries, preachers, and retreat masters between the provinces for the furtherance of the ISO program in the parishes.
 4. We strongly recommend the introduction of the program of the Social Worship Committee into the parishes.
 5. We suggest that parish priests study the possibilities for the establishment of Cooperatives and Credit Unions in the parish, not only for adults, but for children.
 6. We recommend that each parish priest start a study club on the interracial problem according to the ISO program.
 7. We recommend that the Family Committee Program of the ISO be worked out through study clubs, elementary schools, retreats, high schools and parish organizations, and that a Family Relations Institute be considered.
 8. We recommend that the Sacred Heart Devotion, with special emphasis on the consecration of families, be adopted as the center of our sociological activities. We recommend particularly that the devotions preparatory to the Feast of Christ the King be used for the establishment of the social reign of Christ the King. (Cf. Encyclical, *Christi Redemptoris*, 1926.)
 9. It is recommended that our parishes endeavor to promote the ISO program through the most influential organization for men, for women and for children, in each diocese. We should develop the ISO program in our own parish unit and through this unit labor to influence the other parishes of the diocese.
 10. We recommend that Father Bouwhuis speak to us on elementary school libraries.
 11. We recommend that pastors cooperate in distributing ISO material through pamphlet racks, and that the ISO recommend for parish priests the most suitable and timely literature for this purpose.
 12. We recommend that, considering the greatest contribution we as priests can make to victory and peace is our offering of Mass, all parishes undertake a united, unified, continuous, and vivid campaign for daily mass for the duration of the war.
 13. We recommend that parish priests institute study clubs for the understanding of the social program of the ISO.
 14. We recommend that the ISO prepare for the parish priests a series of outlines for Sunday sermons that will embrace all ISO programs.
 15. In conclusion, as a group, the Parish Committee would welcome sermon outlines, study club outlines, etc., and will accept from other committees all suggestions that they think useful to us.
- In addition to the chairman and secretary membership on the Parish Committee is as follows: Fathers Harrison, Morgan, Tranchese, Hogan, White, Bruhan, Kearney, Whalen, Fallon, Cahill, Burns, Andrews, Haungs, J. P. Gallagher, Ralph, Warner, Foley, Snider.

COMMITTEE ON PUBLICATIONS AND PUBLISHERS

THIS Committee was made up of editors of the Jesuit publications present at the Conference as well as Father Holland, representing Fordham University Press. Father Schmidt of Loyola Press and Father Benedet of *Revista Catolica* had written to express interest in the work of the committee.

No permanent chairman was elected. Father Lord acted as permanent secretary.

The objective of the Committee was to serve as publishing agency for any material developed through the ISO. It was decided that the editors would form a permanent committee to meet shortly in New York and to push the interests of Jesuit publications along all lines.

It was determined to allot to each of the agencies the particular type of material that would be geared to the interests and needs

COMMITTEE ON VOCATIONAL GUIDANCE

FATHER JOSEPH A. KING, Provincial of the California Province, was appointed chairman.

General ISO Program and Platform

By Vocational Guidance the Committee understands two things:

1. The directing of a young person, as an *individual*, into the occupation, career, or field of work for which his abilities best fit him (Individual Vocational Guidance);
2. The directing of the young person into work in which he will, as a Catholic apostle, most effectively influence others for good (Social Vocational Guidance).

The Committee believes that:

1. The young people under Jesuit direction have a real need of the vocational guidance;
2. In the past Jesuit institutions have, generally speaking, been remiss in providing both Individual and Social Vocational Guidance.

This Vocational Guidance, in the opinion of the Committee, will have a place in the work of several channelling committees which deal with the young: in Jesuit schools, parishes, Sodalties, retreats, and to some extent in Labor Schools.

1. In any institution or organization some *one* man should be made responsible for Vocational Guidance, be it the student counsellor, principal, or other person; yet it should be the concern also of *all* others dealing with the young.

2. Those providing Vocational Guidance should have adequate information regarding the qualifications needed to fit into the various occupations.

3. They should have adequate information regarding the occupational opportunities available in the community, and over a wider area too.

4. They should have reliable and adequate knowledge of the abilities and qualifications of those they advise.

5. The work of Vocational Guidance should be begun early, not let go until the years of late adolescence. If a boy on entering high school or earlier registers a preference for some occupation or career, that preference can be used as the basis for motivation of conduct and school work.

6. A Placement Service is part of, or a complement to, Vocational Guidance.

Research

The vast amount of research carried on by secular agencies in the field of individual Vocational Guidance needs to be studied and evaluated, and the best books, pamphlets, like excellent *Career* pamphlets of the Science Research Associates of Chicago, tests and periodicals recommended to Jesuit agencies.

The ubiquitous Father Bouwhuis was consulted on bibliography. He promised to send the Committee what he had already prepared, and made suggestions for further bibliographical work, as did other members of the Committee.

The great defect of all the work done is that it looks primarily only to Individual Vocational Guidance for monetary gain; and so the large Jesuit task seems to be to baptize it and infuse it with the Christian social spirit, so that Vocational Guidance comes to mean, not only getting the job that pays a good salary or income, but above all one that pays richly in a Christian social influence.

It was agreed that the first task of the Committee will be to find out to what extent Vocational Guidance is being provided under Jesuit auspices. A checklist will be prepared for distribution to Jesuit institutions; we trust that it will get at least a fair response.

of its readers, so that the entire Catholic reading field will be covered without duplication.

The Committee discussed the possibility of establishing an ISO Digest to be gotten out at irregular intervals and to contain the digests of books and articles of value to the ISO.

An ISO pamphlet library was planned, the more learned subjects to be handled through *American Press*, the popular treatment through *The Queen's Work*.

Father Kelly, editor of *The Review for Religious*, expressed a strong hope that the various committees would prepare articles based on their particular fields for his magazine.

Present at the meeting were: Fathers Talbot, LaFarge, Holland, G. Kelly, Alexander, Graham, Dowling, McDonald, Lord.

COMMITTEE ON RETREATS

FATHER COLLINS was elected permanent chairman; Father Hochhaus permanent secretary. Father Wheeler moved that the Superiors in the province mission bands and the heads of retreat houses be invited to serve on the Continuance Committee. This motion was carried. Fathers Wheeler, Cahill, Gallagher, Hockhaus, O'Neill, Weitzman, and Buckley were formed at once into the nucleus of a Continuance Committee. Fathers Fortman and Ross desired to keep in touch with the work of the Committee without actually serving on it.

Father Delaney asked about his retreats to parents, explained that they had grown out of the workers' retreat. He urged the great value of parents' retreats and suggested the importance of training priests to give them. Parish retreat work could, he felt, be raised to the status of a full-time job with one priest in each parish assigned to the task of giving family retreats and pre-marital guidance. He explained that there was no need to insist on uniformity in age groups for these retreats, for older parents when present with younger parents are often able to give advice based on their own experience.

Father Collins asked that the Committee consider the social aspects of the big meditations of the Spiritual Exercises. Father Storck suggested that illustrations and applications in retreat talks could be drawn from sociological material and sources. He felt that the danger of over-emphasizing sociology might be avoided by referring rather to public duties. In any retreat, however, a full talk of one hour might well be devoted to explicit consideration of public duty ideas.

Father Delaney objected to the use of the word "sociological" since, by its very nature, a retreat was incomplete where social matters were ignored. Man, being a social being, cannot work toward his complete perfection if he considers only his personal perfection without considering his social perfection. He pointed out that Saint Ignatius' words on the nature of man include this concept of social relations and that the fundamental virtues of the Spiritual Exercises, namely humility, justice, and love, are also the fundamental social virtues. The parents' retreat is based essentially on the Spiritual Exercises with strong stress on social obligations.

There was practically unanimous agreement that the term "sociological" should be avoided in connection with retreats as too technical in its nature.

Father Storck recalled that Father General about 1938 issued an instruction that in retreats to priests, retreat masters should include a talk on social obligations.

Father Gallagher recalled the frequent criticism of Jesuit retreat masters who depart from the basic plan of the Spiritual Exercises no matter what the character of the retreatants.

Retreat talks, Father Foley believed, could be made extremely practical. The basic meditations of the Spiritual Exercises are intended to make good men and good Catholics.

The practical applications are required in order to make good doctors or laborers.

Father Schoberg was convinced that we were missing an opportunity if we failed to consider the retreat houses as real centers of social influence. He asked that experienced directors suggest applications and illustrations of social principles to be used in the various meditations of the Exercises. The basic principles were not enough; the retreat master must get beyond these to the personal character and needs, the personal difficulties and obligations of the men and women with whom he is dealing. He considered it very important that the Committee reach out to the fringe of the parish that is not reached by a parish mission.

Supplementing this, Father Foley pointed out that only the parish priest himself can really reach that particular group. Father Gallagher suggested the practical plan of apportioning a parish by districts, each district allotted to one of the parish priests.

The members were asked to hand in the names of other Jesuits who might be interested in the work of this committee. Among the names suggested were: Fathers Halloran, Knapp, Madigan, McDonnell, MacShane, Phillips, R. Tallmadge, Chuminati, Schuetz, Hannon, C. P. McIntyre, Joseph T. Murphy, T. J. Stokes, Charles Taylor, Peter J. Torpy, Leo M. Weber.

It was moved by Father Wheeler and accepted by the Committee that the Retreat Committee through the ISO ask the Provincials to establish in our retreat houses a library on the Spiritual Exercises for the use of Jesuits, and also asked that interested

young Jesuit priests be permitted to spend at least a month in some retreat house of the Province.

It had been suggested that the Retreat Committee through the ISO distribute mimeographed material on retreats to Jesuits. Father Delaney questioned the practicality of any large amount of mimeographing material sent out, since its very volume might lead to its being ignored by many, while the experienced director might find little of value in it. Instead, Father Hochhaus suggested that lists of available material be sent to the rectors, posted on the bulletin board in the community recreation room and thus made available to those who cared to send for it.

Father Weitzman believed that the channelling activities of the Retreat Committee should be directed to building a sense of social value in Jesuit retreat masters and to provide them with illustrations of these values. He did not feel that it was the Committee's work to give material for a specialized Social Order retreat. Father Delaney agreed with this and maintained that Jesuits must think about the Spiritual Exercises and not just read about them. They would do wrong if they depended for their knowledge on secondary sources. Jesuits must try to get at the social aspects of the main meditations of the Exercises by studying Christ's teachings, the Mass, Catholic philosophy and theology rather than by studying the science of sociology. The time and energy of Committee members could best be conserved if the work of the Retreat Committee were limited to an exchange of ideas among directors.

Father Weitzman suggested that the Committee express its willingness to help retreat masters by supplying requested help on specific retreat problems.

This material, Father Storck believed, would have a special interest for young Jesuits. He believed that the special talk on public social duties could be given in a retreat without excluding these public duties from the individual meditations. The formal introduction into the retreat of studies made by the other ISO committees might vitiate the Spiritual Exercise. Revised Directorium considered by the late Father General might permit the inclusion in retreats of more talks on Christian social values. He himself was quite willing to make his personal retreat notes available to other retreat masters.

Father Foley told of a retreat in which a sociologist was brought in during the course of the Exercises to give a special talk and to answer the questions of the retreatants.

Father Weitzman suggested the following material as a Vade Mecum of the social teachings of the Church for retreat masters:

1. *Rerum Novarum*, America Press.
2. *Graves de Communi* (Leo XIII), Reprinted in *The Catholic Mind*.
3. Bishop's Program of Social Reconstruction, NCWC.
4. *Quadragesimo Anno*, Pius XI, America Press.
5. *Divini Redemptoris*, Pius XI, America Press.
6. Church and Social Order, Bishop's Program, NCWC, America Press, *The Catholic Mind*.
7. *Immortale Dei*, Leo XIII, America Press.
8. Catholic Action, Pius XI, NCWC.
9. *Mit Brennender Sorge*, Pius XI, 1937, America Press.
10. *Summi Pontificatus*, Pius XII, Paulist Press.

Father Storck raised the possibility of the danger of distraction after retreatants were given specialized talks or permitted to intrude extraneous matter through a question box. Father Delaney spoke of retreat talks in which the aims of the Mass were correlated to the Exercises.

The Mass, Father Foley believed, could be introduced under the title of prayer, since the Mass was the perfect prayer and the fulfillment of man's fundamental obligations of adoration, atonement, thanksgiving, and petition. In longer retreats the Mass could be introduced in a special meditation after the meditation on Calvary since Mass is the continuation of Calvary.

Father Comey explained his plan of giving an explicit talk on sanctifying grace as life. He said that Jesuits have been accused of teaching a system of natural ethics because they fail to treat grace in the course of a retreat.

Father Foley said that he treated grace in connection with prayer. Father Weitzman told how a questionnaire to nuns on retreats revealed a wish on their part for an explicit instruction on grace.

THE CHANNELLING COMMITTEE—RETREATS

The Retreat Committee approved the following recommendation to the ISO:

Retreat directors are aware that our retreats have not been producing the effect in social leadership of which they are capable. Yet, the very beginning of the retreat movement in the United States was connected with interest in labor problems. The retreat was regarded as the principle weapon in our arsenal for Social Order. In the course of time, this tie-up between the retreat and social problems was lost sight of. The retreat movement became in the minds of many separated from the general movement of Christian social reconstruction. As a result, we are faced by the strange fact that many men and women, devout retreatants, lead individually edifying lives while at the same time, they are completely ignorant of the social and apostolic side of their complete Catholic life.

Therefore, the Committee recommended the following:

1. That retreat directors should be men well educated in the social sciences and especially that they know the encyclicals.
2. That retreat directors study carefully the basic Christian social concepts implicit or explicit in the Exercises of St. Ignatius: the real meaning of the dignity of man in creation and redemption, in the likeness to God; the indwelling of the Holy Trinity; the growth of sanctifying grace and likeness to Christ; the reverence for Christ in oneself and in all others; the social implications in the Mystical Body of every individual thought, word, and action of every man; man's social contribution to the Church and to the world in preparation to his saintliness; the proper evaluation of material things according to the ideal of Christ's poor life; the stewardship of all wealth—talent and monetary; the fundamental social virtues, humility, justice, and love.
3. That the libraries to be set up in our retreat houses for the use of Jesuits include commentaries on the encyclicals.
4. That in view of the twentieth-century theological development, we have an obligation to show retreatants the relation of the Spiritual Exercises to the doctrines of the Mystical Body, sanctifying grace, and the Mass as social worship.
5. That the retreat movement be extended beyond retreat houses to include retreats in our parishes.

6. That members pool ideas on problems of retreat director. (Frs. Storck and J. P. Gallagher have already offered notes.)
7. That there be made available an annotated, cross-referenced text of the Spiritual Exercises.
8. That specialists in the field of social studies cooperate with retreat directors seeking to gain information on social problems.
9. That:
 - A) Members of all other ISO committees seek to consider the spiritual side of social teaching by encouraging students to make retreats;
 - B) Presidents of our colleges do everything to arrange student and alumni retreats; the alumni need not necessarily make their retreat as groups;
 - C) High-school officials strive to arrange closed retreats for all students.
10. That parish preachers crystallize fruits of retreats by carrying lead ideas of the retreat through the liturgical year in sermons.
11. That the Holy Eucharist and the Sacred Heart be regarded as central to the social aspect of our retreats, and that the Eucharistic Crusade (The Knights and Handmaids of the Blessed Sacrament) be used as a means to foster chivalrous devotion to the Eucharistic King thus carrying over the fruit of the retreat into daily living.
12. That members of all ISO committees strive to encourage the spirit of Catholic social activity which results from retreats.
13. That retreat directors consider the advisability of forming and keeping in contact with leaders in order to infiltrate Christian social principles into various walks of life.

The following delegates also expressed a desire to associate with the group:

Fathers Bowdern, Buckley, Richard Cahill, Delaney, Dinneen, Firates, Foley, Fortman, John P. Gallagher, Gibbons, Hochhaus, Hogue, Kearney, Kearn, O'Leary, O'Neill, R. L. Rooney, Ross, Schoberg, Storch, Wheeler, Weitzman.

COMMITTEE ON HOME AND FOREIGN MISSIONS

At the meeting of this Committee on September 2, Father Calvert Alexander, S.J., Editor of *Jesuit Missions*, was elected permanent chairman. It was agreed that the work of this Committee, as a channelling agency, should be handled by the executive committee, of the American Jesuit Missionary Association, composed of the Mission Procurators of the various provinces and the editors of *Jesuit Missions*. Father Alexander is the executive director of this association.

The purpose of the Committee is twofold:

1. To make available to our 619 American Jesuit missionaries the research and recommendations of the various standing committees of the ISO so that the missionaries may be assisted in establishing the Christian social order in the home missions and in foreign countries throughout the world. Thus, through the channelling efforts of this committee the work of the various other committees of the ISO will not be confined to the United States but will be heard around the world. What has been planned chiefly for the United States will be used in India, China, Alaska, the Philippines, the Middle East, Jamaica, British Honduras and Nicaragua. The American Jesuits are in complete control of six dioceses in the mission field so that the ISO program can be put in, not only in our own institutions, but in all the institutions of the dioceses. Moreover, American Jesuits in many areas of the foreign missions are now, because of the war, obligated to help other non-American Jesuit missions, so that the program can be used in these districts also.
2. To give expert advice to some of the standing committees (especially those on Political Science, A Just World Order, Interracial Justice, Pan-America, Economics) on political, social and economic conditions in the Orient, Middle East, Africa and Central and South America. The Committee is in contact not only with American Jesuits in these areas but with the 4,000 other Jesuit missionaries throughout the mission world. If properly organized this group should constitute an unequalled fact-finding body. No other organiza-

tion has such complete coverage of the areas named above. The Research Bureau of *Jesuit Missions* at 45 East 78th St., New York, places itself at the service of the various committees.

Following is a list of the committees whose material can be channelled through us and which, we, in turn, can assist in various ways. We ask:

1. That all the material produced by these Committees be sent to Father Alexander, Executive Director of the American Jesuit Missionary Association, at 45 East 78th Street, so that he can make it available to missionaries.
2. That the Chairmen and members of these Committees call upon the Research Bureau of *Jesuit Missions* for special material on conditions in the Orient, Middle East, Africa, and Central and South America.
- I. Committee on A Just World Order (Father LaFarge, Chairman)

The peace terms that are agreed upon after the war and the new political conditions that arise out of them will vitally affect the welfare, not only of our vast Jesuit missionary interests but also those of the whole Catholic Church. We regard this Committee, therefore, as of first importance in the work it will do:

 1. In influencing those who write the peace to incorporate in it the principles of the papal peace program. We believe that cooperation with non-Catholic groups in this is a necessity. The seven point program presented to the Committee through Father Conway presents an excellent basis for this cooperation. However, we should like to point out that the plank on religious freedom while it will undoubtedly help the Catholic religion in predominantly pagan lands, may unless carefully worded, be injurious to Catholic areas like Central and South America and the Philippines. Moreover, the plank on self-determination for colonial nations, while good as a principle, has explosive connotations in its practical application to individual countries. In both of these

points as in others we are prepared to give to the Committee the viewpoints of the foreign and native Jesuits of these areas.

2. In educating American Catholics to the conviction that as Americans we cannot win the war and allow the peace to be made without us. As American Catholics we have at least one important interest in the peace—the preservation of our tremendous missionary expansion, the greatest in the history of the Church. Unfavorable terms affecting mission countries can, not only hold up further expansion, but wipe out the work of centuries.
3. In encouraging our country to continue its non-imperialistic policy. Today our troops are established in many regions of the Orient, Middle East and Africa and as the war goes on they will be in many more. After the war they will still be there. Will it be as imperialistic rulers or as those who are there to help the people obtain the political self-determination to which they aspire? The solution of this question is of great importance to our missions. After the war America will be the Church's greatest missionary country. More Americans will go into the foreign missions than ever before. The presence of our government there will be of great assistance to our work, provided this presence is not obnoxious to the people because of imperialistic designs. Already our missionaries are reporting that the people in the Middle East and in Africa are very well disposed towards Americans because they believe we have no political ambitions in these areas but are there to help them. This attitude, if it can be maintained, will be of immense service to the Church.

II. Political Science Committee (Father Parsons, Chairman)

1. If this Committee is to act as the Content-Committee for the Committee on A Just World Order, much of what has been said above applies here also. This Committee has already passed the following resolution:

"Resolved: That on questions involving foreign relations between this country and those countries in which we have missions, the advice and opinion of the missionaries should be sought."

This advice can be obtained through the Research Bureau of Jesuit Missions at 45 East 78th St., New York, N. Y.

2. We ask that this Committee supply us with the names of those who are interested in studying political affairs in the Middle East, Far East and Africa. We will be able to supply them with material for special projects.

III. Committee on Interracial Justice (Father LaFarge, Chairman)

We are especially interested in cooperating in every way possible with the activities of this Committee. The problems which it will study and attempt to solve, are those which confront everyone of our 619 American Jesuit Missionaries. We feel that this Committee can help us materially and that we in turn can help it. In the intra-racial apostolate, many of our missionaries are engaged in the actual work of converting and improving the social conditions of Negroes, Mexicans, Indians and Orientals in this country, whereas many others are engaged in the same work in foreign countries. While the chief work of the Interracial Committee is concerned with these races in the United States we feel that there is a connection between that work and the same work in foreign countries. In Jamaica, for instance, we have the Negro problem. The Superior of the Jamaica mission has initiated a rather extensive program of education for Catholic leaders, which involves obtaining scholarships for Jamaicans in American schools. More than thirty of these scholarships have already been obtained and some of the students are here studying. The same thing has been done for the Filipinos and to a lesser extent for the natives of Central America. We would like to have the cooperation of the Committee in this work. We feel, too, that we can assist the Committee in supplying it with factual data, not only on the Negro, Mexican and Indian problems but also on the complicated Mohammedan problem. We would like to have all the releases of this Committee and we would like the Committee to call upon us for assistance.

IV. Pan American Committee (Father Bannon, Chairman)

In the program of this Committee to bring about a better understanding between Americans and the people of Central

and South America, our missionaries are bound to have an important part. We have two missions in Central America, British Honduras and Nicaragua, as well as missions among the Mexicans in this country. We shall be happy to supply factual data to this Committee and we are interested in receiving their releases. We are beginning in the next month's issue of *Jesuit Missions* a series of articles on conditions in South America, written by Father Peter Dunne, who with Father Rossi is touring South America in the interest of a better understanding between ourselves and our Jesuits there.

V. Committee on Cooperatives (Father Carrabine, Chairman)

The findings and recommendations of this Committee will be of immense service to our missionaries who are already finding Cooperatives of real assistance in their work among various people throughout the world. Great progress has been made especially in Jamaica, where the actual operation of Cooperatives and the education of leaders in organizing Cooperatives has given them a leadership in the Island, which is out of proportion to the number of Catholics in the total population. In India, Cooperatives have been found to be especially effective. We would like to give to the Committee on Cooperatives the work that is being done and wish that they in turn send us their recommendations so that we can communicate them to the missionaries.

VI. Committee on Social Worship (Father Ellard, Chairman)

In many mission lands we have the opportunity of forming a Christian society *de novo*. We can and are introducing social worship. This is especially true in Jamaica and Alaska. More can be done and we would wish consequently to receive the recommendations of this Committee.

VII. Committee on Industrial Relations (Father Smith, Chairman)

Labor conditions in the missions are different but much more in need of correction than those in the United States. We would like to establish Labor Schools and consequently will be greatly assisted by the releases of this Committee.

VIII. Committee on Vocation Guidance (Father King, Chairman)

We should like to call to the attention of this Committee that the missions present many opportunities for professional and non-professional work, which will be very attractive to Catholic men and women who come in contact with Ours. We refer not only to actual vocations to the priesthood and the sisterhood but also to careers for lay workers. For example, Bishop Yu-Pin of Nanking has been authorized by the Chinese Government to ask for 100,000 laymen and laywomen who will be willing to go to China after the war to work at their various professions among the Chinese people. Their expenses will be paid by the Chinese Government and they will be given positions as doctors, social workers, etc., in various populated centers of China. They will not be required to learn Chinese or to live as the missionaries do. They are merely asked to give an example of Catholic life to those about them. They can stay from three to five years or longer and may take their families with them. More information on this and other opportunities will be furnished on request.

IX. Committee on Universities and Colleges (Father Weller, Chairman)

High Schools (Father Kelley, Chairman)

The American Jesuits operate two colleges, ten high schools, one university and 357 catechetical centers in mission countries. Moreover they are in charge of the entire parochial school systems in six mission dioceses. They are extremely interested in introducing social education in these schools and consequently would like to receive the recommendations of these Committees.

Since it was impossible for us to attend the meetings of all the Committees we feel that there is also much in the other Committees which will be useful to our missions. Consequently we ask to receive the releases from all the Committees involved in the ISO. We wish, too, that these Committees would call on us for information and help.

THE CHANNELLING COMMITTEES

COMMITTEE ON THE SODALITY OF OUR LADY

ATHER LYONS was chosen permanent chairman. The Committee took under consideration first the problem of channelling the ISO program through existing Jesuit agencies, with special attention to the service the Sodality of Our Lady can render to parishes, universities, colleges, schools of nursing, high schools, and elementary schools.

For its objective the Committee determined:

1. To develop a strong social spirit through Jesuit and other Sodalities in contact with *The Queen's Work*.
2. To develop model Sodalities in Jesuit parishes and schools which would stress the social spirit.

The Committee agreed that the Sodality is and has been actually channelling social action programs through the medium of Father Lyons' Semester Outline which offers A Series of Weekly Catholic Action Programs of Sodality Activities. Already the Sodality has through this program been bringing into reality many of the topics now under discussion by the ISO.

Eight years ago the Semester Outline placed before Sodalists the following consideration in its January program under the caption: "The Sodality and Catholic Social Action":

"1. Realize (Sodalists) the need of establishing positive and constructive projects in the Sodality as a means of establishing a Catholic Social Order.

"2. Realize (Sodalists) that existing evils today are the result of false and un-Christian principles that are being propagated with reference to the family, education, recreation, charities, relief, citizenship, peace, and industry. It is these social institutions that bear the brunt of communistic attack."

As an aid to the realization of the above suggestions, the Semester Outline then proposed a series of projects on each of the above mentioned topics.

The Sodality does not presume that the religious and spiritual development of its members is only a part of its underlying program.

It especially proclaims that its very aim and purpose are to develop one's personal sanctification, to strive for the sanctification of the neighbor, and to spread and defend the Church. Hence in all its work, the Sodality constantly stresses the importance of spiritual projects as a major feature of its program activities. As a channelling agency, the Sodality seeks first to form true apostles, and in so doing, calls upon many to bring the Christian social spirit into the world today.

Many of the projects which have appeared in the seven hundred pages of the Semester Outline have turned on statements taken from the encyclicals of Pope Pius XI and Pope Pius XII, from the statements of the American Hierarchy, and from civic leaders.

For practical purposes the Sodality program divides its projects into three main divisions:

1. Routine Sodality projects (spiritual and temporal activities)
2. Seasonal projects (spiritual and temporal activities)
3. Special Sodality projects (spiritual and temporal activities)

A partial list of activities presented to Sodalities by *The Queen's Work* since 1931 reveals that the following "Special Projects" were developed in program form:

1. An Annual National Sodality Triduum (to be made for the intentions of the Holy Father)
2. Christian Education of Youth—the encyclical
3. Christian Marriage—the encyclical
4. Communism—*Caritate Christi Compulsi—Divini Redemptoris*
5. Citizenship
6. Industry
7. Charities relief
8. Study clubs
9. Vocation Week (Student, Vocational Guidance)
10. Cooperatives
11. Credit Unions
12. Rural Life
13. Christian Social Life versus Pagan Social Life

14. Christian Charity through the Spiritual and Corporal Works of Mercy
15. Leisure time—Recreation—Hobbies
16. Democracy
17. The Sodality and National Defense
18. National Defense and Education
19. National Defense and Social Life
20. National Defense and the Home
21. Courtship and Marriage
22. The Four Freedoms
23. World Peace
24. Papal Peace Programs
25. Corporate Worship
26. Missa Recitata
27. The Mass-War and Peace
28. Youth and the Apostolate
29. Retreats—Days of Recollection
30. Spread of Catholic Literature and Catholic Press
31. Legions of Decency for Motion Pictures and Press.

Suggestions were made that consideration be given to the drawing up of full programs for those projects requiring them, particularly for discussion projects. Examples cited were the new study club outline *Our Place in The Christian Family*, by Father Lyons, and Father Rooney's outline on the Liturgy, etc. It was also suggested that successful skits used at Sodality meetings be sent to and serviced through *The Queen's Work*.

CHANNELLING THE PROGRAM

1. Fields open to and already prepared for channelling ISO programs through the medium of the Sodality are:

Parishes—mailing list of 10,000
Universities and colleges—80% of all
Schools of Nursing—95% of all
Secondary schools—mailing list of 6,000
Elementary schools—mailing list of 3,000

The above agencies constitute a vast field which might otherwise remain closed to Jesuit influence.

2. *The Queen's Work* reaches this vast audience

A) Through "Sodality Services":

- a) for parishes
- b) for schools
- c) for schools of nursing
- d) for elementary schools

B) Through:

- a) *The Queen's Work Magazine*
- b) *Directors' Bulletin*
- c) *The Faculty Adviser*
- d) *The Sodalist Nurse*
- e) *The Children's Moderator*
- f) News releases

C) Through:

- a) Jesuit staff of seven at *The Queen's Work*
- b) Jesuit Regional Directors in eight Provinces
- c) *The Queen's Work* lay staff of some 40 people
- d) Annual Diocesan Sodality Directors' meeting
- e) Deanery Directors
- f) Local Union Directors
- g) Directors and moderators in school and parish
- h) Conventions—rallies—institutes—retreats, etc.
- i) Summer Schools of Catholic Action

During the course of the meetings, it was suggested that a booklet supplementing the Semester Outline should be prepared especially for Jesuits, to contain bibliographies, outlines for talks, suggestions for developing various ideas and projects. It was also suggested that a general program be drawn up in permanent form which might serve as a text-book.

THE CHANNELLING COMMITTEE — SODALITY

Father Lyons explained that the National Catholic Welfare Conference gives no outlines of developed programs because it is believed that to develop leaders it is necessary for the leaders-to-be to work out their own ideas. Content is given because it can be used in various ways of different groups. Father Carrabine's experience was that only insofar as students do original work do they become leaders. Father Baker called attention to the fact that in thinking of the Sodality both the parish groups and the students should be considered.

Father Lyons pointed out that printed matter in itself is lifeless unless actuated by personality and initiative. Every program must be divided into three sections: Routine Matter, Seasonable Projects, Occasional or Current Topics. In the Semester Outline, the occasional or current projects are based on striking pronouncements, events, etc. Thus the 1943 Summer School of Catholic Action took for its central theme, "Social Spirit", based on the Holy Father's Christmas radio address.

The importance of the regional directors, the Jesuit provincial Sodality secretaries, was emphasized. Their assignment was to scout the field, to discover possibilities for opening up the Sodality, to meet the local problems which they understand better than anyone else.

The importance of the Sodality's interest in the Pope's Peace Plan was brought forward. Archbishop Stritch had suggested this to the Sodality. Father Flynn suggested that, following the Semester Outline, oratorical contests, debates, round-table discussions could be arranged on the subject of the Pope's Peace Plan, which would mean much both to the participants and the audience.

The Committee restressed the function of the Sodality in emphasizing the importance of personal holiness in its members, the task of restoring all things in Christ.

In this connection, Father Lauer suggested a means of translating social spirit into action. By social spirit, he understood motivation and inspiration. He urged that Sodalists be given a sense of social responsibility for the people in the very block in which they live. The Sodalist must be willing to take up prayer, penance, and sacrifice for these people. He must study and inquire into social needs around him. Inquiry implies joint thinking in terms of the group, a study of environment, of attitudes toward such topics as purity, recreation. Judgment on this by the group followed, and then the determination to do something about it.

Father Carrabine stressed the importance of the personal approach in such a program.

Father Hatrel recommended attention to the prayer bank and prayer donor idea, and Father Peronteau called attention to the prayer pledge card for boys in service gotten out by Father Delaney.

Regional directors were advised by Father Rooney to get together to discuss the possibilities and needs of rural Sodalities.

Father LeBuffe said that in his work as regional director he concentrated on Sodality Union Directors and Bishops. He explained that the resurgent Sodality depends for continued success on the cooperation of the local men in charge. He advised going to the Bishops first and referred to the fact that all the Bishops he had contacted recently, with one exception, had received him graciously. If the Bishop had no Sodality Director for the diocese, he asked him to appoint one. He made it clear that he was not asking for a new organization, but only for a revitalization of an organization that already exists. He urged that the Bishop and the local Union Director be invited to appear on the programs of rallies, conventions, etc., when the regional secretary was to be present, especially at the beginning of a new organization. Prestige is given to the meeting by the Bishop's presence. If the Bishop when approached does not want a Sodality, he insisted we must follow the policy of "hands off." And the regional secretary must never let the local men lose sight of the spiritual side of the Sodality.

Father Peronteau said that college students had complained to him that too much stress was being placed on philosophy and on the intellectual aspects of their education, and not enough emphasis on the devotional aspects.

Meetings of local Sodality directors and members, small enough to let the members tell what they are doing, what they like and do not like, have proved most encouraging.

Father Heeg pointed out that his work in convents and Mother-houses brought him in contact with hundreds of nuns who are all able to influence others.

Father Carrabine gave a brief picture of his experiences with Cisca. Cisca, he said, is made up of about 74% Sodalists. The average attendance at the weekly Cisca meetings is between 350 and 400. The Semester Outline is followed more or less closely for discussions. He advised that Scholastics should be allowed to take charge of Sodalities as they have more contact with the boys and work more closely with them, and have done excellent work with the Sodality in the past.

Father Flynn agreed. Scholastics, he said, run all the Sodalities in our Jesuit schools in Los Angeles and give a marvellous performance. They even run mixed study clubs. The Philosophers Academy has been the training ground for these Sodality moderators. He urged calling the attention of the Fathers Provincial to Scholastics who have had previous training and experience in Sodality work. Sodality training, Father Rooney felt, should be had from novitiate days onward. His Provincial had ordered that at least one Scholastic in each house be appointed to Sodality work. Father Flynn felt that men could be sent to *The Queen's Work* for experience in Sodality literature, techniques, methods. Father Baker asked that the Father Provincial be requested to send Scholastics to the Summer Schools of Catholic Action when they were interested in the Sodality.

Father Lauer suggested the possibility of tying in the whole faculty with Sodality work by asking religion teachers to devote some time out of their classes to Sodality activity.

A Boosters' meeting of the faculty might sell the Sodality to all. Sodality work, if carried on during study periods, might indoctrinate the entire school. Pardo, leader of the Sinarquistas, started his work through discussions as a boy Sodalist in Los Angeles.

The need of Jesuit integration and the development of a common bond in this great apostolic work of the Society was stressed by Father Carrabine. He pointed out that the Sodality is the one apostolic instrument we have and warned that the apathy of Jesuits could prove to be a worse handicap than active opposition.

Father Heeg called attention to the wide variety of activities possible in parochial school Sodalities; yet they could all be reduced for the child to three simple divisions: Pray well. Work well. Play well.

Father LeBuffe mentioned that the Sodality Academy in Woodstock sends on to him as provincial secretary, the names of Scholastics who show interest and promise. When the status comes out, he then sends to their prospective rectors the names of these Scholastics as possible Sodality men. In most cases the Scholastics are appointed to Sodality work.

A discussion of the Sodality's committee plan followed. Though no one claimed that committees are essential, Father Lyons maintained that there are many advantages in the committee plan. Father Heeg found them advisable even for the grammar school Sodalities. Father Lyons explained that committees were a structural advantage; they helped give the program these four essentials: Definite aim and purpose, officers with responsibility, regulation of activity, program.

Qualifications for membership were discussed. Membership in the Sodality, it was felt, should not be determined by scholastic standing. If the Sodality's rules for admission and probation were followed ninety-five per cent of the difficulties would be avoided. Where there is a large group applying for admission, it is wise to cut it down with a strict probation. Yet in many schools, mere enrollment in the study body was considered sufficient for admission into the Sodality. In almost all of our schools, fifty per cent of the Sodality members came into the Sodality entirely unprepared.

Father LeBuffe maintained that the Sodality should be extremely selective. The probation should be used as a sieve. If out of five hundred students we have fifty good Sodalists, we have a group of leaders.

Father Flynn maintained that the Sodality can get both quality and quantity. The officers are the leaders. They and the committee chairmen have four meetings to one for the ordinary Sodalists. Thus the entire group is affected, while the small group gets training and a chance for leadership.

The Committee was made up of the following: Father Lyons, Chairman; Fathers Baker, Hatrel, Kearns, Peronteau, R. Rooney, Carrabine, Heeg, Flynn, LeBuffe, Lauer, James Healy, Mr. John Wenzel.

Father Lauer presented the following outline for A Parish Neighborhood Block Cell of the Sodality for Social Action:

THE CHANNELLING COMMITTEES — SODALITY

Meeting of cell (recruited gradually up to six or eight—then split and form two cells)

1. Prayer.
2. Study—meditation—to get a Christian mentality—to motivate social action—to give the social spirit—sense of social responsibility—charity.
 - A) New Testament reading and discussion. Especially passages on charity, the Beatitudes, Sermon on the Mount.
 - B) Social worship—by which we surrender our social irresponsibility and selfishness.
 - C) Social motives to stress constantly:
 - a) We are our brother's keeper.
 - b) We are responsible to Christ for one another. "As long as you did it to the least of these you did it to Me."
 - c) We are members of Christ's Mystical Body and members of one another.
 - d) Christ died for us out of love. We have a responsibility to love Him in others.
 - e) We have surrendered all our irresponsible selfishness at Mass.
 - f) What we do and suffer for others will be what we have to bring to our offering at our next Mass.
3. Actions: Translating our sense of social responsibility into social action at once in our neighborhood, "our block." Report on action of past week—what was to be done—what was done—what failed—why did it fail—what remedy. Social Inquiry for new action:
 - A) See the reality of actual conditions in our block. What do our companions say and think and do.
 - B) Judge this reality in the light of our Christian ideals as Catholics and Sodalists.
 - C) Act to make our ideals become real in our block.
 - 1st step: Prayer and penance for those in our block (ourselves, our family, neighbors, Protestants, pagans).
 - 2nd step: Personal contacts by writing, charitable acts, words and example, by distributing Catholic literature.
 - 3rd step: Specific action for a specific problem.

COMMITTEE ON RADIO

THE first meeting of the Radio Committee comprised Father Ahern, Weston; Father Murphy, WEW, St. Louis; Father Parsons, Catholic University; Father Wobido, *The Queen's Work*; and a few interested scholastics. Since few members were present and the meeting was informal no temporary chairman was appointed.

Father Wobido gave several reasons for such a group, notably, that the primacy of radio as a social force today can hardly be challenged since radio means the mass transmission of ideas, the unique medium for the most widespread method of reaching great masses of people. Father Wobido quoted statistics on radio as a source of news and the most popular means of entertainment. He next pointed out the rights of religion and radio's obligations, stressing that no station is doing its full duty of public service in its listening area unless it carries at least one Catholic program.

Next he sketched the picture of religious broadcasting, as he knew it, calling attention to the fact that the combined radio activities of the various Protestant sects and Jewish groups far outstrip the Catholics. According to the public service obligations he stated that there is actually less than half the time utilized by Catholic broadcasting. He called attention to the possibilities of broadcasting the social program that was being outlined in the meeting. Father Wobido told of Father Michael Kavanagh's radio work in organizing a group of script writers at Woodstock, which group turned out thirteen scripts on the Life of Christ and the Blessed Virgin. These scripts were available to any Catholic group

and were accountable for over three hundred hours of broadcasting.

Father Ahern discussed his fourteen years conducting of the Catholic Question Box, explaining how he built his program and maintained it; also, his connections with the Yankee Network.

There followed a long discussion on "sustaining" religious program broadcasts versus commercial time.

Father Murphy and Father Wobido, both of whom had attended the Institute for Education by Radio, sponsored by Ohio State University, at Columbus, an annual affair, gave an account of the discussion on the subject that took place in the section for religious broadcasting. Larger stations in the networks wish all religious programs to be "sustaining." They mentioned that a resolution was almost put through by the religious groups at the convention that would put all religious broadcasting on a "sustaining" basis.

Father Murphy then told of his Sacred Heart program, the Voice of the Apostleship of Prayer. He told of his beginnings from a single fifteen minute period a day to his present coverage, 118 stations daily in the United States and Canada with fifteen stations carrying the half-hour Sunday program. He explained the organization of his staff, the processing and distribution of his recordings, and the financing of the project. He recommended that superiors appoint active and cooperative men to be diocesan heads of the Apostleship of Prayer in their various centers and that these men coordinate their activities with the Sacred Heart program.

Father Parsons told of his radio work throughout the country and led a discussion on the possibility of an intra-radio setup in our colleges and universities, which would serve as an excellent means of creating interest and training experienced speakers.

There followed a general discussion on radio script-writing and broadcasting techniques.

The next day the same Committee met minus Father Parsons and Father Murphy. Father Parsons had to be present at another Committee meeting and Father Murphy had already departed for St. Louis. Several interested scholastics were present. Father Wobido was unanimously chosen permanent chairman.

The meeting was more of an open discussion on the possibility of channelling the ISO material on the air. After several suggestions, mostly by Father Wobido, he was asked to formulate more definite recommendations. The recommendations follow:

1. That work study groups be established under the auspices of school and parish groups throughout the country, along the lines of the CBS Work-Shop which is a model for most of the professional and amateur work-shops and radio councils throughout the country. In order to assure top quality programs, comparable in content and form to the better commercial and "sustaining" programs, these work-shops study how to create types of religious programs that fit the peculiar facilities of the radio and to train script writers, directors, speakers, actors, musicians, etc. In short, it is a group activity for studying and experiencing broadcasting techniques, script and continuity writing, radio diction and acting, assembling and producing programs, and thus serving an apprenticeship in simulated broadcasting for eventual on-the-air broadcasting.

2. That a manual for teaching and directing these work-shops be written immediately and this and other materials made available to young Jesuits both in their studies and in the colleges.

3. That a script service be started in some central locality with someone in charge who would be able to direct the work-shop groups, servicing them with original scripts and the source for exchanges.

4. That the actual technique of conducting a work-shop be made available for individual directors by transcription, i.e., a synopsised work-shop session in operation, namely, auditions, production, acting, script and continuity writing, musical bridging, etc.

5. That those who already have had some experience in assembling and producing radio programs draw up some model programs for the various ISO sections.

6. That these be submitted and discussed at the next Radio Committee meeting.

ISO Conference Personnel

Office - Interest - Achievement - Authorship - Membership

DURING the roll call at the first general meeting when the delegates were asked to tell something about their work the response revealed so wide a scope of Jesuit activity in social order fields that it was felt this personal survey well worth incorporating in the permanent records of the meeting. Hence the delegates were asked to fill out a questionnaire which in addition to their name and address asked for the following information: 1. Office; 2. Social Order Interest; 3. Social Order Achievements; 4. Social Order books, pamphlets or study-club material; 5. Membership in Social Order Organizations. The numerals form the key to the following compilation of answers to the questionnaire. Delegates who are not listed failed to answer.

Michael J. Ahern, S. J., Weston College, Weston, Mass. 1. Director, Catholic Question Box on the Yankee Network of New England since 1919. 2. Labor relations and Consumer Coops; radio Catholic Question Box of the Yankee Network of New England since 1919. Director of the Weston College Seismological Observatory. 4. About one in ten of 52 yearly broadcasts on Catholic social teaching and the social encyclicals; all published in *The Boston Pilot*. 5. Public Panel member of War Labor Board, Region No. 1 (New England).

Calvert Alexander, S.J., *Jesuit Missions*, 926 Madison Ave., New York. 1. Editor: *Jesuit Missions*; Executive Director, American Jesuit Missionary Association. 2. Social education, Cooperatives, Labor Schools, Interracial Justice, etc., in India, China, the Philippines, the Middle East, Jamaica, British Honduras and on the home missions. 3. Servicing and financing existing social order work in these districts and encouraging new projects; promoting interest in peace plans and post-war reconstruction in the Orient and cooperating with non-Catholic organizations in this work.

George T. Andrews S.J., St. Elizabeth's Church, St. Louis, Mo. 1. Pastor. 2. Interracial Justice; Cooperatives. 3. Two Cooperatives; two negro welfare committees. 5. Interracial Justice; Credit Unions—Cooperatives; Parish.

John C. Baker, S.J., St. Ignatius' Church, Baltimore, Md. 1. Regional Sodality Secretary, Maryland Province. 2. Economics.

John Francis Bannon, S.J., St. Louis University, St. Louis, Mo. 1. Director, Department of History and Government; Coordinator of Inter-American Activities of the JEA. 2. Inter-American relations. 3. Lecture work on Inter-American problems. 4. Inter-American Center of Saint Louis, Board of Governors; Pan-American Society.

Joseph M. Becker, S.J., Fordham University, New York. 1. Graduate student of Economics at Columbia University, New York; 2. Social insurance in its economic aspects. 3. Have managed thus far to remember that this modern emphasis on "social" activity does not represent the whole of life.

Andrew L. Bouwhuis, S.J., Canisius College Library, Buffalo, New York. 1. Librarian. 2. Post-war planning; developing intellectual background of

Catholics at all levels. 3. Advisory Council National Youth Administration; Chairman of Adult Education Council, Erie County; Chairman, Adult Education Committee, Buffalo Council of Social Agencies. 5. Steering Committee—Recreation and leisure time division, Buffalo Council of Social Agencies. One of a committee of five establishing principles, etc., for post-war planning for 197 social agencies, Buffalo. Hospital libraries, one established, another in process. Research committee, Council of Social Agencies, War Labor Board; Founder and Chairman, Western New York Catholic Librarians Conference (200 regular members, monthly meeting); has changed reading and teaching procedures of most parochial schools in city of Buffalo. Established 54 elementary school libraries in Buffalo; movement has spread; Catholic University will run a special institute on elementary school libraries next June. President, Catholic Library Association; Member, Council of National Library Association; Niagara Frontier Post-War Planning Council. Discussion of delinquency—general meetings of seven hundred youths. Committee for decent literature, Buffalo (civic committee); member, Buffalo Public Library (perpetual member—voting rights).

Thomas S. Bowdern, S.J., Creighton University, Omaha, Nebr. 1. Dean, Graduate School and University College. 2. Labor Colleges; retreats; Education. 3. Very many lectures, panel discussions, etc., interpreting the Catholic religion, education and culture to non-Catholic audiences. 4. Several small leaflets, etc., on the Spiritual Exercises, Vocation, Catholic Education and Culture. 5. Officer or member of many educational associations.

James M. Buckley, S.J., Jesuit High School, Dallas, Texas. 1. Student Counsellor. 2. Vocational guidance, retreats.

Charles E. Burke, S.J., Cranwell Prep School, Lenox, Mass. 1. Principal. 2. All.

Raymond F. X. Cahill, S.J., Holy Cross College, Worcester, Mass. 1. Assistant Professor of Economics; Assistant Director of Labor School. 2. Economics; labor. 3. Holy Cross Labor School; Book Reviews in *America*.

Philip A. Carey, S.J., Xavier Labor School, New York. 1. Director of Xavier Labor School. 2. Labor Education; management; conferences; workers' and public high school students retreats. 3. Labor School, four years; Labor lawyers

classes, three years; Public School Conferences, speaker; teacher of Labor Ethics at Harlem Labor School; Auxiliary Chaplain at Fort Totten and Fort Terry, New York. 5. Public Panel Member and Chairman; Hearing Officer of New York Labor Board, Region II; Labor Panels of American Arbitration Association.

Martin Carrabine, S.J., St. Ignatius High School, Chicago, Ill. 1. Province Secretary for Sodalities. 2. Retreats; Coops and Credit Unions; youth delinquency.

James D. Carroll, S.J., Spring Hill College, Mobile, Ala. 1. Student Counsellor, the Religion Department, also lecturing in philosophy and sociology. 2. Education; vocational guidance.

Charles C. Chapman, S.J., Loyola University, New Orleans, La. 1. Chairman, Department of History and Political Science; Chairman, Radio Educational Committee (WWL); Chairman, Loyola Post-war Planning Committee. 2. Political philosophy; money and banking; labor; business, etc. 4. Book: *The Development of American Business and Banking Thought*, Longmans, Green and Company. 5. Committee on Religion and Industry, New Orleans Chamber of Commerce; Americanism Committee of New Orleans Young Men's Business Club.

Dennis J. Comey, S.J., St. Joseph's High School (Gesu Parish), Philadelphia, Pa. 1. Director of proposed Labor School; 2. Labor; young people; 3. Shoe-string Club, St. Peter's Parish, Jersey City, New Jersey (1937-1943)—Boys and Girls Club, extracted from and funneling into Sodality and Holy Name Society; scope: social and religious development; school hall equipped with pool tables, ping-pong, various table games, first-class music box . . . outings, dramatics, dances, basketball, etc. Feature was clinical work done in private interviews, embracing instruction; direction, usual sacramental confession; several fine marriages, no scandal. Free luncheon for four hundred parochial school children based on convenience to parents rather than on their poverty.

George A. Deglman, S.J., Rockhurst College, Kansas City, Mo. 1. Professor of Philosophy and Education; student counsellor. 2. Social welfare; labor; education and student guidance. 3. Adviser of Central Region of National Catholic Association for International Peace; interest in and assisting with the Catholic Youth Council of Kansas City. 5. Member of the Board of Kansas City

Peace Council; honorary member of the Missouri State Peace Officers Organization; National Committee on Peace Education of the National Catholic Association for International Peace.

William J. Devlin, S.J., Loyola University, Chicago, Ill. 1. Professor; psychiatric social work and clinical psychology. 2. Psychiatry, child and adult guidance clinics, marital counselling, family welfare and delinquency. 3. Handling of child, adult and marital problems; initiation of intense study on family life in parishes; aroused group interest in the dangers of present "day nursery" movement; working with delinquency groups. 4. Series of lectures on The Family. 5. American Association of Psychiatric Social Workers; American Psychological Association; American Association for Applied Psychology, clinical, counselling, industrial and educational sections; National Research Council for Study in Child Development; American Association on Mental Deficiency; National Conference on Family Relations; American Orthopsychiatric Association.

Joseph S. Dinneen, S.J., 321 Willing's Alley, Philadelphia, Pa. 1. Director, Mission Band, Maryland Province. 2. Application of Spiritual Exercises. 3. Rector, St. Peter's College, High School, and Church, Jersey City; Rector, Novitiate of St. Isaac Jogues, Wernersville, Pennsylvania; Retreats — clergy, religious, students.

Thomas F. Divine, S.J., Marquette University, Milwaukee, Wisc. 1. Dean of College of Business Administration; Head of Department of Economics; Director of Labor College; President of Catholic Economic Association; Public member National War Labor Board; Vice-President, Council for a Lasting Peace. 2. Economics of social problems; problems of labor and industrial relations; international economic relations. 3. Founder, Marquette Labor College and Employers' Conferences; organizer, Catholic Economic Association. 4. *Tariffs and World Peace* (pamphlet); articles in *America*, *American Catholic Sociological Review*, etc., *Interest and Social Justice* (Ph.D. thesis.) 5. American Economic Association; Royal Economic Society of Great Britain; Catholic Economic Association; Catholic Association for International Peace; National Panel of Arbiters, American Arbitration Association.

Stewart E. Dollard, S.J., West Baden College, West Baden Springs, Ind. 1. Dean of Philosophy; Minister of Philosophers and Theologians. 2. Education; retreats; political science.

Edward Dowling, S.J., *The Queen's Work*, St. Louis, Mo. 1. Associate Editor, *The Queen's Work*. 2. Political Science. 3. 1st President of St. Louis Housing Association. 4. Page in *The Queen's Work* entitled: "Curbstone Caucus." 5. American Newspaper Guild (Council Industrial Organization); American Political Science Association; National Press Club; Official of National Municipal League; Official of Proportional Representation Society.

Stephen M. Driscoll, S.J., Gesu Church, Toledo, Ohio. 1. Pastor. 2. Family Committee of ISO.

John J. Druhan, S.J., St. John Berchman's Church, Shreveport, La. 1. Pastor. 2. Credit Union and Coops; Family Relations; Labor schools and retreats. 3.

Ex - Officio President of a parochial women's welfare organization.

Gerald Ellard, S.J., St. Mary's College, St. Marys, Kansas. 1. Professor of Church History and Liturgical Theology. 2. Social aspects of public worship. 3. Taught, Summer School Catholic Action, 1931-1943; lecturer in all parts of United States; Associate Editor, *Orate Fratres*, 1925 - 1943. 4. *Ordination Anointings* (Cambridge, 1932); *Christian Life and Worship* (Milwaukee, 1933); *The Mystical Body and American Bishops* (St. Louis, 1939); *Men at Work at Worship* (New York, 1940); *The Dialog Mass* (New York, 1942); pamphlet: *Lest They Assist Passively* (St. Louis, 1943.)

Cornelius A. Eller, S.J., Woodstock College, Woodstock, Md. 1. At present a student in 4th year Theology and auxiliary chaplain, Baltimore Army Air Field. 2. Workers' education. 3. Formerly assistant director, Crown Heights School of Catholic Workmen, Brooklyn.

James E. Farrell, S.J., West Baden College, West Baden Springs, Ind. 1. Student of Theology. 2. Field of education.

F. L. Filas, S.J., West Baden College, West Baden Springs, Ind. 2. Radio propaganda; writing; retreat work (eventually). 4. *Thy Father and I*, book on the nature and historical development of the devotion to St. Joseph, to be published in the near future by Bruce; Compendium of everything on the subject, containing also Leo XIII's *Quamquam Pluries* and Benedicts XV's *Motu Proprio* on St. Joseph and Labor; material amply provided throughout the book for sermons, talks, etc., on St. Joseph as patron of labor, the family, the poor; to be indexed specially under headings relating to social topics.

Gerald Flynn, S.J., Loyola High School, Los Angeles, Calif. 1. Student Counsellor; Director of Sodalties. 2. Student and family counselling; preaching the encyclicals in churches, retreats, missions, over radio. 3. Weekly radio lectures for five years on the encyclicals; spoke at Institute of Human Relations for National Conference of Jews and Christians; President, of Phoenix Conference of Jews and Christians; wrote for two years a weekly column on social and religious questions in the *Arizona Catholic Herald*; directed oratorical contests for the Archdiocese of Los Angeles on the encyclicals for eight years; conducted study clubs on the encyclicals; conducted Sodalties along social lines for eight years; developed weekly projects at County Hospital; developed projects for Braille work, Mexican charities; lectured to Catholic clubs on the encyclicals and also to Boy Scout Leaders; for thirteen years have preached every Sunday in a wide variety of churches on the social aspects of the Gospels. 4. Wrote weekly bulletin for seven years; wrote a booklet for Seminar Work of the Catholic Students Mission Crusade. 5. Sodality; National Conference of Jews and Christians.

Patrick S. Foley, S.J., 300 Newbury St., Boston, Mass. 1. Director, Jesuit Mission Band of New England. 2. Popular missions; lay and clergy retreats. 3. Six years in above mentioned activities.

E. J. Fortman, S.J., West Baden College, West Baden Springs, Ind. 1. Professor of Dogmatic Theology. 2. Retreats; education.

William Gaffney, S.J., Mount St. Michael's, Spokane, Wash. (at present, St. Louis University, St. Louis, Mo.). 1. Professor of Ethics and Sociology, Mt. St. Michael's. 2. Social ethics.

Louis J. Gallagher, S.J., 300 Newbury St., Boston, Mass. 1. Superior, Provincial's Residence; Director, Jesuit Seminary Guild, Province of New England. 2. Sociology of Communism, its religious aspect. 3. Relief Work in Russia for the Vatican. 4. Class-war novel entitled, *The Test of Heritage*; Jesuit Missionary ethnological and social study of China, taken from early Jesuit China records, entitled, *The China that Was*, Bruce Publishing Company. 5. Institute of Social Order, two years.

Ralph A. Gallagher, S.J., Ph.D., Loyola University, Chicago, Ill. 1. Chairman, Department of Sociology; Regent, School of Social Work; Director, Institute of Social Administration. 2. Training sociologists and social workers; Labor Schools; crime prevention; public welfare; housing and recreation. 3. Founder of American Catholic Sociological Society; founder of Crime Prevention and Treatment Programs in St. Louis and Chicago. 4. Editor of *American Catholic Sociological Review*; outlines on Labor Schools, author on crime, etc. 5. American Sociological Society; American Catholic Sociological Society (Executive Secretary); National Conference of Social Work; National Conference of Catholic Charities (Chairman of Committee); National Probation Association; Illinois Parole Committee (Chairman, legislative council); National Conference on Family Life; Citizens Committee on Juvenile Court, Chicago, (Vice-Chairman); Cook County Public Welfare Committee; Cook County Committee on Juvenile Court (Chairman); Office of Civilian Defense (Divisional Training Officer); Illinois Delinquency Prevention Division; Illinois Americanization and Naturalization Committee; Chicago Recreation Commission (Chairman on Publications, and Vice-Chairman on Delinquency); National Conference on Jews and Christians; Chicago Round Table on Christians and Jews.

J. Eugene Gallery, S.J., University of Scranton, Scranton, Pa. 1. Head, Department of Sociology; Director, The Hazleton (Labor) Institute; Chairman, Curriculum for Student Nurses; Chaplain, Lackawanna County Prison. 2. Retreats, teaching of sociology; labor problems; family relations and counselling; community organization; Pan-Americanism; political science; social ethics; social work; sociology for nursing students. 3. Retreats to laymen, to workmen, to social workers. 4. *Child Care in New York City*, a report of a series of Round Table Discussions under auspices of Welfare Council, New York City (out of print). 5. American Association of Social Workers (Program Committee, North East Pennsylvania Chapter); National Prison Association; National Probation Association; Chairman, Program Committee, Pennsylvania Welfare Conference, Region 9; American Academy of Social and Political Science; American Catholic Sociological Association; Pennsylvania Welfare Association; Member, Board of Directors, Scranton Council of Social Agencies; Chairman, Program Committee, Scranton Welfare Conference; Consultant, Hazleton Catholic Charities; Member, Pennsylvania Catholic Charities Direc-

- tors Conference; Member, Board of Directors, Family Welfare Association.
- William J. Gibbons, S.J.**, Woodstock College, Woodstock, Md. 1. Fourth-year Theology student. 2. Education—from viewpoint of reading guidance—as a trained and experienced librarian; rural life. 3. Major part in editing a Catholic Supplement to *Standard Catalogue for High School Libraries*, the buying guide of secondary school libraries throughout country. Conducting student discussion groups on social questions. 4. Religion section of *Standard Catalogue for High School Libraries. Catholic Supplement* (H. W. Wilson Co., 1942-1943). 5. Catholic Library Association, an organization desirous of using reading, books and libraries as a means of propagating Catholic (social) thought.
- Gerard G. Grant, S.J.**, Loyola University, Chicago, Ill. 1. Teaching Sociology. 2. Labor school; retreats. 4. Guidance pamphlet for Army inductees in preparation. 5. American Catholic Sociology Society.
- Robert C. Hartnett, S.J.**, Fordham University, New York. 1. Graduate student, Fordham. 2. Political philosophy, political science, sociology. 3. Taught Encyclicals at Xavier University, Cincinnati, wrote for *American Catholic Sociological Review, Thought*. 5. American Catholic Sociological Society; American Academy of Political and Social Sciences.
- Aloysius J. Heeg, S.J.**, *The Queen's Work*, St. Louis, Mo. 1. Organizer of Children's Sodalities. 2. Vitalizing the teaching of religion. 3. Servicing three thousand affiliated children's Sodalities. 4. *Practical Helps for the Religion Teacher; Jesus and I* (text for children); *The Bible* (discussion outline). 5. Associate Editor of *The Queen's Work*; Editor of *The Children's Moderator*.
- Raphael Hochhaus, S.J.**, St. Louis University High School, St. Louis, Mo. 1. Teacher; summer retreats. 2. Retreats; juvenile delinquency and counter-moves; rural problems; work for Negroes. 3. About 25 retreats; about 20 hobby clubs. 4. None written; much collected in form of bibliographies. 5. Just a Jesuit.
- Edward J. Hodous, S.J.**, West Baden College, West Baden Springs, Ind. 1. Scripture Professor of New Testament. 2. Education; retreat work. 3. Ran a Religious Vacation School for poor, rural children, chiefly non-Catholics, for three summers. Gave various laymen's, laywomen's and nuns' retreats.
- M. V. Jarreau, S.J.**, Spring Hill College, Mobile, Ala. 2. Economics; labor; Co-ops and Credit Unions; management conference.
- William Kearney, S.J.**, Immaculate Conception, New Orleans, Louisiana. 1. Assistant Pastor.
- Gerald Kelly, S.J.**, St. Mary's College, St. Marys, Kansas. 1. Professor Moral Theology; Editor: *Review for Religious*. 2. Education of Jesuits; specific interest in the Family question; general interest in all moral problems pertaining to social questions.
- John R. Kelly, S.J.**, St. Louis University High School, St. Louis, Mo. 1. Student Adviser for freshmen and sophomore students; teacher of 4th year Religion and Classics. 2. Student Guidance; a "social-minded" Syllabus and series of texts for the Religion course in our schools. 3. Negligible thus far. Last year I submitted a "social order" religion syllabus to the prefects of studies of the Missouri and Chicago Provinces, and secured the cooperation of a few teachers, who volunteered to draft outlines for the first year religion course. 4. Began a text (mimeographed) for 4th year Religion.
- Paul V. Kennedy, S.J.**, West Baden College, West Baden, Ind. 1. Associate Professor of Philosophy, Loyola University, Chicago; Professor of Ethics, West Baden College; Instructor in Social Economics, Political Theory, West Baden College. 2. Social Ethics; Economics; Political Science; promotion of these studies in our scholasticates.
- W. G. Lauer, S.J.**, St. Ignatius High School, Cleveland, Ohio. 1. Teacher of English and Religion; moderator of High School Sodality Union. 2. Social Worship; retreats; spiritual formation of group leaders. 3. Formerly helped to initiate work for the rehabilitation of poor men through hand-craft work and the land. Now acting as a spiritual adviser in the work of providing a house with a Christian environment for working men and a craft shop for unemployed women. 4. Short articles in *Christian Social Action*, *Orate Fratres*, *The Living Parish*.
- Francis P. LeBuffe, S.J.**, 980 Park Avenue, New York, New York. 1. Regional Sodality Secretary, New York Province. 2. Social ethics; anthropology; sociology; philosophy of law; Catholic Evidence Guild movement. 3. Dean of Social Service School and Regent of the School of Law of Fordham University. 4. *Jurisprudence—The Philosophy of Law* (Fordham University Press); pamphlets (America Press): *What Is a Catholic Attitude; Broken Homes*; five pamphlets on evolution. 5. Sodality; Catholic Anthropological Conference (Director); Jesuit Anthropological Association; Director, New York Catholic Evidence Guild.
- J. Roger Lyons, S.J.**, *The Queen's Work*, St. Louis, Mo. 1. Associate director of the Sodalities of Our Lady; Associate Editor, *The Queen's Work*; Associate Editor, *The Faculty Adviser*. 2. The Christian Family; youth guidance; retreats. 3. Preparation of Sodality Programs of Catholic Social Action for *The Queen's Work*; Lecturer at Summer Schools of Catholic Action 1931-1943. 4. *The Semester Outline*, a series of Weekly Catholic Action Programs of Sodality Activities, twenty-five booklets running from 1931 to 1944 and covering seven hundred pages; *Our Place in the Christian Family*—study-club outline; *Godless Communism*—discussion club outline.
- Daniel A. Lord, S.J.**, 3742 West Pine Blvd., St. Louis 8, Mo. 1. Executive Director, ISO; National Organizer, The Sodality of Our Lady; Editor, *The Queen's Work*; Director, The Summer School of Catholic Action. 4. Books, plays pamphlets.
- Joseph F. MacDonnell, S.J.**, Weston College, Weston, Mass. 1. Dean of Philosophy. 2. Sociology in scholasticate. 3. Study of Coops in Nova Scotia; Social Order Academy organized at Weston; radio talks and lectures on social questions and Cooperatives. 4. *Approach to Social Justice; Reformation of Institutions; Religion and Social Revolution; Key to Sources*. 5. Interprovince Committee on Atheistic Communism.
- Laurence P. McHattie, S.J.**, Creighton University, Omaha, Nebr. 1. Instructor in Sociology and Economics; temporarily also teaching Geography to Aviation Students. 2. Racism; the Family, population, and socio-political theories. 5. American Catholic Sociological Society.
- A. Patrick Madgett, S.J.**, Loyola University, Chicago, Ill. 1. Scripture; religion teacher. 2. Coordination of religion program in colleges with social teachings of the Church.
- Joseph R. Maxwell, S.J.**, Holy Cross College, Worcester, Mass. 2. Retreats; schools; Labor Schools, preaching; writing.
- John J. McEleney, S.J.**, Fairfield College Preparatory School, Fairfield, Conn. 1. Rector. 2. All.
- James L. McShane, S.J.**, St. Louis University, St. Louis, Mo. 1. Member of Missouri Province Mission Band. 2. Retreats to workmen, vocational groups. 3. Assisted in establishing two credit unions; established one small cooperative—a neighborhood garden group; taught Economics (high school); did legislative research for Kansas State Legislative Council and legislative research National Catholic Rural Life Organization; urged Catholic principles at Labor union meetings; gave series of sermons on phases of Vocational Groups and Labor; Negro Parish Work. 4. Wrote articles and one pamphlet on phases of Vocational Groups. 5. Proposed for honorary membership in Federal Workers Union (Council Industrial Organization); was made member of St. Louis branch of temporary executive committee, National Federation for Constitutional Liberties; resigned immediately to investigate charges of communism against NFCL; Speakers' Staff, Radio League of Sacred Heart; Research Committee, National Catholic Rural Life Conference.
- Maurice A. Meagher, S.J.**, Gonzaga University, Spokane, Wash. 1. Teacher. 2. Political Science; Philosophy, etc. 3. Various miscellaneous talks to clubs, etc. 4. Planned and partly written general text on Political Science, etc. 5. American Association Political Science.
- Everett J. Morgan, S.J.**, St. Gabriel's Church, Prairie du Chien, Wisc. 1. Assistant Pastor. 2. Cooperatives; family welfare; Sodality. 5. Committee on Family, Parish.
- Bakewell Morrison, S.J.**, St. Louis University, St. Louis, Mo. 1. Director, Department of Religion; Chairman, Institute of Religious Education—Midwest Section, JEA. 3. Family Welfare; Social (and Medical) Ethics; supernaturalizing normally humdrum things. 4. Seven books published; radio—WEW; lectures on Medical Ethics; integration of social work techniques with supernatural values. 5. Institute of Social Order.
- Albert Muntz, S.J.**, St. Louis University, St. Louis, Mo. 1. Professor of Anthropology. 2. Interracial Relations. 4. Books and articles on religious subjects with emphasis on social problems; *Introductory Sociology*—Spalding, Muntz; *Social Thought and Action*—Series of Social Sermons; *Cultural Anthropology; Evolution and Culture*.
- William J. Murphy, S.J.**, Boston College, Chestnut Hill, Mass. 1. Rector. 2. All.
- John J. O'Connor, S.J.**, Canisius College, Buffalo, N. Y. 1. Chairman Social Science Department. 2. Radio, labor,

- family relationships. 3. Teacher at Labor College opened in Philadelphia, St. Joseph's College, 1936; collaborator in Consumer's Cooperative Movement in Philadelphia, 1936. 4. Book: *How to Marry Happily* (awaiting publication); planning general sociology text book. 5. American Catholic Sociology Society.
- W. D. O'Leary, S.J., Spring Hill College, Mobile, Ala. 1. President. 2. Guidance clinics; social welfare. 5. President, Mobile Council of Social Agencies (2 years); director, Red Cross (Mobile Chapter); director, Community Chest; director, United Seamen's Institute; director of a guidance clinic at Bureau Catholic Charities Mobile (unofficial adjunct juvenile court); Public and Parochial School systems; chairman, Merit System Council for Social Workers in Alabama (3 years).
- James R. O'Neill, S.J., St. Francis Xavier Church, St. Louis, Mo. 1. Pastor. 2. Family; retreats. 3. Over one hundred retreats, 28 to priests; founder, Chicago House of Helpers of Holy Souls; daily adoration of Blessed Sacrament in Saint Francis Xavier's Church.
- Raymond M. O'Pray, S.J., 980 Park Ave., N. Y. 1. Parish priest; moderator of high school girls' Sodality; director of the parochial school. 2. Social aspects of Catholic dogma, Gregorian chant, liturgy, parish life, youth organizations.
- Howard Peronteau, S.J., Seattle College, Seattle, Wash. 1. Professor of Sociology. 2. Teaching sociology. 3. Director of Sodality Union.
- Leo K. Robinson, S.J., Provincial's Residence, 3220 S. E. 43rd Ave., Portland, Ore. 1. Provincial, pro-tem. 2. Institute Social Order, especially labor, Negro, farm, deaf-mutes. 3. Itinerant visitor of deaf-mutes in Province of Oregon. 4. *Introductory Sociology*—Robinson and Christopher. 5. Member, American Catholic Sociological Society; American Catholic Economic Society.
- Edward B. Rooney, S.J., Jesuit Education Asso., 45 E. 78th St., New York, N. Y. 1. Executive Director, JEA. 2. General interest in seeing entire social program integrated in Jesuit colleges, universities, and high schools.
- Richard L. Rooney, S.J., Provincial Residence, Boston, Mass. 1. Regional Secretary for Sodality. 2. Liturgy, recreation, youth guidance, teaching of Catholicism, retreats. 3. Teaching in Summer School of Catholic Action; retreats; discussion groups on apostolate, liturgy, etc. 4. Discussion Outlines, *The Queen's Work*—seven in all. *The Queen's Work* and *The Faculty Adviser* articles. 5. Sodality of Our Lady.
- Murphy William Ross, S.J., Jesuit High School, New Orleans, La. 1. Teacher. 2. Sociology.
- A. H. Scheller, S.J., School of Social Service, St. Louis University, St. Louis, Mo. 1. Director, St. Louis University School of Social Service. 2. Training of Catholic professional social workers in Jesuit Schools of Social work. 4. Several contributions to *The Faculty Adviser* on social work (Catholic). 5. Chairman, Committee on the Family, Institute Social Order; member of committees of American Association for Social Workers; member of committees of National Conference of Catholic Charities.
- Ferdinand Schoberg, S.J., Jesuit Mission Band, Philadelphia, Pa. 1. Director of retreats, missions, etc. 2. Reconstruction through Spiritual Exercises under various formalities; utilization of retreat movement for formation of lay teachers to infiltrate Christian principles and practice in all levels and walks of life.
- Raymond Schouten, S.J., Fordham University, School of Social Service, New York. 1. Regent, School of Social Service. 2. Social work, retreats; youth; family.
- John P. Smith, S.J., St. Joseph's High School, Philadelphia, Pa. 1. Rector; 2. Interracial relations; Parish Clubs.
- Florence David Sullivan, S.J., Gesu School and Church, Miami, Florida. 1. Pastor. 2. Credit Union; Community Chest; Catholic Welfare Bureau; Florida State Children Society; St. Vincent de Paul; Juvenile Court; underprivileged children. 3. Credit Union at Gesu Parish; family relations; placing orphans; helping unmarried mothers. 5. Kiwanis; Catholic Welfare Bureau of Dade County Community Chest.
- C. Tranchese, S.J., Our Lady of Guadalupe Church, San Antonio, Texas. 1. Pastor. 2. Welfare (relief, housing, public health, nursery, schools, family relations). 3. Five San Antonio Housing Projects, at a cost of twelve million dollars; founder of *La Voz*, Spanish weekly, circulation 10,000, now in the hands of the Archbishop; founder of Guadalupe Community Center, and two nursery schools. 4. *La Voz*. 5. Former member of the San Antonio Housing Authority; First Vice-President of Bexar County Tuberculosis Association; member of the City Zoning Board; Social Workers Association; Junior Chamber of Commerce (Safety Committee, Slum Clearance Committee); member of the Board of Director of the Our Lady of the Lake College School of Social Service; charter member of the Guadalupe Center.
- John L. Uhl, S.J., St. Xavier High School, Cincinnati, Ohio. 1. Instructor in Sociology. 2. Interracial justice; recreation. 3. Negro neighborhood, West Side, Chicago (2 years); director, Catholic Youth Organization Vacation School (Negro), Chicago (3 years); Saturday recreation program (1 year).
- William L. Wade, S.J., St. Louis University, St. Louis, Mo. 1. Assistant professor of Philosophy; professor of Psychology in the scholasticate. 2. Political theory of American government. 4. Cooperated with Father Michael English in a book, *Reconstruction of the Social Order*.
- Ralph W. Warner, S.J., St. Malachy's Church, St. Louis, Mo. 1. Pastor. 2. Interracial justice; Credit Unions and Cooperatives; parish and mission work; labor problems.
- E. J. Weisenberg, S.J., St. Mary's College, St. Marys, Kansas. 1. Professor of Dogmatic Theology. 2. Vocational guidance; retreats. 3. Director Kansas State Sodality Union (twelve years); Spiritual Counsellor, Kansas State University, Lawrence, Kansas State College, Manhattan, Haskell Indian Institute; National Chaplain, Phi Kappa Fraternity (for Catholic men in non-Catholic colleges and universities); teacher with Summer School Catholic Action for ten years. 5. Catholic Rural Life.
- Louis G. Weitzman, S.J., Jesuit Mission Band, Detroit, Michigan. 1. Member of Mission Band. 2. Retreats; social welfare, especially delinquency and crime. 3. First Jesuit to get doctorate in Sociology; first Jesuit to attend Catholic University. Lectured on social topics, hundreds of lectures, in various cities. 4. Doctor's Thesis published: *Hundred*
- Years of Catholic Charity in the District of Columbia*; articles in *Catholic Charities Review*. 5. American Catholic Sociological Society (one of the founders); Ohio Valley Sociological Society; National Charities Conference; National Catholic Conference on Industrial Relations; one of the principal speakers at meetings in Detroit, Cleveland, Buffalo, Seattle, Philadelphia, Cincinnati, Pittsburgh, Washington.
- Hilary R. Werts, S.J., Alma College, Alma, California. 1. Teacher of Moral Theology. 2. Family counselling. 3. Moderator of Canisius Correspondence Courses (instructions in Christian doctrine for service men, given by Alma theologians, cooperating with Confraternity Home Study Service, St. Louis); Moderator of future Alma Institute Social Order Academy.
- Louis A. Wheeler, S.J., St. Ignatius Church, Baltimore. 1. Itinerant Retreat Master; retreats under direction of the Provincial's Socius; Sacred Heart League, tridua, etc. 2. Boys' retreats; rejuvenation of the Sacred Heart League in parishes; rural work, especially in West Virginia, Virginia, North Carolina and Maryland by kindly human relations with non-Catholics, by conversations brief or prolonged, kindly interest in little ways, retreats to non-Catholics, etc. 3. Two retreats to non-Catholic nurses in Huntington, West Virginia; address to eight hundred high school students in Albemarle, North Carolina, with only two Catholics in group; retreat to graduates at Regis High School, New York City for fifteen years, and to graduates at Canisius High School Buffalo and Gonzaga High School, Washington, D. C., for fourteen years consecutively; retreats to priests, seminarians, men, women, and thirty days' retreat twice given to nuns; many to children and high school and college students; founded Guard of Honor at Regis School on March 17, 1917, which celebrated its Silver Jubilee a year ago (purpose, to spread frequent and daily Communion and secretly to foster vocations to the priesthood and religious life); also worked for the Sodality four years as a priest at Xavier High School, New York City, using Father Lord's *ABC of Sodality Organization* with great success; Student Counsellor at Xavier High School, New York City, four years (1924-1926 and 1927-1929) to one thousand boys. 4. Devotional pamphlet, *Weekly Devotions in honor of St. Francis Xavier* (for Wednesday night devotions in St. Francis Xavier's Church, New York City; some prayers composed, others selected from approved sources; Imprimatur by Cardinal Hayes; my name not on booklet).
- Henry J. Wirtenberger, S.J., University of Detroit, Detroit, Michigan. 1. Teacher in Department of Economics, University of Detroit. 5. Economics Club of Detroit; American Catholic Economic Association; Detroit Citizens Housing and Planning Council.
- Leo Wobido, S.J., *The Queen's Work*, St. Louis, Missouri. 1. Director, Men's Parish Sodalities; Personnel, *The Queen's Work*; managing editor, *The Faculty Adviser*. 2. Family and social welfare; post-war rehabilitation for servicemen; propaganda: theory, evaluation, dissemination. 3. Week-end chaplain work with servicemen at Army post. 4. Contributor and rewriting—*The Queen's Work* magazines, etc. 5. *The Queen's Work*.

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Representatives of American Jesuits
INSTITUTE OF SOCIAL ORDER CONFERENCE

WEST BADEN COLLEGE
AUGUST 30 — SEPTEMBER 4, 1943

CONSECRATION OF THE ISO TO THE SACRED HEART

THE formal consecration of the ISO to the Sacred Heart and of placing of all our hope of success in Him is still in line with the Papal program for the reconstruction of the Social Order. When Pope Leo XIII began his pontificate in his first Encyclical, *Inscrutabili*, he analyzed thoroughly the evils which affect modern society and remedies which must be applied to them. He reduced these evils to the total secularization or the supernaturalization of the entire Social Order and proclaimed that the only remedy for modern society would be to re-supernaturalize that order. During the rest of his pontificate he issued a number of social encyclicals in which he gave the supernatural or Christian concept of the various elements of society. Thus we have his encyclical on marriage, on the Christian constitutional states, on the idea of liberty, on the economic order, and the duties of Christians as citizens. This program was taken up again by Pius XI in his first encyclical which was called, *Ubi Arcano*. And during his pontificate, Pius XI brought up-to-date the various encyclicals on the re-supernaturalization of the various elements of society. Hence we have his encyclicals on Marriage, Education, the Economic Order, and so forth. These encyclicals of Leo XIII and Pius XI gave secular or dogmatic ideas for the re-Christianization of society, but there was also a practical program which accompanied these dogmatic encyclicals and made them effective. This was the devotion to the Sacred Heart. Leo XIII considered his consecration of the entire human race to the Sacred Heart to be the greatest act of his pontificate. All of us know that Our Lord in the Blessed Sacrament is the source and support of the supernatural life of individual Christians and of the Church. In order for society to be re-supernaturalized two things were necessary. One was to bring the supernatural life into the lives of individual men and to make it flourish. The other was to get society as society to acknowledge the rights of almighty God in all the various elements which compose it, the family, the state, the social and economic relations in all the various departments. The instrument to do this was devotion to the Sacred Heart.

As we know, all the chief practices of this devotion center around Our Divine Lord in the Blessed Sacrament. The nine First Fridays, the Holy Hour, hours of reparation, consecration to the Sacred Heart, novenas, and so forth, all bring the individual to Our Divine Lord in the Blessed Sacrament and through this vital contact with Christ, the supernatural life of the individual is nourished and sustained.

Pius X gave this movement toward the Blessed Sacrament a new impetus by his decrees on frequent Communion and Communion for young children. This has done more to solve the problem of child delinquency for Catholics than any child clinic.

As devotion to the Sacred Heart increased, reception of Communion became more frequent and the social reign of Christ grew in strength. It was on a First Friday that a French woman kneeling before the Blessed Sacrament conceived the idea of Eucharistic Congresses. At first, these were diocesan. Then they became national and finally, we had the great International Eucharistic Congresses of Chicago, Dublin, Budapest, and so forth.

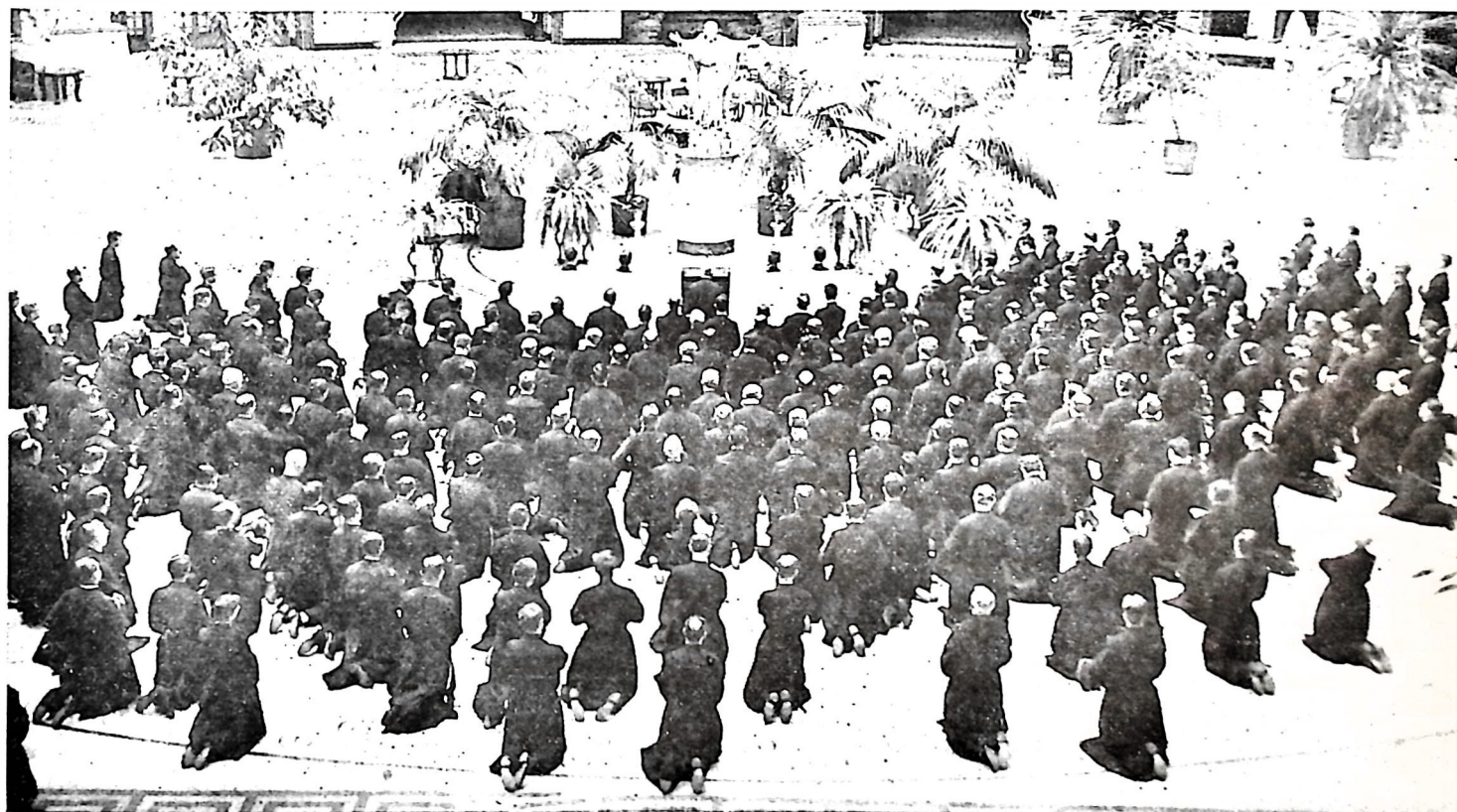
Nations as nations began to consecrate themselves to the Sacred Heart, for example, Belgium and Spain. Thus the acknowledgment of the rights of God not only by the individual, but by society as society, grew through the increased nearness of men to the Blessed Sacrament brought about through the instrumentality of devotion to the Sacred Heart.

The crowning act in this whole movement was given when Pius XI issued his Encyclical *Quas Primas* on Christ the King. This encyclical proclaimed anew the necessity of all the elements of society acknowledging the rights of Christ as King and submitting themselves to His rule.

It is significant that in the Act of Consecration which the Pope decreed should be made in all the churches on this feast is not a consecration to Christ the King, but a consecration to the Sacred Heart, thus seeming to indicate that it is through the Sacred Heart that men are to be brought to the acknowledgment of the Church's place in society and the obligations of society to accept Christ's rights over us.

Thus the actual working out of the papal program for the reconstruction of the Social Order has been accomplished through a double movement, one of the encyclicals giving the Christian concept of the elements of society, the other of the actual supernaturalization of the individual and the elements of society through contact with the Eucharist brought about by the spread of devotion to the Sacred Heart. Therefore when the ISO dedicates its work and places its hopes of success in consecration to the Sacred Heart, it is simply following a papal program for the reconstruction of the Social Order initiated and developed in the Church from the earliest days of Leo XIII to the present.

—Murel R. Vogel, S.J.



ON Friday afternoon, September 3rd, in accordance with the unanimous resolution passed by the Conference, all the delegates met in the Atrium of the College where, before the statue of the Sacred Heart, they reconsecrated the ISO and its program and future work to the Sacred Heart of Jesus. This was immediately followed by Benediction attended by all the delegates and the entire community of West Baden College.

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