

ISO BULLETIN

A. M. D. G.

B. V. M. H.

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No. 1

BOMBSHELL

THIS is an authentic letter from a Jesuit chaplain. Naturally he prefers not to have his name given. Yet the letter is most stimulating. As a matter of fact, it is highly explosive. I present it because I believe that it will do our readers as much good as it did the editors when they read it.

"Dear Father Lord:

"I have been a chaplain in the Army for the past eight months, and when I received the questionnaire from the ISO a few weeks ago, I tossed it aside. My reaction was somewhat akin to indignation. I looked upon the convention as another typical gathering where a lot of words were said, and where, undoubtedly, there were speeches and the printing of minutes in order to justify the trip.

"I have been working and working hard ever since I have been in the Army. The first ISO Bulletin which I received might contain some useful material; but I haven't got the time to read it. It seems to me that the place for an Institute of Social Order to begin is in the Army. If the purpose of the ISO is to seek friends and influence people—then you have to meet people. Well, there are thousands of men in the Army, and I don't think we need tell you that the Catholic chaplains are under-staffed.

"Do you want to mould a Christian solution of peace with Protestants of good will? They are in the Army. So are their ministers, by the score. Do you want to fashion a strong Catholic lay movement? The Catholics are in the Army, in a far higher percentage than Catholics in civilian life. Do you want to reclaim fallen-away Catholics? They are in the Army. Bad marriages? You will find them so numerous among the Catholics in the Army that you will wonder if they ever had any religious instruction in their homes, their schools, or their parishes. You will find the Catholics who have been dodging Mass, the Sacraments, their prayers, their pastor, and their obligations.

"If you read the Catholic press nowadays, you get the impression that there is a great religious revival going on in the armed forces. Personally I think that is a lot of tripe. So do the few Catholic chaplains I have talked with. One or two glamorous incidents on a life raft or in an airplane might make the headlines. The picture of a crucifix and a scapular medal gives the impression that every soldier says an *Act of Contrition* every night. But I have found instances of Catholics who don't even know the *Hail Mary* and as far as the *Act of Contrition* is concerned, don't make me laugh! I have had soldier after soldier repeat after me word for word the *Act of Contrition* so that I could give him absolution. And for a penance, all I could give them was, "My Jesus mercy!" to be said ten times a day for the next ten days. It was something they could remember.

"There are a great many good Catholic chaplains in the Army. men who are zealous, hard-working, sacrificing. But I suppose it is no secret that the best priests aren't in uniform. The bishops and the religious superiors are not parting with their race horses. They release the plugs and plow horses—perhaps even a few problem children.

"I have about nine hundred Catholics to take care of. If I get three hundred to Mass on Sunday, I think I'm doing great. The Protestant ministers look at my services with envy.

"Now the reason for this letter is just this: I have looked over the ISO Bulletin and it seems to have formulated plans and objectives, outlines, and committees, everything duly advertised and mentioned. But I get the picture of the delegates going

back to their own provinces and houses, taking out a cigar, lighting up and—belching.

"My experience has taught me that you have to haunt these boys in the Army. You have to come back again and again after they have refused to go to Confession. You have to win them, pester them, and change your attack with every visit. You have got to kid and joke. You have got to put serious truths in their own language. You have got to be at their beck and call twenty-four hours a day and at last one day they may ask you to hear their Confessions. There's no easy job in this chaplain's work. One of my classmates in Tertianship once said that the job of saving souls is like trying to catch snowflakes in a tin cup. It's still a tougher job in the Army."

"I get the impression from your Reporter's Preface that just because we Jesuits are going to be identified with the Reconstruction of the Social Order that the job is half-finished. We are five thousand strong, aren't we? I get the impression that we are going to do all our work on paper and in conventions. I wonder who's going to do the leg work. I wonder who is going to break down the philosophy and the scheme and the propaganda into one-syllable words. I wonder who is going to supply the blood of martyrdom.

"I have taken off thirty-five pounds since I put on a uniform, and I wonder if the delegates are willing to sacrifice thirty-five pounds apiece.

"Don't misunderstand me. I am not holding myself up as a martyr. But I think a certain amount of martyrdom is necessary if any good work is to succeed. I think the place for good, virile, intelligent, specialized Catholic priests is with the soldiers, sailors, and marines. If these priests have some personality to go along with their other talents, God be praised! They will have an entrance where the rest of us slow-witted, well-meaning plugs are denied.

"The boys in the Army are thinking serious thoughts about the reconstruction period. They are being fed propaganda. They are thinking about their homes, their families, the girl who is waiting for them, and the job that isn't waiting. If we had priests in the Army who were big enough to dominate the group they entered, men who were listened to, who were respected for their clear ideas, and their long view, the opportunity for missionary work would be incalculable.

"Finally, I wonder what ISO work is. It seems to me that whatever it is or whatever it will be, it must get down and move around with the soldiers. These soldiers are fed a diet of: Live or die! Kill or be killed! Exterminate the bastards! Are we going to wait until the war is over and then say, 'Tut! Tut!?' They will want to know where the priests were when they wanted to go to Mass, to Confession and to Holy Communion. They admire now the priest who will crawl a hundred yards under live ammunition—and the Protestant minister who does it too. They are hard, uncompromising realists who learn best by experience.

"They don't care very much about words, least of all about abstract words. Campaign ribbons are going to count an awful lot with them after the war, and the man or the priest who has 'been there' with them is going to have their ears.

"Sincerely yours in Christ."

(Letter signed and name withheld.)

The Institute of Social Order Studies

FOR a long time now the Sodality Academies have existed in almost all our scholasticates. Sometimes they are flourishing; sometimes they droop. They have periods of intense activity and then apparently submerge into apathy.

But Father Goggin of Woodstock has hit upon a scheme which has vitalized the Woodstock Sodality Academy in a way that should be an inspiration and example to others. First of all, the Academy changed its name. What's in a name? Well, it looks as if a good deal might be in a name. At least with the new name the Academy got a new impetus and a new purpose. It became the Institute of Sodality Studies.

Each committee consists of a group of Philosophers with a Theologian Adviser. The adviser must be a man deeply interested in the particular subject and with either special studies or experience in the field. But his job is strictly advisory. He helps draw up the program for the year, assists at the meetings, and sees to it that they maintain their round table character. He helps to turn the theoretical approach of the Philosophers into practical channels. As a former Regent he has had experience in the high schools and colleges which gives him a decided advantage over the men who have not as yet had that teaching. But the members do the real work.

Needless to say, the Theologian Advisers are themselves by this very fact a select group of men interested in the Sodality and its social application.

At our request Father Goggin has worked out a synopsis of what the committees of the Institute aim to do and how they aim to do it. We present these because we feel that they are a practical guide to the other Sodality Academies working in our scholasticates.

INSTITUTE OF SODALITY STUDIES

Organization Committee

PROGRAM

Planning the Ideal Sodality

Purpose: To learn the new Sodality that is now functioning in our schools. The weekly prayer meeting is no longer the only trace of Our Lady's Sodality.

I

Substantialia of the New Sodality: What are the constants that override all local peculiarities? *The Sodality Rules, The ABC of Sodality Organization, What Do We Do Next?*

Ad Jesum per Mariam: This does not mean that Our Lady is a patron whom we invoke at the beginning of our meetings, and then proceed as any other youth organization would. A Sodality has a distinctive devotion to Our Lady, and his devotion to Our Lady is distinctive because he is a Sodalist.

II

The Rules: The essential ones are not numerous; surely not more than fifteen. There is an art to using them, and presenting them.

Committees: A backbone of organization, and indispensable to activity. How do they function? How many will you have? Which ones? The first rule calls for at least the Eucharistic Committee and Our Lady's Committee.

Variety of Meetings: Active Sodalities are not run on ten-minute prayer meetings. One of the most important advances in our schools during the past few years is the introduction of the full program of meetings: business, social, spiritual. What does each one mean? How will you use them?

Anti-Isolation: Your Sodality is autonomous and the center of its own activity, but a practiced eye on the Central Office and Sodality publications pays dividends. The same eye must learn how to observe relations with other Sodalities, (*Unions*); how your Sodality rubs elbows with other school activities and organizations—as smoothly and advantageously as possible.

Semester Outline: Ultimately the secret of every successful moderator is *planning*. This will be a *laboratory period*; choosing a project with the help of the *Outline*, then taking it through *Committees* and *meetings* to a glorious success (on paper). It crowns our study of *The New Sodality*. (eleven members)

THE INTERRACIAL COMMITTEE

This year: A thorough study and analysis of Father LaFarge's *Interracial Justice*, acknowledged by all authorities as the most complete and convincing presentation of the Catholic attitude on the racial question. Here is the full and basic foundation for any intelligent participation in racial discussions or effective work in the Negro apostolate.

The Subject: Race, as popularly understood, is a myth. "Communis aestimatio" is the real basis of much that is contained in "being a Negro" in the United States. Prove it!

Today: Are the consequences of slavery still in evidence? Where has the Negro made his name?

The Ideal: In the mind of the Church, what should be the relations between Negroes and whites? What is the doctrine of human rights?

The Reality: "The sense of danger, in one shape or another, is apt to be present in the inner life of the majority of Negroes in this country." What is behind this statement of Father LaFarge?

Bugbears: Race prejudice and social equality. What is the psychological basis of prejudice? Is intermarriage a threat? Do we advocate it?

An Essential: Education. Are they capable of it? The Army says that 67% of those in its forces unable to learn are Negroes! Is it the solution?

The Answer: The Catholic Interracial Program outlined practically: What is it, its twofold objective, its theological and ethical basis, its meaning of action?

Emerson said: "An institution is the lengthened shadow of one man." How true of the Church! Why won't the shadow of Christ fall on the Negro?

(six members)

MISSION COMMITTEE

Aims:

1. To enable future moderators or assistant moderators to run a worthwhile Mission section in their Sodality.
2. To equip future Regents with exact notions on the place of the Missions in the Church today so that they may intelligently foster Mission-mindedness.

Topics of the Meetings:

1. What is the present condition of the Missions?
2. What is the fundamental reason for the Missions?
3. What is the place of the American Church in the work of the Missions?
4. What organizations exist today among American Catholics for helping the Missions?
5. What practical projects for the Missions can the students in our schools undertake?
6. What are the best books and pamphlets on the Missions?
7. What subjects can we suggest and outline now for the use of Regents in talks to the Sodality on the Missions?

(seven members)

VOCATIONAL GUIDANCE

"Students in our schools ought by our training to be fired with the apostolic spirit and zeal for souls; and, with due regard for their age and the part of the world in which they live, they ought to receive a careful preparation for the duties of Catholic citizens, which each according to his state will later have to fulfill."

(Epitome, Part IV, Sect. 10, No. 386)

Our Aims:

1. To understand the problems and abilities of the boys so that we may guide and direct them to their God-given vocation.
2. To obtain adequate knowledge to help a young man choose a state of life, a profession, or a business career.
3. To accurately prepare those definite principles which we want our young men to practice as exemplary and zealous Catholics in all walks of life.

Program

Meetings:

1. What Catholic principles do we want to instill, and what aims do we want to accomplish through vocational guidance?
2. What are the problems which confront the youth today in choosing a career?
3. How can we get the boys interested in their future life's work?
4. How can we explain what a vocation to religion means; what the requirements are; and how one should go about deciding his vocation to religious work?
5. How can we help a boy to decide on a profession and direct him in starting towards that goal?

6. How can we help to guide a boy into the field of business for which he is best suited?
7. What means can we use to get the boys to put into practice the Catholic principles which they should be striving for now in their school and social life if they wish to be good Catholics later on in their personal lives and in their careers?

(twenty members)

LITERATURE COMMITTEE

Aim: To determine how we can most effectually influence the high school boy through the means of literature.

1. What lives of Christ should every member of the Literature Section in a high school be required to read?
2. What lives of Saints would you recommend to a high school boy?
3. What are the best ways to interest high school boys in writing one-act plays or radio skits? How can we approach the Prefect of Studies for permission to put on one skit a month for the student body?
4. Is it possible to get the high school boys to write pamphlets? Who would publish them?
5. Should the Literature Section of the Sodality take over a part of the school library and there present their own choice of books with their own reviews?
6. What can we do to make the high school boy read good books? What books are good for the present day high school boy?
7. Should the Literature Section of the Sodality have a definite department in the high school publication? What should it contain?

(ten members)

THE SOCIAL WORK SECTION

Aims for the Year: To study the Sodality as one of the channels of the newly organized ISO.

To personalize Sodality activity, i.e., to study the Sodalist as he lives among men and women of society. "Putting on Christ," and bringing Christ to society.

Program for the Year

- 1st Meeting—**Sermonettes:** To draw up outlines for a year's course which will have a very definite social message.
- 2nd Meeting—**The Sodalist in the Christian Family:** Making his residence a home; making the home a family unit; family group-worship; family Rosary.
- 3rd Meeting—**The Sodalist at Mass:** Corporate social worship; Dialog Mass, i.e., restoring his voice to the Mass; use of the Missal.
- 4th Meeting—**The Sodalist and the Corporal Works of Mercy:** Food, clothing, medicine, toy drives; Red Cross; teaching catechism; visiting hospitals.
- 5th Meeting—**The Sodalist and the Men in Uniform:** Drives for them; cooperation with Catholic chaplains; contacting National Catholic Community Service.
- 6th Meeting—**The Sodalist as Peacemaker:** Elimination of hate and encouragement of understanding in his own group; Pax Romana program for world peace.
- 7th Meeting—**The Sodalist and School Cooperatives:** Fundamental idea of Christian Cooperation; book Coops; cafeteria Coops; school banks; etc.

(eight members)

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CORRECTIONS

Very Rev. Edward A. Sullivan, S.J., Weston College, Weston, Mass., is chairman of the Committee on Scholasticates, not Very Rev. Leo D. Sullivan, Provincial of the Chicago Province, as stated in the December issue, page 8.

The correct address of the Fordham School of Social Service is 134 E. 39th St., New York City. This address is listed incorrectly on page 3 of the December issue.

Presidential Letter

GEORGE M. COHAN, though he was certainly never a belligerent Catholic, was, toward the end of his life, elected President of the Catholic Actors' Guild. To that Guild he wrote a presidential letter which is quoted in full in Ward Morehouse's not too satisfactory life of the "Yankee Prince." The letter is such an extraordinary instance of clever letter-writing, marked with such wholesome philosophy of the theater, that it seems well worth quotation here.

"Dear George Buck:

"Just received your letter in which you call upon me to write seven or eight hundred words for the anniversary number. Now let me tell you something, kid. Seven or eight hundred are a whole lot of words—I could tell a number of guys what I think of them in less words than that, and also I could do the lyrics of a dozen numbers for a musical play in less words than that. And to be truthful, I don't honestly think I know seven or eight hundred words. There aren't that many words in my entire vocabulary. As a matter of fact, in my whole circle of acquaintances I can't think of any one right now, aside from a few English actors and your brother, Gene, who can spill that many words.

"As a dancer, I could never do over three steps. As a composer, I could never find use for over four or five notes in my musical numbers. As a violinist, I could never learn to play above the first position. I am a one-key piano player, and as a playwright, most of my plays have been presented in two acts for the simple reason that I could seldom think of an idea for a third act. I remember hearing Marcus Loew say one night that he left school as soon as he had learned how to count ten—he claimed that any learning beyond that was altogether unnecessary. And mind you, that was before he ever became a big moving picture magnate.

"I remember an old-time advance agent named Sam Dessauer telling me years ago (he was working for Gus Hill at the time), that Hill hollered so loud about telegrams being sent to him 'collect' by his various advance men, that he called them all together one day and insisted that there wasn't anything in the world that couldn't be fully explained in ten words. Of course, they had to sit up nights figuring out how to phrase their messages, but all admitted afterwards that Mr. Hill was absolutely right.

"Speaking of words, there are two words necessary to every man's vocabulary—'Yes' and 'No.' The former is used a great deal out in Hollywood, I understand. When some fellow says, 'If you happen to see Mr. So and So, I wish you'd put in a good word for me,' does he mean that you should look through Webster's dictionary for a good word or does he mean to actually say something nice about him? If he wants a plug, why doesn't he say so? And when some guy says, 'You can take my word for it, why doesn't the guy he says it to ask him what word in the English language is his word? He's made the claim, and he should be challenged.

"And, since we're on the subject of words, have you heard some of the current Broadway plays? Oh, man! Them is words, them is! Barroom conversation is like a prayer meeting compared with some of the dialogue in present-day stage productions. And little children are brought to the matinees too! Shades of Augustin Daly! I've talked to several playwrights and to some of the producing managers about all this unnecessary profanity being slung at the theater-going public, but it's all a waste of words to get them to eliminate these objectionable words, because they seem to think that when the word gets around that there are certain nasty words spoken in a play, the words on the signboard in front of the theater read 'Standing Room Only.' Well, if they really feel that the public will not respond to a clean, wholesome play, how do they account for the huge success of 'Life with Father'?

"There is one word that some guy has coined here of late that gets on my nerves whenever I hear it—'corny,' that is the baby. Anything at all that hasn't to do with West 52nd St. night life is absolutely 'corny' to the smart alecks in their ready-made dinner suits (two pairs of pants). These are the birds who call a saloon that will not permit women to stand at the bar 'a corny joint.' A mother song is 'mush,' but some rotten, dirty little off-color ditty sung by a well-manicured, highly perfumed, effeminate guy with black velvet hair is a 'wow.' Yes, they pull some funny words on us these days, and if you don't keep up with their lingo and their utter disregard and contempt for anything that has to do with yesterday, you're 'corny.' Gosh, how I hate that word. Well, I daresay the Greeks had a word well suited to the kind of guy I'm talking about and I've got a word for him, too, but I wouldn't dare say it right now.

"Best to you, old pal, and love and kisses, to all the members of the Catholic Actors' Guild.

"Presidentially yours,
George M. Cohan."

The Traffic Tower

D. A. L., S.J.

LET'S take up that matter of manuscripts.

Undoubtedly the ISO wants Jesuit writers and Jesuit manuscript.

We want learned manuscript and popular manuscript. We want short articles and booklets and pamphlets and books.

We want these for several reasons:

First, one of the big jobs of the ISO should be the creation of an adequate literature. Secondly, we believe that the ISO should turn itself inside out in its effort to stimulate and to help Jesuit writers. Thirdly, we frankly admit that we should like to see ourselves as a publishing house profiting by the revenues of our publications. We have no finances in the ISO and we shall have to depend, as the Sodality Central Office has depended, upon the revenues of our publications. Still we have every intention of paying for the manuscripts we use either as booklets or books.

In order to handle the manuscripts which we believe will be submitted, we are going to follow a simple procedure. The Executive Committee is meeting this month and at that time each Committee will be asked to appoint readers who are specialists in the individual lines. To these specialists will be submitted your manuscript, and the specialist will be selected because of his knowledge of your subject and his interest in it.

We shall ask these experts or specialists to be most courteous in their treatment of your manuscript, prompt in their reading of it, and definite in their decisions.

But we have to warn you that in our handling of the manuscript we must be objective. We must print, with our limited finances, only those manuscripts for which there is a need and for which we see an immediate outlet.

We are going to ask our manuscript readers to be kind in their comments and yet objectively just. It would not be fair either to the authors or to ourselves to publish manuscripts which were not up to standard; and I do not believe that we ourselves should ruthlessly indulge in extensive rewriting. I have done this myself in the past with non-Jesuit manuscript and in some cases with Jesuit manuscripts. I should hesitate to do it in the specialized fields of social order.

So we are asking our readers of manuscript when treating manuscript to say whether or not they think it has any possibilities. If it has, we are going to ask them to point out what these are and how the manuscript should be re-adapted to meet these requirements.

But we are asking you to permit us to be objectively honest. Much as we should like to encourage members of our Jesuit family, we do not feel that a manuscript should be accepted just because it is Jesuit in authorship. You wouldn't want to read a publication of that type yourself, and I think as an author you wouldn't want to see a manuscript which had been judged to be inadequate, brought out under your name.

This is just a preliminary statement about manuscripts. We shall be writing more about them after our Executive Committee meeting.

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Dorothy Thompson in an early December issue of *Life* has an extraordinarily interesting and valuable article on Germany. She points out that Germany now is inhabited by a generation which has tried everything—except radical communism—and has seen all fail. There is, as a consequence, a despair and complete cynical disillusionment in the heart of the young German that must be taken into consideration if he is not to be completely crushed or driven to the most savage rebellion.

Miss Thompson points out how within twenty-five years the Germans have seen the failure of monarchy, war, the promises of Wilson, money, socialism, a republic, a democracy, dictatorship, another war, foreign interference, and attempted home reconstruction.

So she advises that we approach Germany, not with the conviction that there is any one simple solution for its future, but with a certainty that a sick Germany means a sick Europe, and that a disillusioned generation which now makes up its population must be brought back to health and not beaten down by the group of conquering nations.

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If you are curious about what people intend to buy after the war, you will be interested in *Fortune's* survey in the December issue. Twenty-one per cent mean to buy an automobile; 13.3 per cent mean to buy a house; 9.2 per cent, furniture; 8.6 per cent, a mechanical refrigerator; 5.3 per cent, house repairs; 5.1 per cent, a washing machine; 4.5 per cent, a stove; 4.4 per cent, clothes; 4.1 per cent, farm equipment; 4.3 per cent, electrical equipment. And 28.5 per cent don't know what they intend to buy.

Four

FATHER Anthony J. Adams of Holy Rosary Mission, Pine Ridge, South Dakota, has been doing a remarkable job with the National Catholic Rural Life Conference. During the summers of '41 and '42 he spoke to about 9,000 people, mostly the Sisters at the various summer schools of eight midwestern states. He took for his main topic the aims and objectives of the NCRLC and rural life education.

He used an interesting technique in conducting his meetings. After talking for about thirty to forty-five minutes, he stopped and turned the meeting into a unique type of discussion. The whole first row on either side of the main aisle turned around so that it was facing the second row; the third row faced the fourth; the fifth row, the sixth, and so on with the *odds* turning in the direction of the *evens*. He then gave them a topic to discuss, told them to pick out their chairman in each group and left them on their own for eight minutes.

At the end of this time, each group sent a spokesman to the platform who told the assembly what that particular group had decided on.

In this way everyone got a chance to air his opinions either in person or through representatives.

Generally the leaders thus chosen met together after the general session for further discussion.

Father Adams says that one of the surprising facts was how often the teachers, religious teachers at that, confessed that what they taught was materialism with religion for a coating. The idea of encouraging young people to get a good education and then to return to the soil as leaders and apostles in their community was an entirely foreign one. Instead, Catholic schools as a rule were emphasizing that the education given the students would make possible an escape from the country and a good job in the city.

Father Adams maintains that this in large measure has been true of Jesuit teachers in our Jesuit schools. Yet he doubts that you will find a young man who has spent any time during the last five years at Saint Mary's without conceiving a real respect for the way of life of the man on the soil. Jesuits, thanks to the influence of the Rural Life Conference at Saint Mary's, are becoming convinced of the value of farm life as a way of life which develops the family stability so essential to healthy Catholicity.

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COLONEL DYKHOUSE, pre-induction training officer of the Eighth Service Command, talked to the Central Association of Science and Mathematics Teachers at the Palmer House in Chicago. Some of these remarks are worth noting:

"Try to prevent your young men from drinking and loosening up morally just because they are going into the army. We cannot entrust one hundred thousand dollar planes and fifty thousand dollar tanks to poolroom bums." He strongly advised against "monkeying too much with the traditional curriculum. There is always the danger that you will throw away the baby with the bath water. Keep the customary courses but make them concrete and realistic and point them toward war needs.

"As to your boys of college character, hang on to them and give them everything they will take. They are our specialists of the future and they should not volunteer for immediate service. They belong in school until their specialist training is completed under the Army Specialized Training or Navy V-12 program."

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The *Chicago Daily News* for November 27 has an interesting article on birth rate. Japan, it says, has been rejoicing in increased birth rate since Pearl Harbor. It goes on to point out how Stalin's 180 million Russians have been too many for Hitler. It believes that Stalin is looking forward to a Russia of 300 million.

The last paragraph is significant: "Both Russia and Japan will be very young nations all during this century, as their proportions of young people and children were high before the war, and will be higher after the war, in all probability. Barring some universal change in the age ratio of our population, the United States right now has a greater percentage of military effectives in its population than it ever had before or will ever have again. This is our hour of biological might and we had better not fritter it away in indecisive war or patched-up peace."

Here is a quiet acceptance of the fact that from now on our population will decline. Whether or not this is true, it is significant that a great newspaper takes it entirely for granted.

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Among hopeful signs none was more so than the fact that the President set aside January 1 as a day of prayer. A lot of us have had the feeling that New Year's Day is a difficult day on which to get people into the spirit of devotion. Evidently the President agreed with Catholic devotional practice when he thought January 1 an ideal day for prayer.

WILLIAM HARD in *The Readers' Digest* for December, 1943, has a long article on "American Internationalism" that is well worth careful reading. He is convinced that what we should aim at is a World Union. This would not be another League of Nations, but would be much more like the Pan-American Union which has kept the Americas at peace for the last half century.

Hard comes out strong against general alliances, a pledge, for example, to support England or Russia or any other nations. Quite rightly he argues that alliances have always brought about counter-alliances and are the basis for war. He believes that if the Big Three try to dominate the world, fifty-seven other nations are going to turn against them. As an instance he sights the present plans of Count Sforza for a Mediterranean alliance of Spain, France, Italy, Jugoslavia, and Greece.

In a World Union, all the nations would have an equal voice. But it would be a consultive voice, not a legislative voice. He believes that "good" nations and "bad" nations must all be taken into the World Union, since nations at various times are, from our point of view, "good" or "bad." In 1917 Japan was good; in the 20's Russia was bad. Now the exact opposite is the case.

He is convinced that the idea of an International Police Force is ridiculous. None of the big nations would submit to the possibility of a police force bigger and more powerful than their own armies and navies. Nor would they allow the use of a police force where their own interests were concerned. This, he claims, was clearly proved when England backed Japan briefly against China; and when the nations refused to take any effective steps against Italy.

The World Union should sit continuously, since international problems are a continuous affair. Without compulsion the nations would consult together as they now do in the International Labor Office, the most effective branch of international affairs. They must be persuaded of the wisdom of certain economic courses and, by constant intercommunication, reach terms of friendly cooperation.

He quoted three instances where we had given ourselves over to a general alliance—with France in 1788; with Korea in 1882; with Columbia in 1846. In every case, we found the alliances intolerable and actually repudiated them. He believes the same thing would happen whether we bind ourselves to England or Russia or both.

So to summarize he asks for the following: "No alliances. A World Union, to work toward more wealth, more peace for the world. Special agreements for special circumstances of special emergency of clear justice. But a World Union to scrutinize the justice of these agreements and to bring the world mind to bear upon them. The United States, non-imperialistic, non-aggressive, giving that mind the hope and vigor that only a great power of that character can give it."

The reprint department of *The Readers' Digest*, Pleasantville, New York, offers this article in reprints, 10 copies for 25 cents; 100 copies for \$1.25.

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A RECENT study of American history in all American schools has indicated a very simple fact: There is plenty of time spent teaching American history. That is not what is wrong with it. But the teaching of American history turns out to be the constant repetition of the same big, general periods and events, so that there is no progression and no sense of the march of history or the development of the United States.

As I read this criticism, I kept thinking of our own attitude toward the teaching of religion. There again, there is never a question of the amount of time put in. From grammar school through to senior college, there is time aplenty. But the development, the progression, the constant expanding, the opening of new fields sometimes gives way to repetition upon repetition. No one can ever say that they get too much religion in schools, but sometimes they can say that they get too much of the kind they get.

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As one to whom whiskey means a little less than nothing, I was nonetheless interested in the suggestion recently offered for a partial solution of the farm problem and the whiskey shortage. Apparently there are thousands of small farmers in the country who know how to make a palatable and not-beyond-normally-harmful whiskey. In all seriousness it was suggested that these men be licensed to make whiskey, using for this their superfluous grain—of which there seems to be barns full—that the whiskey be tested at a central place as milk is, and that the farmers thus be offered a new source of income and the country a new source of thirst-quencher.

The idea sounds sufficiently sensible not to get a great deal of attention.

FOLLOWING the last war one of the biggest developments in England along Catholic lines was the Jesuit move to care for belated vocations.

As a matter of fact, in war days a certain percentage of young men begin to think very seriously. They grow disillusioned with the world as they find it and, in many cases, are inspired with a generous desire to work for their fellow men. Certainly they realize how badly their fellow men need apostles.

So they think about priestly or religious life.

But they are also terribly depressed by the apparent difficulties that lie in the way. Some of them would gladly become brothers if they knew about the possibilities of brotherhood. On the other hand, many of them would love to be priests if it were not for the fact that they feel they lack the educational qualifications.

In England Father Lester did a great job providing education for this type of young man. His work for belated vocations became international in interest. Here in America Father Corbett did outstanding work along the same line.

Father Gabriel M. Menager writes of his deep interest in belated vocations. He believes that we Jesuits ought to be taking this up as one of our big projects. Many of those who are not now able to go on with their priestly education will want the chance when they return to civilian life. Others who never thought of priestly or religious life will wonder if it is still a possibility for them. Father Menager is working out the systematic plan for belated vocations that we hope to be able to present to you soon.

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PURDUE University's Research Department is working hopefully toward the construction of a house to cost \$1,500. They are convinced that a house which at the present time costs three times that much could easily be produced for as low as \$1,100. The dwelling would be built to house a family of four. Purdue also has plans for a thousand-dollar honeymoon cottage which would be capable of development and enlargement with years.

At the present time a great many things stand in the way of this. Labor costs are what run up the price of houses. There are certain sections of the city which have building restrictions demanding that no house under a certain cost be erected. In this latter case, it is often not the actual materials but the cost of labor that makes the house meet the demands of the neighborhood.

This is exactly along the line of what Henry Kaiser has been promising as one of the outcomes of the war. The house will not be precisely prefabricated but will be selected room by room from a catalogue which gives wide variety of choices, in some cases as many as fifty types of bathroom. He believes that a house now costing approximately \$20,000 can be produced for as low as \$5,000.

Purdue University thus far has spent over \$100,000 on research necessary for this. It might be very wise if we did a lot of talking on the subject of "a house for every family"—certainly an ideal that would be thoroughly Catholic.

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HUEY LONG was once asked if there was any possibility of Fascism coming to America. His answer was characteristically shrewd: Indeed there was; but when it came, it would come under the guise of anti-Fascism.

Those of us who are watching developments at the present time and who remember very clearly that the original purpose of Fascism was the union of business and government, are very well aware that Fascism has made tremendous progress all around us. Fascism was not necessarily dictatorship; dictatorship grew out of government control of everything. Fascism became dictatorial simply because, once the government controlled education, business, commerce, transportation, communications and all else, it became the octopus with its tentacles in everything.

So if we take the stand of resisting government monopoly, we are really the best anti-Fascists in the country.

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A way in which people can get around any legislation is illustrated in the case of the retailers who fenagle out of OPA rulings by requiring anybody who buys oranges also to buy lemons, and anyone who buys whiskey also to buy wine.

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Ferd Kramer, President of the Metropolitan Housing Council, is of opinion that the slums of the city in a quarter of a century are enough to render any city a ghost town. Slums are not merely bad morally, they are bad economically.

The Sacred Heart in Post-War Reconstruction

By Francis X. McMenemy, S.J.

OUR Blessed Lord certainly will expect His Sacred Heart to have a foremost place in Catholic planning for post-war conditions and reconstruction here in America. For He has expressed His wish to reign not only in the life of the individual, but in civil society as well, in the home and in all organized societies of Christian life. "My design is TO REIGN through my heart," was a statement He made many times to St. Margaret Mary.

The Church has understood this desire of Our Lord and from the days of Pius IX has striven to promote the spirit and reign of the divine Heart of Christ everywhere, in civil society but especially in the organized groups of her own children. This was the thought in the mind of that holy Pontiff when in 1875 he consecrated the whole Church to the Sacred Heart, and at the same time urged the bishops to consecrate their dioceses, the pastors their parishes and the heads of families their homes to the Sacred Heart. The same thought was in the mind of Leo XIII when he consecrated the whole human family to the Sacred Heart in 1899.

We are aware of what our recent Holy Fathers have done to establish the reign and promote the spirit of Jesus Christ among men. Benedict XV stressed the consecration of families. Pius XI, who was excelled by no one in his efforts to promote the reign of the Sacred Heart in Christian society, to that end established the feast of Christ the King, elevated the feast of the Sacred Heart to a higher rank and published his great encyclical *Miserentissimus Redemptor*, on reparation due to the Sacred Heart.

A few years later, in 1932, he published a second encyclical, *Caritate Christi Compulsi*, on the Sacred Heart and World Distress, in order to lead all peoples but especially the children of the Church to the Sacred Heart of Christ for recovery from the material and spiritual evils that have been afflicting mankind in recent years.

That Our Lord will expect us Jesuits to have a notable part in bringing His merciful Heart to the relief and rescue of the poor human family today and especially of the Christian family in the present crisis, is self-evident when we recall the privileged commission He has given us to forward the interests of His Sacred Heart, and the Society's wholehearted acceptance of that "Munus suavissimum" by which He has honored us. (See Epitome 851, and Gen. Cong. 28, d. 20.)

In the individual Provinces of the Assistancy no doubt there should be a carefully planned and concerted effort, otherwise we would hardly fulfill Our Lord's expectation and make good the Society's solemn promise to Him. I am convinced that we can secure concerted and very effective action without placing any additional load upon the activity of the Province.

Here are some points that suggest themselves as important:

1. That all the members of the Province be asked to intensify their devotion to the Sacred Heart by a renewed and devoted consecration of life and work and by a more generous practice of reparation. Perhaps a triduum in honor of the Sacred Heart could be arranged in every house to bring this about. Or, one of the triduum of renovation might be directed to that end. In any event, it will be altogether essential for the supernatural success of our concerted effort that each individual member of the Province intensify his own spiritual life. We must rely upon this for the supernatural momentum and efficacy of the movement.
2. That all the parishes of the Province be solemnly consecrated to the Sacred Heart after a triduum of preparation. This triduum would be directed especially to prepare for the consecration of families.
3. That all families in our parishes as far as possible be consecrated to the Sacred Heart. This would be one of the most important works of the movement as we can hope that the consecration will be extended to the families of other parishes of the diocese.

Information about the consecration of families may be obtained from the office of the Messenger of the Sacred Heart, 515 East Fordham Road, New York.

Our bishops and those priests and laymen who have been studying Catholic conditions in America are telling us that nearly all of the evils to be found in Catholic life are derived from defective homes. And of our country in general, Mr. J. Edgar Hoover, head of the Federal Bureau of Investigation, has this to say about our most urgent moral need: "What

is needed above all else are more enlightened parents to create better homes and take better care of their children." (Address, Detroit, August, 1943.)

Now the consecration of families aims expressly to introduce the reign and the atmosphere of the Sacred Heart in the sanctuary of the home in order to produce better homes from the religious and moral point of view.

Father Bernard's pamphlet on the consecration of families could be circulated in every parish; or, better, a statement could be prepared in attractive form setting forth what the Church expects of a Catholic household in the matter of duties of father and mother, of good example, of the duties of children, of mutual cooperation, of education, of common prayers, of amusements, of the whole atmosphere of the home. These points might be stressed in the triduum.

A more recent pamphlet on the consecration of families entitled, *Consecrate Your Family to the Sacred Heart*, has been prepared by Eugene P. Murphy, S.J., national director of the Sacred Heart Program. This pamphlet contains a very fine and complete explanation of the Act of Consecration and the reasons for consecration together with a beautiful ceremonial to be used when the Act of Consecration is read by a priest. (Price, five cents a copy, 100 copies, \$3.50. Sacred Heart Program, 3642 Lindell Blvd., St. Louis, Mo.)

The consecration of families is a work inaugurated by the Society and committed to her by the Holy See, although not exclusively. In our country we have had reports of the successful apostolate of Father Mateo Crawley-Boevey in this field, but we hear of very little Jesuit activity. Possibly it is going on silently but it is not attracting attention.

4. That the members of the Province Mission Band direct the missions they conduct to the consecration of families to the Sacred Heart as to one of the principal fruits of the missions. Their missions could hardly have a more spiritualizing and abiding effect on Catholic life in parishes where they conduct missions. As the ceremony of consecrating families does not require the presence of a priest, although this is desirable, the work will take no extra time from the missionary nor will it interfere with the usual program of sermons.
5. That the retreats conducted in our houses of retreats for laymen stress the importance of proper Catholic home life and urge the consecration of families upon all married retreatants. Pictures of the Sacred Heart for this purpose could be kept on hand. In past years this has been done in one house of retreats with great success.

In all retreats to laywomen, Catholic conditions in the home and the consecration of the home to the Sacred Heart could be made a vital topic of the retreat. In the retreats I have given to men and women I have found no topic more interesting to the retreatants and more practical.

6. That our universities, colleges, high schools, parochial schools be consecrated to the Sacred Heart. The ceremony of consecration should be made as solemn and attractive as possible, and the students should have an active and perhaps the principal part in it. This ceremony has been tried in a few of our colleges in the past years. It made a deep impression on students and faculty.
7. That all these various groups, namely, the members of our own communities, the people of our parishes, the students in our schools, the men and women to whom we give missions, retreats, novenas, triduum, be led to understand clearly the complete objective we have in view, that is, to deepen and intensify the supernatural life in their souls by bringing the reign and love of the Sacred Heart more perfectly than ever before into their interior and exterior lives, this to the end that every individual may bring the most effective aid in his power to the Catholic Church and the human family in their present hour of distress. It should be explained to them that they are the Catholic Church today and that every individual should feel it a sacred duty to help the Church to the utmost of his power. This he will do by allowing the reign of the Sacred Heart to take fuller possession of his life and work and thus empower him to radiate the spirit of Jesus Christ impressively among his

Consecration of Families to the Sacred Heart of Jesus

MOST SACRED HEART OF JESUS, you who were the very center of the Holy Family, we.....,, kneel before you to offer our home and our hearts as a dwelling place. Come, O Sacred Heart, and make holy our family joys and the sorrows which we must bear together. Teach us, we pray, to love each other unselfishly as Mary and Joseph loved each other and you.

Make me, the mother, pure, tender and understanding as was Mary, your Mother, through all the pain and happiness of her life.

Make me,, the father, just and generous and understanding, as was Joseph, your foster-father.

Make us,, the children, obedient, loyal and helpful, as you were at Nazareth.

Grant to us all, Most Sacred Heart, a prayerful spirit and a true Catholic sense of proportion, so that we may see things as you see them, as they really are.

Accept this consecration of ourselves and come to be the center of our home so that our home may be the center of our entire lives. Bring with you, we pray, the spirit of the Holy Family,—the spirit of prayer, of sacrifice, of obedience, of love so that we may come ever, through and in the home, closer to your Sacred Heart.

By HENRY H. C. LAVIN, S.J.
West Baden College
for ISO

fellow Catholics and in the non-Catholic world that comes into contact with him.

Directors of Sodalties in parishes and school, student counsellors and all directors of special groups will try to lead these favored men or women or students to understand that Christ counts upon them in a particular way to bring His reign into the lives of other men and women. This, I believe, should be impressed emphatically upon the students in our universities, colleges and high schools, and above others upon the Sodalists of these schools.

8. That toward the same objective we use our influence to induce bishops to consecrate their dioceses to the Sacred Heart, diocesan priests their parishes and to promote the consecration of families. Some bishops may be prevailed upon to ask this of all their pastors.
9. That the Second Heart Radio Hour adjust its program to the movement, especially in promoting the consecration of families.
10. That an able promoter be appointed to direct and keep the movement vigorously alive in the Province—a man devoted to the Sacred Heart who lives his devotion.

EDITOR'S NOTE

"Consecration of Families to the Sacred Heart" by Edgar J. Bernard, S.J. Price one to 10, ten cents each; 10 to 100, five cents each; \$3.50 per 100 postpaid.

"The Consecration of Families to the Sacred Heart" by Edgar J. Bernard, S.J. (A four-page leaflet explaining "The Why" and "How" with an Act of consecration.) Price 50 cents per 100.

Both of these publications may be obtained from Rev. C. Thented, S.J., St. Charles College, Grand Coteau, La.

Tips . . . to the ISO-Minded

VOLUME I, Number 1, always has a distinct interest for us. So *The Burning Question*, now published by the Committee on Industrial Relations of the ISO, has met with an especially warm welcome. Father William Smith is the editor, and one of the most notable things about Father Smith is that he can write. He is a natural publisher, a natural editor and puts his case in an extremely interesting and convincing way.

The title of the news sheet is taken from Leo XIII, who called the condition of the working classes the burning question of the hour. The first issue contains a report from Father Dennis Comey who attended every meeting of the National CIO Convention in Philadelphia. He reports that the top leadership of the CIO is sound, that Philip Murray is universally revered, and that his attitude is thoroughly Catholic without being offensive to non-Catholics, and that James E. Carey is a practicing Catholic. Father Smith endorses Father Comey's estimate of the CIO leadership.

Jesuits might be interested in getting a copy of this first issue since the discussion of the CIO and the data on its inner workings is important information for all of us.

There was a full report from the Rockhurst Labor School, and reports from Xavier, Saint Ignatius Parish (New York), Spring Hill, Loyola of Chicago, and Woodstock.

May Volume I, Number 1, go way up into the higher brackets.

A Jesuit Chaplain has been looking for a short, very simple pamphlet which will help poorly instructed Catholics prepare properly to receive the Sacrament of Penance.

In answer to him and to all we suggest the little pamphlet *Examination of Conscience for Boys and Girls* by A. J. Wilwerding, S.J. It is published by The Queen's Work. We know of nothing better in this line.

The Office of War Information is now publishing a magazine war guide containing articles on worldwide manpower problems, child care, waste paper, war recreation, Denmark, the Junkers, the small farmer, the price panel, gasoline situation, enemy prisoners of war, etc., Apparently copies can be procured through OWI. Write Dorothy Ducas, Magazine Bureau, OWI, Social Security Building, Washington 25, D. C.

Father LaFarge made an interesting observation during the course of an ISO Executive Meeting. His interest in social studies, he said, began in the refectory at Innsbruck. The reading at table was on the life of the great Von Kettler. The pioneer social work that the Catholic reformer did was a revelation to him, a revelation that turned his attention toward the possibilities of social work in America and made him think seriously of what he personally could do in the same field.

This fact made us realize that the reading in the refectory could often be easily socialized. Would our readers like to suggest books, magazines, booklets, or digests that would serve to acquaint Ours with social thought? We would be very glad to have suggestions on refectory reading. We'll make a compilation of this and see that it goes out to all our houses.

An excellent suggestion to all of us comes from "The Fly Page," a sheet put out by the Committee on Interracial Justice.

"Every Jesuit can aid in building a just Social Order. Priests are the natural leaders of Catholic people. The attitudes of priests, their manner of conduct, is taken as a rule for Catholic conduct. Jesuits can, therefore, by personal example, by small but startlingly effective signs of disapproval, and by positive instruction, strike from the Catholic vocabulary contemptible words as: Nigger, Kike, Jigaboo, Chink, Greaser, Pineapple, etc. . . . Negroes are correctly called Negro or colored man, woman or child. There is a proper, and acceptable designation for people of any racial group."

This request has been echoed by almost all Chaplains. "I think anything that you may do to urge priests to be hospitable to fellow priests in the Chaplain's Corps (and under priests please include religious houses) would be greatly appreciated." The Chaplains never forget priestly charity, and are singing the praise of those who have not forgotten the Chaplains isolation from other priests.

ISO Occasions

AT West Baden Fathers McGuinn, Scheller, and Morrison told you that the profession of Social Worker was an honorable one, that Catholic girls are not well represented among the workers, that Catholic Schools of Social Work are prepared to offer many scholarships, that the Catholic Hospital Association is eager to introduce Medical Social Case Work in Catholic hospitals.

In a letter comes a rolling echo of Father Bakewell Morrison's plea at West Baden for greater emphasis and more interest in the training of Catholic Social Workers.

At the convention he emphasized the need of Catholic literature on the subject. Now he tells us of a book that does give a clear, positive analysis of these thoughtways of the Social Case Workers of America, the Catholic positions that must be asserted, the truths that must be emphasized and given expression.

The School of Social Service of St. Louis University has produced the first of a contemplated series of studies. The author is Clair A. Peugnet, M.S., S.W., and her book is *The Missing Value in Medical Social Case Work*. Father Morrison is now writing a second book for this series.

Father Morrison in his letter emphasizes the pressing need for Catholics in this work. May we hope that all Jesuits will be on the lookout for likely students, that they will counsel them to at least consider this profession.

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When the ISO Committee on Cooperatives met at West Baden, they asked Miss Mary Dooling of the Sodality Central Office to sit in at the discussion. Miss Dooling took over the work for Cooperatives and Credit Unions when Father George McDonald died. The Jesuits on the Committee felt that her contribution to discussions had been extremely valuable.

Miss Dooling is devoting full time to the actual organization of Consumers Cooperatives and Credit Unions. Her work is planned upon three major levels:

1) Through schools and colleges. She has developed an educational program out of which there is every hope that practical projects will develop.

2) Through parishes. She has usually begun with a Credit Union out of which a cooperative buying club, a cooperative library, or cooperative medical service is expected to develop.

3) Through missions. Father Alexander pointed out that the Society can have a tremendous influence upon the economic and social life of the missionary people, especially now when these people look almost entirely to America for help.

Miss Dooling is available for engagements either as lecturer or organizer and a note to the Sodality Central Office would immediately get any Jesuit or Jesuit organization an appointment with her.

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Father Walter A. Roemer calls our attention to the fact that the West Baden scholastics have been making a real contribution to the war effort. Since last March, the philosophers have been handling the KP in soldier-like fashion. Two each day from Monday through Friday put in four hours in the kitchen even on class days. They operated a victory garden which was big enough to serve the community and one ISO conference with vegetables. Over one hundred of the community donated to the blood bank and the library has been most generous in its gifts to the USO.

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Mr. M. V. Jarreau sends us what we regard as probably the most amazing advertisement that has appeared in the papers. Franz Joseph Baddock is running for state senator in Louisiana. In the Louisiana Labor Leader of East Baton Rouge, he buys an entire page, and on it lays out his platform. The platform is direct quotation from *Rerum Novarum* with his guaranty that he means to use these principles as his guides and the basis of his conduct.

East Baton Rouge is not in the Catholic sector of Louisiana. It is also worth noting that Mr. Baddock went to Catholic High in Baton Rouge and then went to Louisiana State University and to Harvard Law.

The Crown Heights *Comment* is well into its fifth volume. In case you haven't seen the oldest of our Jesuit labor papers and the one which keeps up an extraordinarily high level of content, you will be wise to drop a line to Reverend William J. Smith, S.J., 1150 Carroll Street, Brooklyn, N. Y., asking for a copy.

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Mr. T. C. Donohue of Saint Marys, Kansas, calls our attention to the fact that we have in the young men debaters and orators of our schools a wonderful group of potential Social Order apostles. He writes that he and Messrs. Foote and Walsh have been working out a complete high school speech program.

They began by devising what he calls a "very forbidding" chart of the actual speech situation, the training of our boys for public speaking, in the six Jesuit high schools of the Missouri province. Next they started to plan a complete four-year speech program for our schools on the basis of one class a week. The idea of this was to develop a live interest among the young men in the possibilities of public speaking and to develop besides an extra-curricular speech program beyond the 1890 type of debate. They are thinking in terms of round tables, radio speech, panel discussion and, of course, parliamentary procedure.

Mr. Donohue is extremely anxious to see the ISO cut down social material to the high school level; to work on Catholic and American social aspects for next year's debate questions, and emphasize the importance of speech to our students so that they will actually take a keen interest in presenting Catholic subjects to an out-of-school audience.

Those who are interested in the work of this kind will do well to contact Mr. Donohue.

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Father Lochbiler, President of Xavier High, Cincinnati, has been bringing the discussion of the social problems and the presentation of these problems to high school students into the monthly teachers meetings. He writes, "Every Jesuit high school teacher is eager, I am convinced, to teach Catholic fundamental social principles to his students. I am hoping that our monthly discussion will furnish him not only with information, but with methods and means of making practical and effective his social zeal."

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The active Committee on Interracial Justice is now made up of: Father John LaFarge, chairman; Father John L. Uhl, Cincinnati, secretary; Mr. Edward O'Brien, West Baden, assistant secretary; active members: Father Ernest Foley, Boston; Father Raymond Schouten, Father John P. Delaney, Father William F. Masterson, New York; Father John P. Smith, Philadelphia; Father Vincent P. McCorry, Buffalo; Father Raymond Goggin, Woodstock; Father John Coogan, Detroit; Father Arnold Garvy, Father William Cetnar, Chicago; Father Lawrence P. McHattie, Omaha; Father William Markoe, Denver; Mr. Russell Dornier, Mr. Bernard Tonar, St. Marys, Kansas; Father Albert Muntsch, Father George Andrews, St. Louis; Father Florence Sullivan, Miami.

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When the Peace Institute was held in Boston attended by representatives from fourteen national and thirty-seven state, ecclesiastical, educational, civic, and economic groups, Father Ned Conway was present as one of the Catholic representatives. The Institute drew an enthusiastic crowd and rated considerable space in the newspapers.

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Father Feeney of Jamaica has been tremendously interested in the social work that can be done in that beautiful island. But getting someone to do it is another question.

As a matter of fact his problem now is the strongest way of proving the need for Catholic social workers. Just try to get hold of a trained Catholic social worker who could go down to Jamaica and make a survey and then work out a program! Father Scheller of St. Louis is combing his list of graduates carefully—but with a pessimistic air. We are now trying to get Boston or Fordham or Loyola to indicate a man or woman who could do the job. And, in the pet phrase of the minute, it all adds up to the fact that every Catholic social worker probably will find five jobs open to him or her from which to pick and chose.

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Among the pleasant consequences of the first mailing of the ISO Bulletin was the simply magnificent spiritual bouquet offered to the ISO by the Junior Mission Board of Florissant.

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