

ISO BULLETIN

A. M. D. G.

B. V. M. H.

Vol. 1

DECEMBER, 1943

No. 2

What's the ISO All About?

WE were gathered for a small executive session in New York. Suddenly one of our numbers said in succinct wisdom, "Has anyone bothered to tell the Jesuits what the ISO is really all about?" It dawned on all of us that this we had not done and this we are doing at once. The ISO, your Institute of Social Order, goes back to the Twenty-ninth Decree of the Twenty-eighth General Congregation of the Society. You will find the original text in the *Acta Romana* of 1938, Volume 9, Fasc. 1.

Because it is so tremendously important and because it is the Magna Charta of the ISO, we present it once more in translation.

On Bringing Modern Society Back to Christ

1. Since by the very Formula of our Institute our Society was established primarily to concentrate on the defense and spread of the faith, and since today a very large number of men are seen to be estranged from God and from the Catholic Church, since today almost the entire norm of very many for thinking and living and the public programs for life are seen daily to draw farther away from the Christian faith, Ours must understand that the first and most serious duty incumbent on them at this time is to labor to effect, as far as they can, that public and private life in all its phases be again brought into harmony with the teaching of the Gospels and that the lost sheep be led back to the fold of Christ.

2. All Ours therefore must be thoroughly imbued with this spirit so that while in no wise neglecting those ministries which are exercised chiefly in favor of the household of the faith they be particularly solicitous for the many who for any reason whatsoever have been alienated from religion and withdrawn from the influence of the Church, whether they belong to the educated, to the working or to the agricultural classes. Let them thoroughly understand therefore the great and diverse errors of our age as well as the other causes for this defection from God and from the Church; and urged on by the charity of Christ, endeavor to remedy to their best ability the evils of our day.

3. Ours should with great earnestness continue to foster the wonted ministries of the Society in the defense and spread of the Christian religion; but at the same time, as much as each one may be qualified, let all strive to exert efficacious influence on those means which today are particularly effective in forming public opinion, always keeping that purpose in view which the Church had in mind at the very dawn of Christianity, namely, that individual lives and all society be permeated with the Gospel teaching and thus thoroughly reformed.

4. To add to our forces in this arduous work, let Ours everywhere strive to imbue the Catholic laity with a spirit truly apostolic and educate them up to its requirements.

II. The Social Apostolate

5. Work in the social apostolate in keeping with the Encyclicals of Leo XIII (*Rerum Novarum*) and Pius XI (*Quadragesimo Anno*) and (*Divini Redemptoris*), since it is fully in accord with our Institute and has been carried on by Ours these many years with notable success, is strongly recommended to all, is to be actively promoted everywhere, and is to be reckoned among the most urgent ministries of our times.

6. Wherefore, according to varying local conditions which they must clearly understand, Ours should work diligently in the promotion of the religious, moral and temporal welfare of the working classes.

7. Let Ours take care especially:

a) To render spiritual help to working men and to their leaders, particularly by means of the Spiritual Exercises and by religious associations;

b) to expound the social doctrine of the Church with all sincerity, charity and prudence, both to working men and to employers, and refute erroneous doctrines whether they be in the theoretical field or in the practical;

c) to foster social organizations and institutes.

8. Let particular care be taken of those living in the country or in the suburbs of large cities, who for lack of priests or of churches are more than others deprived of the succor of religion and thus have become victims of religious indifferentism. Let Ours erect station chapels where the needs of souls require them whether or not the Bishops may have committed a particular territory to our care; when however such a territory has been sufficiently developed it must be turned over to the management of the secular clergy.

9. The principles of charity and social justice must be impressed upon the minds of our university, college and high school students.

10. Ours must be familiar with the chief points of the social doctrine of the Church. Hence these must be duly expounded to our scholastics both in Philosophy and in Theology.

III. Atheistic Communism

11. Since atheistic communism has infected nearly the whole world and threatens the destruction of the very foundations of the Christian State, Ours, fully alert to this danger, must gird themselves in a united effort to fight it off and must urge and train all to overcome so great a danger.

12. Since atheistic communism is wont to gain strength, partly by antireligious agitation and propaganda and partly by reason of the breakdown of justice and the social order, Ours must earnestly endeavor to expose the intrinsic errors of atheistic communism and skillfully apply the remedies indicated by Pius XI (*Divini Redemptoris*) so as to strengthen belief in God in the minds of all and work together for the reestablishment of a just social order.

IV. Errors Regarding Race and States

13. 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.

V. Program for the Modern Apostolate

14. That this apostolic work may proceed with greater orderliness and be richer in results, centers of social action must be sponsored as has already been done in certain places, and secretariates be established for the defense and spread of Catholicism. Provision must be made that Ours of one and the same Province, of the same nation, nay even of the whole Society, assist one another by cooperation and interchange of ideas. To this end Fathers really qualified for this apostolate are to be assigned to it and shall give it their entire time.

15. If in any Province or country Ours are so overwhelmed with work as to lack resources sufficient for this apostolate, let the Provincials take counsel among themselves and consider whether or not some less useful or less necessary ministries which are being exercised, might not be dropped (Father General's permission for this being obtained should it be required), so that we may devote our energies to achieve the more universal good.

16. As in other ministries so in these, Ours should seek to make their external activities effective by the use, before all else,

of those internal means which unite the instrument with God. Let them always be prompt to obey the Apostolic See; let them keep the ordinations of the Sacred Hierarchy reverently before their eyes; let them obey faithfully the directions of Superiors and continue to cooperate in a friendly spirit with the clergy, diocesan and regular, and with Catholic Action. Let them beware, however, of becoming involved in politics or in temporalities.

* * *

AS you can clearly see from this document, the General Congregation by direct command turned the eyes of the Society towards social problems.

It isn't too much to say that we are entering upon a Social Age. The statements of Mr. Henry Wallace, the general attitude toward social legislation in Congress, and in all the state legislatures, the social principles of the New Deal, the insistence of the Communist Party on social legislation, the growth of the power of the trade unions, the tendency toward great social revolutions indicated in the Beveridge Plan, and in our own Cradle-to-Grave plan, are merely the outstanding indications that the world intends to see that the common man is cared for and that the future will not belong to the tyrants and the exploiters.

Often enough social reform is inspired by selfishness rather than altruism. People object to poverty because poverty is unsanitary, because it breeds criminals, because it is in the long run expensive for all of us.

But from whatever motive, people are making a vigorous demand for social action.

New Times, New Interests

Each age, it seems, is characterized by some particular human interest. The Society was founded at the close of the Renaissance when the great interest was educational, hence it was that the Society of Jesus immediately turned its effort toward colleges. Since education was in demand, the Society planned to make that education Catholic.

In another period the opening of the New World turned the minds of men toward missionary enterprises. The cross followed the sword and the missionary was the companion of the conqueror and the explorer. Christianity took over the entire newly discovered Western hemisphere. The Society was the great missionary organization of that period of history.

The late Father General, who was a man of extraordinary vision, foresaw the social emphasis that was going to characterize our age. He also saw that the social swing would be not merely toward human relief, but toward human relief so dominated by pagan ideals that it would be more harmful than the evils from which men were seeking relief. Poverty of body might be succeeded by poverty of mind. Men might have social security in this world with no security whatsoever for the next. We might see social legislation designed to aid and comfort the children of God who by that very legislation would renounce their divine sonship and, winning the kingdoms of earth, lose forever the kingdom of heaven.

So Father General insisted that it was our place to plunge wholeheartedly into the social work that would mark our generation. We were to see that from the outset social relief was a manifestation of the Catholic corporal works of mercy. Social legislation must be made, not in the name of Karl Marx or Henry George, but in the name of Christ and His vicars on earth. It was because of this swing of the Society toward social order and social justice that our Fathers in Paris instituted the *Action Populaire*, a central service-station where men of social learning studied the problems of France and to them applied the great Catholic principles. A secular priest or a priest of another religious order who wanted an outline for a lecture or a sermon on a social topic or a bibliography from which to prepare such a talk, had only to call upon this office and his need was supplied. From the office books, booklets, and study-club outlines poured forth. The office supplied lectures on social subjects and trained fellow Jesuits to socialize their retreats and to introduce the social note into home, parish, and foreign missions.

Here we had a kind of social power-house for research, the production of literature, and the actual application by experts of the great Catholic principles to the social needs of the contemporaneous friends.

Our Fathers were doing much the same type of social work throughout Germany until Hitler put a stop to it. Here they were writing and translating their writing into direct service of the people, the workmen, the poor, the white-collared classes,

families, young people, secular priests who desired help, anyone who wished to be benefited by Catholic social principles or to use them more effectively in their own professional work.

ISO for U. S. A.

His Paternity wished something of the same sort to be established in the United States. He chose as his ambassador for this project, Father Raymond Feely, of San Francisco. The Jesuits, our late Father General insinuated rather pointedly, might have to make some sacrifices in their colleges for the sake of social activity, or they might have no colleges in which to serve.

At first, the Institute of Social Order was regarded as a central organization. Father Delaney put in years of splendid work on such a central office. He thought in terms of research, documentation and experimentation along social lines, and was himself instrumental in organizing family retreats, retreats for workmen, and in many of the opening moves that led toward the establishment of our first Labor Schools.

It was then decided to move the ISO from a central office to a nation-wide Jesuit movement. The Institute of Social Order has ceased to be a place and, instead, will be made a nation-wide project through which the best of Jesuit social thought can be developed and turned to the service of our multiplied Jesuit agencies.

Father Assistant at this particular time appointed me to the task of coordinating Jesuit interests and giving Jesuit experts a wider opportunity to develop their social projects.

Delegates to the ISO meeting in West Baden last summer decided that the ISO is to be made up of all the Jesuits of the United States.

The Jesuit experts are being called on to take the papal encyclicals and the program of the bishops and to turn them into practical action.

This implies first of all the collection of a literature. This literature will be learned and expert for those who need such books and booklets; it will be popular for the vast mass of people who must be serviced through Jesuit agencies. Lists of books and booklets that cover various social problems from the Catholic viewpoint must be placed at the disposal of Jesuits and those who turn to Jesuits for guidance.

The Society and the Social Order

No organization in the country could be better prepared to disseminate a social program than the Society. Our contacts with the people are multiplied, extensive and intensive. There is the powerful agency of the Jesuit school. There are our multiplied Jesuit parishes. There are the many Jesuit publications ranging all the way from *America* to our school journals and parish calendars. There is the Jesuit retreat movement, the Sodality of Our Lady, the Apostleship of Prayer. There are our parish missionaries. We send out our vast army of missionaries all the way from the Sioux to the Brahmin of India.

Here is a ready-made organization which can take any social program and turn it into instant public effect.

Our schools in their classrooms can present practical social Catholicity. Our pulpits can be opened to social sermons. Our periodicals can present the answers to social questions. Our missions can become centers of economic life. Our retreat masters can place before their retreatants the social obligations which must characterize a Catholic in this year of grace.

In addition to Jesuit organizations already in existence there have been important beginnings in new fields. The Jesuit Labor Schools are one instance of these. Jesuits are represented on the Boards of Labor Relations. Jesuit lecturers are called upon more and more frequently to talk on social subjects.

The Institute of Social Order, then, is a kind of central point in which all this work centers and from which it flows out again to Jesuits everywhere, and through them to the men and women whom they effect.

It is the purpose of the ISO to produce a social literature, learned and popular. Its objective is to make this literature available for all Jesuit agencies. When Jesuits have done outstanding social work, the results of their work must be made accessible to others and plans and techniques must be imitated in other centers.

At the ISO meeting in West Baden, we were amazed at the amount of social work that had actually been accomplished and was being accomplished by Jesuits. It made us realize how much more could be done if we all knew the social principles of the Church and were taught how to apply them in our individual sphere of influence.

Questions You Are Asking About Social Work

Answered by A. H. SCHELLER, S.J.

What is social work?

From the Catholic point of view social work is Christian charity in action. Social work is the fulfillment of Christ's precept to feed the hungry, clothe the naked, care for the sick, visit the prisoner, in other words, it is the carrying out of the corporal works of mercy.

Social work is an effort to provide adequately for the dependent (children and aged), the defective (physical and mental), and the delinquent. It aims to help people help themselves. Professional social work wants to get away from the hit-and-miss way of handling social problems. It wants to be ready to assist individuals, whatever their social problems may be, by methods and skills as certain and effective as those the doctor uses when he diagnoses and plans treatment of physical illness.

This work involves a thorough understanding of individual social problems and an acquaintance with resources that are available to care for each of them. It supposes a knowledge of social legislation and the admission of social services as social insurance, unemployment compensation, aid to dependent children, etc.

Is social work important today?

Our competitive economy emphasizes the inequalities of talent, skill, health, wealth, color. Common people and oppressed minorities will not be content with promises and half-way measures of relief. The state recognizes this and is actively engaged in more extensive programs of social service. It will do us little good to shout at the materialism and the pagan philosophy and government control which are threats in these extensive programs. The better, more reasonable approach will be to get into these programs ourselves through our Catholic students and gradually have the influence of Catholic social thought permeate them. The state has an obligation to care for its poor, the unemployed, the aged, the sick. The problem is one of method and means. If we have not asserted ourselves, who is to blame that programs are adopted with which we disagree in principle? It is folly to think that every move in Washington is for political reasons alone, that there is no interest in the welfare and the good of the citizenry.

What's the ISO All About?

We learned of brother sacristans who were doing great social work among boys. This work could be copied by others if they ever heard about it. We learned of schools where the boys were trained to write like future social leaders for the school paper and where social subjects were required for the oratorical contests. We learned that there were retreats entirely social in character. We heard of missions, home and foreign, where the people were reached by the economic opportunities the mission afforded them and by its effort to raise their standard of living. We were told of retreats to workingmen, to families, to tramps and bums, to men in all branches of the armed service, to groups of business executives, lawyers, and politicians.

We knew all this would make inspiring news for our brother Jesuits who might never have heard of the projects. More than that, we felt that all this information, if placed at the disposal of all of us, would make possible tremendous forward strides along all the Jesuit avenues.

In the concrete, the ISO is simply an effort to inspire Jesuits with the desire to improve the conditions of their fellow men, to furnish them with principles and practices by which this can be accomplished, to show every Jesuit how in his field social principles can be made a reality, and to make the whole Society in the United States responsive to the call of the Holy Father for trained leaders and to the challenge of our late Father General to take our place in the battle to control the happiness, temporal prosperity, and eternal safety of the next few generations.

It will be the purpose of the ISO to give its fullest strength to these objectives. In this no one man will bear the burden nor be directive spirit. It is a united enterprise in which every Jesuit should feel a sense of personal responsibility and a desire to take part in the shaping of the future.

Daniel A. Lord, S.J.

Is there a place for Catholic social work?

Not only is there a place for social work but social work is essentially Catholic; good works are a necessary complement of faith.

How many Catholic schools of social work are there?

Of the forty-two accredited schools of social work, the six listed below are under Catholic auspices; of these four are Jesuit schools.

| Schools of Social work | Students November 1942 | Graduates June 1942 |
|--|---------------------------|------------------------|
| Boston College..... | 46 | 23 |
| Catholic University..... | 40 | 13 |
| Fordham University..... | 126 | 36 |
| Loyola University of Chicago..... | 60 | 12 |
| National Catholic School of Social Service | 82 | 25 |
| St. Louis University..... | 72 | 15 |
| | <u>426</u> | <u>124</u> |

The enrollment in the six Catholic schools of social work represents ten per cent of the total enrollment in the forty-two approved schools of social work. Graduates represent about nine per cent of the total.

Is social work a Jesuit enterprise?

Our saints are witnesses to the interest that the Jesuits have had in charitable or in social welfare work.

In the United States our greatest and principal efforts are in the field of education. This permits us to direct and to train students for leadership in a very important field of Catholic Action.

Four of the six Catholic schools of social work are under Jesuit auspices. This is to be expected since we have the various units, graduate schools, schools of medicine, schools of law, departments of economics and of public health education from which to draw competent faculty personnel for certain courses in graduate schools of social work.

The four Jesuit schools of social work in the United States are a reply to critics who imply that we have no interest in social problems.

There is no area of interest that concerns bishops and other leaders of the Church more than that of Catholic charities organizations and social welfare work.

None of our educational efforts are more closely related to a fulfillment of the social encyclicals than those we make in the training of Catholic social workers.

Our Jesuit schools of social work are training men and women for leadership in parish activities.

Where are the six Catholic schools of social work located and how would one get in touch with their directors?

Boston College School of Social Work
126 Newbury Street, Boston, Mass.
Rev. Walter McGuinn, S.J., Dean

Catholic University of America
School of Social Work, Washington, D. C.
Rev. Thomas E. Mitchell, Dean

Fordham University School of Social Service
134 East 29th St., New York City, N. Y.
Miss Anna E. King, Dean

Loyola University School of Social Work
28 North Franklin St., Chicago, Illinois
Dr. Roman L. Haremski, Dean

National Catholic School of Social Service
2400 19th St., N. W., Washington, D. C.
Rev. Lucian L. Lauerman, Director

School of Social Service
Saint Louis University, St. Louis, Mo.
Rev. A. H. Scheller, S.J., Director

The Traffic Tower

D. A. L., S.J.

EVERY Jesuit has at least one notebook filled with digests of books that have been of interest to him.

It occurred to us that those notebooks, now gathering dust, might be accessible to Jesuits who would find the digest very valuable.

Have you ever digested a book along some social subject, a novel presenting a problem, a book that struck you as having particular value? Would you be willing to type out your digest and send it on to us? Quite frankly we are hoping to work out a Digest Department in the Bulletin which in time will grow into a digest of social books and articles of permanent value to Jesuits and others alike.

But we would like to have a start and a start would be made if you (and we pause to point a finger at you) blow the dust off your notebook, see what books you have digested, and send us on a few preliminaries and some indication of how many more we could expect.

In Rome as the Romans, in Kansas —

When the Jesuit theologians some thirteen years ago made the shift from the busy corner of West Pine and Grand in Saint Louis to the echoing plains of Saint Mary's, Kansas, they seemed to forsake their Jesuit tradition of big cities in favor of Franciscan hamlets. What nobody guessed was that in the new atmosphere a very important social project was going to arise. The Saint Mary's Rural Life Committee has developed into an important social enterprise which has exerted a continuous influence on the surrounding rural area.

Wisely the theologians began with study, the basis, apparently, of any adequate social movement. This study resulted in the production of basic study-outlines which were published by *The Queen's Work* and were regarded by one non-Catholic sociologist the best material on rural life that had so far been produced.

But more important still was a new type of missionary work, the Rural Life Committee began in the region. Members attended meetings of family groups; they organized study clubs for Co-operatives—both Consumers and Producers; they interested the farmers in Credit Unions; they collaborated with the effective Cooperative of the Catholic high school. The farmers looked to them as friends and real guides when economic problems were to be faced and solved.

The Committee began a brief typewritten newspaper for themselves, which has now become a mimeographed news sheet. (If you are interested in it they might be willing to put you on their mailing list.)

From its inception the Rural Life group has never lacked active members and an active program. Theologians have come and gone but the guild goes on and promises to continue its work for many a long year.

From Every Schoolhouse Door Let Freedom Ring

Whenever we talk about federal control of education as one of the big problems of the future, we must not forget that we already have it. When we accepted the government service units into our colleges, we went under federal supervision and control.

This was an inevitable move, one prompted by patriotism even more than by economic considerations, but once the government takes over, it isn't easy to persuade it to retire from the field.

For years we have resisted the idea of federal control of schools. We felt that the government had enough to do without taking over the very complicated business of educating the son of the farmer in the deep South, the daughter of the factory worker in the North, the children of the industrial East or the agricultural and cattle-herding West.

But the war brought federal control. We accept the situation willingly but with the necessity of a constant proviso: This is a war measure and not something that we regard as a regular function of the government.

Will we be wise if we keep on insisting that this is the case? Should we keep repeating in our publications, in our public talks, in our classrooms, in our study groups, that the federal government is not in the business of education and should not be encouraged to get into it?

After the war, should we be ready to insist (and there are thousands of non-Catholic educators who will be with us) that the government return our schools to their owners, administrators, and faculties? It seems to me that we should. This problem is already being handled expertly by our Jesuits in the educational field. This suggestion is thrown out merely as a warning to us who are less involved in the handling of the problem (though scarcely less involved in its consequences) to be on the alert to defend an essential American right, the freedom of our schools, whenever the opportunity presents itself.

Power and Parliamentary Law

You've missed a very good bet if you haven't come in contact with Father Walker's booklet, *The Sodalist Parliamentarian*.

Though the word Sodality appears in the title, the book is intended for anyone who wants to learn how to run a society on democratic lines.

It is hardly necessary to state that democratic procedure is the basis of our government. A young Congressman going to Washington or a young legislator going to the state capitol finds himself a pretty helpless babe-in-the-woods if he doesn't know parliamentary procedure. It is the woodcraft of government. Without it the man is simply lost.

In the same way, parliamentary procedure regulates everything from a correctly run committee meeting of a business house to an election of officers in learned society or a guild of craftsmen or professional people working together for a common purpose.

I recall how several years ago Father Dowling returned from a meeting of the Newspaper Guild. When we demanded to know (in deliberately aggressive fashion) why the meeting had seemed so communistic, Father Dowling's answer was, "The Reds knew how to use parliamentary law. The rest of us didn't."

He explained how a handful of men armed with parliamentary procedure had managed to dominate a majority innocent of any such formal knowledge.

Many a Jesuit is withheld from parliamentary procedure by simple ignorance. He never has run a parliamentary meeting so when his class holds an election, he lets the students run it in haphazard fashion. He conducts his Sodality in a personalized way. He broods over meetings rather than presides over them.

From his point of view this is satisfactory enough. From the points of view of those with whom he is dealing, it seems, you can be sure less than satisfactory. What about the irritation they will feel with him later on when they find that they don't know parliamentary procedure and are pushed around by those who do? For that matter, should our meetings be sloppy and undemocratic when we are proponents of Christian democracy against the anarchists of the world?

(This is all commentary on Father Walker's booklet. We will be happy to send you a copy and you may want to buy more for your officers, whatever society they preside over.)

Civil Service for Security

Looking back to my own college days at Saint Ignatius in Chicago, I realize that student guidance was a rather simple thing. If a man had the possibilities of a priestly or religious vocation, he was given a certain amount of guidance. Otherwise, he was left to the gentle promptings of providence and to the accidental stumble on graduation that pitched him headlong into baseball, truckdriving, salesmanship, medicine, law or the office of chief of police.

As I recall those ancient days most of our young men turned wistfully toward law. There was an old saying in Chicago that young Catholic lawyers starved because there was at least one in every Catholic family.

For one thing, I have a feeling that we regarded anything but the professions as less than our dignity. Our abilities, we felt, should be recognized by the people who would consult us gravely and profit by our vast wisdom.

Certainly no one ever suggested civil service to me, nor do I find civil service thrust into the foreground of any student's consciousness at present.

So this is a tip to Jesuits who are in charge of young people—whether in high school, college, or the parish Sodality—to do a little investigating of civil service.

One thing is certain: the people in civil service are enthusiastic about it. They believe that it affords them greater security than almost any other field. They will not make a lot of money but they will have a fixed income and sure advancements within their bracket. Usually there is old-age pension involved and inexpensive insurance of various kinds. Depressions leave them untouched and they hold their jobs no matter what political party takes over.

Civil service is not the post for a genius nor for one ambitious to make a million dollars or to be a great leader of men. But these types are rare and the average Catholic student or young person might be well placed for life if they were given a chance to compete in the civil service examinations constantly being offered and were made to feel that these jobs were not completely *infra dig*.

The Civil Service Commission, Washington, D. C., will give you complete information or you can apply for it to the regional office in your city; even in very small cities there is a local civil service secretary at the post office.

Laborers Wanted for a New Vineyard

Years ago a motion picture executive asked me what I thought about the possibility of installing a Catholic chaplain in every motion picture studio.

"My people," he said, "from the prop boys up to the stars and producers, have all kinds of problems. If there was a man accessible to whom they could talk who could go over their difficulties with them and solve them on company time, I believe we would be doing a great job in morale and morality."

At the time his idea sounded fantastic. What? Take priests out of parishes and put them in industrial plants? Take them out of our peaceful rectories and establish them in an office alongside of the third vice-president in charge of gadgets? Time makes all fantastic things lose their queer quality. I notice that some of the big war plants are hiring a minister who spends his full time on the job.

England reports an advertisement that ran in the daily papers asking for chaplains who would be willing to take a six-days-a-week job caring for the needs of the men and women in industry. When one advertisement in a misprint announced that the salary was a thousand pounds a year, the list of applicants was so long that the company had to rush publication of another ad saying that the first one was a mistake and that the salary was only one hundred pounds. Even with that cut the line of applicants was long.

If ours is an industrial age, then the place to find men and women is in industry. Like art galleries which always close at the time when people can use them—at five in the afternoon—priests are most constantly available at a time when men are not free to consult them. An average man works from eight to five, with time required for going and coming. Those are the hours when the priest is on the job but he is on the job in a parish house remote from the haunts of men and if a man wanted to see him, he would have to leave his own job, give up his wages, or pretend to be sick in order to talk to him.

The idea that a priest should be a regular employe of a plant is not fantastic. That is where the men and women are; that is where they could reach him easily. He could say his Mass in the morning, report to the plant at nine-thirty, leave at five in the evening and do a wonderful job for the men and women who otherwise might never see a priest.

The Wage-and-Hour Law was never meant for us of the priesthood. And if we want to reach the people today, it has to be done by going where the people are.

I don't think it is too ridiculous to imagine that in a few years from now the appointments from the Chancery may include Father John's going to General Motors, Father Kelly being assigned to the Bell Telephone Company, Father Schwartz serving as Chaplain to a corporate company and Father Kevin of this religious order or that being on the job full-time in Union Station.

We ought to reconsider this splendid isolation in which we priests may be living and find out if we can't go where the people really are.

Programming the Social Encyclicals

For something over a decade Father Lyons' *The Semester Outline* has been showing how to apply practically the papal encyclicals to life.

I don't want to complain, but it is a little annoying that our Jesuit brethren sometimes don't bother to read Jesuit literature. So often they say, "Why don't we get . . . ?" or "Why haven't we got . . . ?"—when all the time, we have.

Father Lyons first of all mastered the content of the papal encyclicals in a way that is uniquely personal. He never thought of them as sterile documents or vague principles to be honored with prayerful meditation and a place on the library shelf. He believed that the papal encyclicals were to be taken seriously, carried at once into every phase of life, and broken up for the immediate use of individual Catholics.

So over a series of years, *The Semester Outline* has done just this. It has taught Sodalists how to use the papal encyclicals in a classroom, in a parish, in a small club, in a family, in recreation, in one's reading.

The projects were often simple enough for a small child to understand and put into effect. They were always sufficiently varied and sufficiently ample to fill the most complete program that could be worked out by any Catholic group.

I have said on many occasions that I honestly believe *The Semester Outline* is the greatest program of Catholic activity for the laity that was ever developed. I now vary that to say that it is the greatest program of social activity.

If you don't know *The Semester Outline*, you don't know one of the achievements of which Jesuits should be proud. We will be very glad to supply you with a copy of the current issue if you will be good enough to sit down and read programs that takes careful thought, and in practice, unselfish leadership.

You and Your Bulletin

The *ISO Bulletin* is going to be a very flexible periodical. Some issues are going to be large, some, small. Its size will depend on a number of elements.

The first element will be "what do you personally intend to contribute?" If your answer is nothing, don't blame us if the sheet appears thin. If your contributions are generous and the matter the right grist for our mill the size of the Bulletin will be in proportion to your interest.

Into the *ISO Bulletin* we want to pack social material of interest to Jesuits.

Will you watch for published items of current social interest, clip them, and mail them to us?

Will you give us the mimeographed or printed programs of your work?

Will you write book comment or at least suggest books that we can review?

Will you call our attention to Jesuit social projects that should be reported in the *ISO Bulletin*?

What about your writing sermon outlines on social subjects?

The *ISO Bulletin* is in your hands. How big and how interesting do you want it to be?

Chesterton, Sociologist

From every point of view Chesterton was interesting. Nothing that he touched was dull. He could take a country curate and turn him into the magnificent Father Brown. He could take first year apologetics and make them sound more exciting than a murder mystery. He took the treatise on miracles and turned it into "Magic"—a smash dramatic success on the thousandth performance of which he debated his thesis with George Bernard Shaw. He could write poetry that sang like a song and paragraphs that crackled like the old fashioned fourth of July.

Members of the ISO will want to read Maisie Ward's "outsized" life of Chesterton, first of all for the constant quotation she wisely makes from the author and then because we are inclined to forget that Chesterton was a great Christian sociologist and economist.

"Distributist" he called himself. This simply meant that he believed in more property for more people—less property for a few and least of all for an impersonal state. He believed that the world will be happy when every man owned his own house and cared for it and as many people as possible felt a proprietary interest in the small business that they owned and operated.

He would have hated General Motors with a deep and passionate hate. He hated communism as "The Servile State," which the Chesterbelloc branded it. You're in for a happy week or so (the reading of the book will take you that long) when you pick up this story of a man who made sociology exciting and economics a thrilling adventure in literature and life.

Serving the Servicemen by Mail

A surprising number of letters come to me from men in the service—personal letters from young men whom I have never met. Apparently they pick up some place or other the name of a Jesuit and write him—often a very long account of their personal problems.

Naturally I have been answering letters promptly and in considerable detail. The servicemen write back and the correspondence sometimes turns out to be a quite frequent interchange of letters.

Aside from their need for advice, there is the problem of loneliness of many of the boys. They may not have a Catholic chaplain. They may be faced with the problems of adjustment. They are looking for a friend—a priest friend. I merely suggest that if we Jesuits make some effort to keep in touch with the boys in the service, even those of us who are too old or too young or too absorbed in other work to be active chaplains, we can have a very close contact with and a powerful influence upon the men in uniform. This correspondence with servicemen is a very simple social apostolate but one for which there is apparently a great need.

Study Club Texts

When Father George McDonald went home to God, he left behind a fine legacy of study club material. He had worked out a very complete textbook on how to run discussion and study clubs. He had begun the collection of a library of study club material which still exists.

This is just a reminder that the publications are still in stock at *The Queen's Work* and waiting for your use. Would you like a catalogue?

For a Better Order

Declaration of Semaines Sociales du Canada

I

1. Every man created to the image and likeness of God and possessing an immortal soul has a right to the respect of his human dignity, to the upkeep and development of his physical, intellectual and moral life, to the use of the means best fitted to attain his eternal destiny.

2. He needs a certain minimum of earthly goods which the Creator has lavished on the earth for the benefit of all.

3. In a country as vast and rich as Canada, the natural resources are amply sufficient to assure the well-being of a population much more numerous than the actual population, and to permit the growth and prosperity of numerous families.

4. That this has, up to date, not been realized, but that, on the contrary, the masses are deprived of these natural resources which are concentrated in the hands of a few, and by this fact are exposed to a life of misery, and even to the rejection of their rights because of their economic inferiority, is an uncontested fact from which our land, as many others too, has suffered all too much.

5. This unjust situation can no longer last. Willy-nilly, the trend towards a normal division of wealth and a more humane way of life for the masses is under way. Tomorrow's society will not resemble yesterday's.

6. Will the new order imply the abolition of private enterprise and of the democratic form of government? We believe that some serious measures of reform would suffice; in a healthy democracy and under an economic rule purged of its bad features, we are convinced that man could live a happy life such as his high destiny requires.

II

7. Healthy democracy is built upon respect for human dignity, and upon the inalienable rights which every man has from his Creator. Democracy should, consequently, further the common good with all its strength, and assure for all individuals the exercise of their legitimate freedom and the possibility of enjoying the goods due to them.

8. The right to home and hearth ranks among the first of these rights. The family is the corner-stone of society; a democracy which does not protect the family does not merit the name of democracy. Leaders must promote above all, this vital unity; their policies should be vivified by the idea of the family and focused on it. The situation of our people urges this obligation all the more strongly on its leaders. It is essential that the serious and honest father of the family, conscientiously discharging the duties of his work, find (thanks to a social organization), in his work sufficient means for the up-keep and development of his family. It is vital that taxes, and other burdens, loans and pensions be established not in view of the individual only, but in view of the family.

9. And since it is not in the city, but on the farm that the family can best flourish, grow and serve, agriculture should get special attention. It should be so organized that the farmer could easily support his family on his harvests and could find paying markets for his produce. It would be fitting to promote rural academic and post-academic instruction, to encourage the spirit of collaboration and good will, favorizing the development of professional association and cooperation in all its forms. The organization of healthy amusement in the country is an absolute necessity.

10. It is not the space that is lacking where the sons of farmers can settle when their time comes; they need help. They cannot clear up new fields alone. They cannot establish a home unaided. It is the duty of the State efficaciously to help them, to colonize by the most modern methods regions fit to become prosperous communities.

11. Small country industries should also receive favor. They better the lot of the farmer, keep him attached to the land, and attack the regrettable centralization of large cities. This encouraging help should reckon with the resources of the different regions. These happy results can only be realized, however, after an effective rural electrification.

12. But it is the industry of the great cities which especially draws our attention; it poses an ever more acute problem on the

relations between capital and labor and even on the social economic rule under which we are living.

13. None but the blind ignore the profound changes that these relations must undergo, for they imply a situation too unjust for the majority of men; too contradictory to the principles of sound ethics and economics, too harmful to the harmony of the various classes of society and the good of all.

14. It is not a question of restraining private property. This right is a natural right, adapted to the instincts and needs of man. We must, on the contrary, protect it and even facilitate it for small owners by a slackening of taxes and all other legitimate means. Profit in itself is not to be forbidden; nor free competition either.

15. But all these things must be checked within their just limits, ruled by the postulates of the common good, animated by a Christian spirit.

III

16. For all these reasons modern capitalism, with its unlimited free competition, and its powerful domination over labor and politics can no longer subsist. The most exalted authority in this world on matters moral has formally condemned it. No people could try to perpetuate it without risking the worst disaster.

17. But, reduced to its essential elements—the private appropriation of the means of production, and the cooperation of capital and labor—and controlled by the firm and alert action of the State, embodied in a strong professional or corporative organization, and above all, reanimated by a new spirit, capitalistic enterprise is acceptable. For what could we offer as a substitute? Certainly not socialism under any form. It is good to note, however, with the encyclical *Quadragesimo Anno* that without rejecting the contract of the employed, it would be profitable to temper it with elements borrowed from the social contract. Thus workers and employed could be called to participate in the ownership, management, and of course in the benefits of the enterprise.

18. We spoke of the action of the State. It is a double action. Any government should, first of all, by the economy of laws and institutions, promote the common good. In our country this duty falls on the federal power as well as on the provincial power. From the latter the social legislation springs, and each province enjoys in this matter, as in some other matters, a precious autonomy. In Quebec this autonomy protects our rights and traditions—values superior to certain material advantages which centralization would perhaps gain for us in certain instances. We cannot abandon it, and that is why our provincial legislature is more urgently bound to adopt a truly progressive political stand.

19. The second State function is to watch over the general or particular interest of the community and to intervene, in case of need, either to help useful or restrain harmful advances touching the common good. For instance, the State has the duty strictly to legislate on stock-market speculation, the sale of non-movable goods, and margin purchasing; the duty to watch over the constitution and functioning of companies of social basis, so as to hinder them from becoming instruments for deceiving creditors. The State is also bound to prevent finance from abusing its power and from creating monopolies to exploit the people. It has also the right to determine, in the light of the natural and divine law the use which proprietors may or may not make of their possessions. "There are," declare the encyclical *Quadragesimo Anno*, "certain classes of goods which we can reasonably say should be reserved to the collectivity when they risk giving such economic power as cannot, without danger for the common good, be left in private hands."

20. But the role of authority is above all, "to direct, watch over, stimulate, and rule according as circumstances demand, and necessity dictates." It will therefore leave the care of ordinary affairs to groups of an inferior order.

21. The most important of these groups are professional or corporative bodies. They embrace all men of similar profession or trade. The State leaves them the management of their own affairs, and invests them for that purpose with the necessary powers. Employees of an industry meet therefore in common counsel, elected by their respective unions, and deliberate together over their common interests. They discuss, not as adversaries, but as associates. The worker is no longer disregarded or considered as a slave or a machine; he deals with his employer on an equal footing; he is a collaborator.

Radio Committee Reports

The Queen's Workshop of the Air offers its services to ISO

BESIDES the charter members of the radio committee who met at West Baden, most of those who were invited by mail to serve on the committee responded personally. The committee (not yet completed) now includes the following: Father Paul O'Connor and Mssrs. F. L. Filas, J. H. Williams, E. J. Montville of the Chicago Province; Fathers Wilfred Parsons, M. F. Kavanaugh and Mssrs. J. Dolan and Edward Reilly of the Maryland-New York provinces; Fathers E. P. Murphy, R. C. Williams, R. A. Johnston, Geo. Virgil Roach, Mssrs. J. D. Sheehan, R. Imbs, G. C. Huger, and Brother Rueppel of the Missouri Province; Fathers M. J. Ahern, L. Feeney and M. Hale of the New England Province; Father Charles Chapman of the New Orleans Province.

On October 12 The Queen's Work inaugurated a radio department under Father Wobido as supervisor and under the direction of Mary Agnes Schroeder, radio author and lecturer and national authority in the field of educational radio. Mrs. Schroeder was consultant for radio for eighty Chicago public high schools prior to her organizing The Queen's Workshop of the Air. The Queen's Workshop of the Air will answer all ISO inquiries, will offer suggestions, give direction and service workshops throughout the country.

Concerning the recommendations published in the ISO Bulletin (November) the following have thus far been activated:

An appeal has been sent out urging dramatic and speech departments in our schools and colleges and the dramatic organizations in our parishes to organize school and parish workshops (and in places where there is a Sodality Union or similar organization to form a radio council) for purposes of beginning the study and practice of radio techniques: writing, acting, production, etc., experimenting first with "simulated" broadcasts as an apprenticeship for on-the-air presentation. To our knowledge, two of our committee members are doing this, Father Kavanaugh at Gonzaga High, Washington, and Mr. Edward Reilly at Brooklyn Prep. Similar work has been in progress at Regis College, Denver, and Rockhurst College, Kansas City. The college Sodality Union in Washington, D. C., has formed a radio council under the direction of Father McCarl. Perhaps around thirty non-Jesuit parish and school workshops are flourishing; more than a half dozen have been broadcasting for several years.

The radio manual for workshop teachers and directors, to be published by The Queen's Workshop of the Air, is now in the hands of the diocesan censors and should be on the market by the first of the year. The chapter headings of this 175 page handbook are: *Presenting the Fifth "R"* (Religion and Radio); *Invitation to Adventure* (the Radio Workshop); *Agendas, Auditions and Autopsies* (Diction and Casting); *Grist for the Mike Mill* (Source material); *Meaty Medium—Approach with Caution* (Production);

For a Better Order

22. United, these corporative groups would establish an inter-corporative counsel, which, without playing any political role—the function of the corporative is essentially economic and social—would exert on the whole life of the nation a very considerable and profitable influence.

23. From now till then—and even afterwards—the Christian union will have a very important role to fill. Employers and employees should gain a better understanding of the beneficial aims of those institutions which do not admit foreign domination, and which cling to the rule of justice and charity.

24. In the corporative organization cooperation must play a strong part; it prevents the abuse of private initiative, facilitates the determination of the fair price and helps to regulate the production and circulation of produce.

25. But neither State control nor the establishment of corporatism will suffice to cure capitalism of its defects, and to make of it a regime truly humane, where justice rules, where human dignity is completely respected, where man is no longer a slave of production but where production serves man; it needs a new spirit, the return to the principles of the Gospel, to the virtues of moderation and love. Without the spiritual renewal which, as we hope, the terrible events of the time and an appropriate education will effect in us, we can hope for no deep and lasting social reform.

Mikes Are Hard Masters (Acting); *Creative Credo* (Script Writing); *Now the Red Light* (Procedure for getting time on the air); *Glossary*; *Bibliography*.

The Queen's Workshop of the Air now offers school and parish workshops a Script Catalogue, which gives a listing of exceptionally good scripts for workshop practice and use. It offers also a Script Service. Already ten strictly professional fifteen-minute dramatic scripts have been published. Likewise, the first of the "Script-of-the-Month" series is now available. These latter are specially scripts with a seasonal mood prepared especially for Catholic school and parish workshops.

A model workshop has been established at radio station WEW at St. Louis University under strictly professional auspices, through the joint collaboration of Fathers Holloran and Mallon, Mr. Nicholas Pagliara, manager of WEW, and The Queen's Workshop of the Air. The director of The Queen's Workshop will provide professional instruction in a four-hour night course to be given next semester at the university. This group, along with Father Lord and TQW staff, will go on the air locally in a series of dramatizations of doctrine, manners and morals in a "Father Hall" setting. The scripts used will be available to school and parish groups for practice or use on the air.

Father Johnston has been working with a group of scholastics at St. Louis University on script writing and production with a view of assembling several model ISO programs. One has already been submitted: the aims and ideals of hospitalization expressed in an article by Father Schwitalla. Father Johnston uses a modified March of Time technique, and exemplifies the principles enunciated by the achievements of our Catholic hospitals. Mr. Lanphier of Alma College and Mr. Shyne of St. Louis University submitted creditable radio scripts. Any others who have good scripts in their possession are invited to send them to The Queen's Workshop of the Air for listing and possibly for publication.

Father Graham Recommends

The Peace Points of Pope Pius XII, by the Most Reverend James H. Ryan, D.D., Bishop of Omaha.

This NCWC pamphlet of fifty-two pages written by a member of the Bishops' Committee on the Pope's Peace Points, is the latest authoritative elucidation of the papal plans for a just and lasting peace. Bishop Ryan begins by emphasizing the necessity of study and effort. World peace is not merely wished into existence. He rejects at the start the contention of the isolationists that the American people should not concern themselves too much about the peace and states:

"That we cannot again isolate ourselves from world affairs seems clear as the meridian sun, and is a conclusion at which the vast majority of the American people has already arrived."

The following chapters are devoted to an analysis of the famous Five Points enunciated by His Holiness in his Christmas allocution of 1939. In reading these chapters one realizes how closely the Holy Father sensed the feelings and aspirations of the great masses of men of good will.

The recent identical statement on world peace, issued by representative Catholic, Protestant and Jewish leaders—and which the West Baden ISO Conference also adopted—bears a striking resemblance to the Five Points. Yet the statement merely represented the areas of agreement in which the three religious groups were united. Catholics should be conscious of the fact that millions of fellow Americans who are in sympathy with the Catholic solutions to the problems we face, thus creating a unanimity which affords opportunity for a great concerted drive on the part of all men of good will toward the goal of peace envisioned by Pius XII.

Teachers and students desirous of augmenting their library on world peace problems may secure lists of Catholic and non-Catholic publications available, with prices, by writing to Robert A. Graham, S.J., secretary, ISO Committee on a Just World Order, 329 West 108th St., New York 25, N. Y.

ISO BULLETIN

Published by The Institute of Social Order, 3742 West Pine Blvd., St. Louis, Mo. Editor, Daniel A. Lord, S.J. Associate Editors, Edward Dowling, S.J.; Gerald O. McDonald, S.J. Contributing Editors, J. Roger Lyons, S.J.; Aloysius J. Hoeg, S.J.; Herbert O'H. Walker, S.J.; Leo P. Wobido, S.J. Secretary to the Editor, Marian Prendergast.

THE EXECUTIVE ORGANIZATION
of
THE INSTITUTE OF SOCIAL ORDER

Directive Council
Father Assistant and the Fathers Provincial of the United States

The Executive Committee

Executive Director
DANIEL A. LORD

ASSOCIATES

FRANCIS X. TALBOT
Editor of America
329 West 108th St.
New York 25, New York

RAYMOND FEELY
University of San Francisco
San Francisco, Calif.

EDWARD DOWLING, S.J.
The Queen's Work
3742 West Pine Blvd.
St. Louis, Mo.

GERALD O. McDONALD, S.J.
The Queen's Work
3742 West Pine Blvd.
St. Louis, Mo.

EDWARD B. ROONEY, S.J.
Jesuit Educational Association
45 E. 78th St.
New York 21, New York

Director of Research Department
ROBERT GRAHAM
America Press
329 W. 108th St.
New York City, New York

Director of Bibliography
ANDREW L. BOUWHUIS
Canisius College Library
2001 Main St.
Buffalo, New York

Content Committees

Committee on Just World Order
Committee on Interracial Justice
JOHN LAFARGE, Chairman
329 West 108th St.
New York City 25, New York

Committee on Industrial Relations
WILLIAM SMITH, Chairman
Crown Heights School of Catholic Workmen
Nostrand Ave. and Carroll St.
Brooklyn, New York

Committee on Economics
HENRY J. WIRTENBERGER, Chairman
SS. Peter and Paul Church
629 Jefferson Ave. E.
Detroit, Michigan

Committee on Social Morality
E. F. HEALY, Chairman
West Baden College
West Baden Springs, Indiana

Committee on Social Ethics
FRANCIS P. LEBUFFE, Chairman
980 Park Ave.
New York City, New York

Committee on Pan-Americanism
JOHN F. BANNON, Chairman
St. Louis University
St. Louis, Mo.

Committee on Rural Life
WILLIAM J. GIBBONS, Chairman
Woodstock College
Woodstock, Md.

Committee on Teaching Sociology
RALPH GALLAGHER, Chairman
Loyola University
6525 Sheridan Rd.
Chicago, Ill.

Committee on Credit Unions and Cooperatives
MARTIN CARRABINE, Chairman
De Paul Downtown Bldg.
64 E. Lake St.
Chicago, Ill.

Committee on Political Science
WILFRID PARSONS, Chairman
Carroll House
3303 10th St. N. E.
Washington, D. C.

Committee on Social Worship
GERALD ELLARD, Chairman
St. Mary's College
St. Mary's, Kansas

Committee on the Family
A. H. SCHELLER, Chairman
St. Louis University
St. Louis, Mo.

Channelling Committees

Committee on Vocational Guidance
JULIAN L. MALINE, Chairman
West Baden College
West Baden Springs, Ind.

Committee on Sodalties
J. ROGER LYONS, Chairman
The Queen's Work
3742 W. Pine Blvd.
St. Louis 8, Mo.

Committee on Publications
DANIEL A. LORD, Chairman
The Queen's Work
3742 W. Pine Blvd.
St. Louis 8, Mo.

Committee on the Parish
F. D. SULLIVAN, Chairman
Gesu Church
118 N. E. 2nd St.
Miami, Florida

Committee on Universities and Colleges
WILLIAM M. WELLER, Chairman
Gonzaga University
Spokane, Washington

Committee on Schools of Social Service
RAYMOND G. SCHOUTEN, Chairman
Fordham School of Social Service
New York City, New York

Committee on Scholasticates
LEO D. SULLIVAN, Chairman
509 N. Oak Park Ave.
Oak Park, Ill.

Committee on Missions
CALVERT ALEXANDER, Chairman
Jesuit Missions
962 Madison Ave.
New York, New York

Committee on the Radio
LEO WOBIDO, Chairman
The Queen's Work
3742 W. Pine Blvd.
St. Louis, Mo.

Committee on High Schools
J. R. KELLY, Chairman
St. Louis U. High School
4970 Oakland Blvd.
St. Louis, Mo.

Committee on Retreats
JOHN J. COLLINS, Chairman
Loyola House of Retreats
Morristown, N. J.

Committee on the League of the Sacred Heart
STEPHEN O'BEIRNE
Messenger of the Sacred Heart
515 E. Fordham Rd.
New York City, New York

Committee on Public Health
ALPHONSE M. SCHWITALLA, Chairman
St. Louis University Medical School
Grand Blvd. and Caroline St.
St. Louis, Mo.

This is a tentative and preliminary arrangement. We shall be happy to have your suggestions and comments.