



# ISO

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# BULLETIN

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## Minutes of the Executive Committee Conference of the Institute of Social Order

Morrison Hotel, Chicago, Illinois, Saturday and Sunday,  
January 15 and 16, 1944

**PRELIMINARY NOTE:** These minutes do not pretend to be complete and exhaustive.

This digest is made from my own notes. If any of the delegates find themselves misrepresented, they are most heartily urged to let me know and I shall make all the necessary apologies and corrections. I sincerely hope that I caught the sense of the meeting and the desires of the representatives and am re-presenting them with some degree of accuracy.

Daniel A. Lord, S.J.

### SATURDAY MORNING SESSION

**T**HE meeting opened at ten o'clock in the morning with a prayer by Father Sullivan, Provincial of the Chicago Province. Forty representatives were present.

Father Lord thanked the delegates for their attendance in so large a number. He apologized for the delay incidental to starting the ISO's new program, a delay in large part due to his operation of the mid-fall.

Thus far, he explained, the finances of the ISO had been borne by the Sodality Central Office. However, during the preceding week a check for \$3,425, the residue from the New York ISO office, had been forwarded by Father Delaney. This substantial sum will mean a big lift to the financial program of the ISO.

The ISO Bulletin, he reported, is sent to every Jesuit in the United States. This policy will be continued until such time as the members of the Executive Committee regard a change worth considering.

*The Chaplains' Service* at present is sent to hundreds of chaplains. Bishop O'Hara is having a list made of all Catholic chaplains so that eventually the service will reach every Catholic chaplain in the armed forces. Incidentally the USO, Catholic branch, recently purchased a half a million copies of *A Salute to the Men in Service* and six hundred thousand copies of assorted pamphlets from the Central Office for distribution to the various services.

Father Lord thanked the committee chairmen who had sent in reports on their various committees. Many had done so. Apparently some as yet had not convened their individual committees. Father Lord reminded the chairmen that the work of the committees was the most important work of the ISO.

The cooperation and interest of the Fathers Provincial and, of course, of Father Assistant, had been most gratifying. The presence of Father Assistant who came for the afternoon conferences and of Father Sullivan, Provincial of the Chicago Province, and of Father Robinson, Provincial of the Oregon Province who attended the entire session, was stimulating. The other Fathers Provincial had sent their warm greetings to the conference.

During the two days, the delegates were asked to confine themselves to the questions of general policy rather than to the policies and programs of any individual committee.

However, Father Lord asked Committees that wished any service or help from the Central Office of the ISO or had any advice to offer, to present their wishes and suggestions during the course of the meeting.

The agenda of the meeting, Father Lord explained, had been made up from suggestions of those who had answered a questionnaire sent to all the Executive Committee. The conduct of the meeting itself would be entirely in the hands of the delegates.

The meeting was then thrown open to the floor and the first subject introduced was a discussion of the next general meeting.

The dates selected for the ISO General Conference in 1944 were June 19 to 23; the place, West Baden College. Father Maguire, rector of West Baden, had graciously invited a return of the Conference and his invitation was accepted.

Out of his experience with the Committee on Social Ethics Father LeBuffe strongly urged regional meetings of the ISO. The men of the district would be brought together at these regional meetings and the particular needs and opportunities of their Province discussed. Father LeBuffe felt that these regional meetings would widen the influence of ISO and would be particularly valuable to Jesuits engaged in parish and school work who in every case might not be able to attend the annual general meeting.

It was the feeling of the Executive Committee that to the ISO General Conference should be invited heads of departments of religion, the deans, not only of our colleges, but of our scholastics, masters of the novices, principals of high schools, college teachers and economics.

The time-table of last year's program was approved. It was decided, however, that much more time should be given to the individual committees to do their own intensive work and an opportunity to present their reports to the entire conference at the general sessions.

The Executive Committee further advised that time, probably in the mornings, be given to sketching out a platform which would include the wide views, the basic ideas, the fundamental plans to be developed through the ISO. Since last year the Channelling Committees, the operative committees, felt their work was curtailed by a schedule which placed their meetings during the last days of the conference. It was suggested that the Content Committees should meet in the morning, and the Channelling Committees in the afternoon, thus balancing theory against practice, for the consensus was that every theoretical proposal suggested must have an immediate outlet into practical achievement.

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**T**HE dates for the 1944 GENERAL CONFERENCE OF THE ISO have been set for JUNE 19 THROUGH JUNE 23. The meeting place will be WEST BADEN.

This will be the second annual meeting and will be devoted almost entirely to the extensive work of the committees. We shall be very happy to hear from those who are interested in attending. A much more formal notification will be sent within the next two months. It is very important that the dates be marked down on the calendar of those who desire to attend.

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## ISS TRAINING CENTER

Father Robinson then brought up a matter which was to engross the Conference,—the training of specialists in all the Social Order fields.

He stated that the training of specialists was one of the most important jobs, if not the most important job, to be done by the ISO. There was a need, he maintained, to establish graduate studies accessible to Jesuits in one or more of our own colleges, not merely in the isolated form now existing in many places, but in a strong centralized faculty, which would be second to none.

At the present time he was finding it difficult to get for his young Jesuits the complete training that was needed for the work ahead.

From this central training ground would come the men ready to teach in our own colleges and universities. To such a center would also go members of other religious orders seeking such a training.

The leadership of the new social order, Father Robinson maintained, would go inevitably to trained men; if Jesuits were not ready, it would go elsewhere, and very likely fall into alien and unfriendly-to-Catholics hands.

Father Robinson believed that one center was better than several until enough men had been sufficiently trained to staff several educational centers. One man with marked executive ability should be appointed the Regent or Dean of this center. Two assistants should be given to him, and the Provinces for a time asked to make the sacrifice of lending their best men on all social topics to this center, though some of them would need to remain only for a semester.

Father Scheller accepted the idea with approval and maintained that this would be of enormous help not only in training lay social workers, but in preparing Jesuits for social work and fitting them to train others for these fields.

Father Wirtenberger believed that such a center could in addition develop a research department whose staff would be able to do the scholarly work that must be the basis of ISO development. Father Dempsey believed that only in such a scholarly center would it be possible to take the broad general principles about which all Catholics agree and apply them to the specific instances and needs. As an example, he pointed out, the task of reducing the whole matter of social principles to the grasp of students on the high school level.

Father Robinson believed that for the present the center should have at least specialists in Sociology, Political Science, and Economics.

This center would be part of the regular university to which it was assigned.

Father Gallagher from his experience at Loyola University was convinced that outsiders in large numbers would come to such a center. Not all students would want degrees, but a great many would want to come as auditors.

If such a center developed into the Institute of Social Sciences it could become a training center for anyone who wanted to do theoretical study for practical work.

Father Robinson explained that he was so serious about this matter that this year he was planning to send five out of his eleven tertians to take degrees, and that he planned on sending fifteen the following year.

A committee was appointed to consider this proposition and report back to the Executive Conference. The Committee consisted of Father Robinson, Father Dempsey, Father Farrell, Father Gallagher, Father Rooney, Father Wirtenberger, and Father Smith.

## ISO AND JESUIT EDUCATION

Father LaFarge then brought up the subject to the integration of the ISO to our educational organization. Unless the work of the ISO was to become extra-curricular it must tie in strongly with our colleges and high schools. He felt any boy trained in a Jesuit high school should know at least the essentials of the Papal Encyclicals, the right attitude toward trade unionism, the basic principles of interracial justice.

How precisely can we integrate the ISO to our educational program?

Father LaFarge explained that he wasn't referring to formal social courses. What he hoped for was the development in our educational system of fundamental social ideas, a social slant and viewpoint, which would run through the whole system, and result in graduates with a highly developed social sense.

As against this at present it was easily possible to locate Jesuits, faculty members with no social sense themselves. Naturally they

could not communicate any such social sense to the young men whom they taught.

Father Bannon following up this subject began by saying that he was in no sense "anti-classics." Yet Saint Ignatius had seized the classics because during the Renaissance and after they represented the be-all and end-all of education. The Ratio tended to crystallize what had been Saint Ignatius' recommendation of the needs of his day. But as a result, a general attitude developed that if education wasn't classical, it wasn't Jesuit.

Today, throughout the world, the classics are not the essential preoccupation. Hence we might be safe in interpreting the mind of Saint Ignatius to the extent that were he living today, he would use the current interests for his educational system.

That means that he would be quickly aware of the social problems and anxious to solve them through the social aspects of our education.

Such a basic interest is not found today in the Jesuit educational system. The Jesuits who go into the social fields practically all got their foretaste for the subjects outside of Society. Inside the Society a great many good minds are applied to subjects which seem out-of-date and which in the light of current needs may be futile.

Father Yates said that he had been asked how Political Science could be justified in our high schools. The answer was that we have to take into consideration always the needs of the times that must be met by our graduates. The Renaissance was an intellectual age; today, the needs are social, the interests are social.

Hence, our education must be basically directed in a scholarly way toward social problems and the popularizing of these problems through the entire system.

Father Farrell contended that Saint Ignatius did not accept the classics merely because they were popularized during the Renaissance, but because he was convinced of their fundamental value to the human being. There were plenty of reasons even today for classical study.

It was his conviction that Political Science might be a necessary course, but that, taken in the high school as a mere elective, it was likely to distract from the central core of any educational system.

The important thing in education was the central core. An educational system must be directed toward one major objective whether this be classical, scientific, or social. But no educational system was good which was filled with distracting subjects resulting in a smattering of ideas with no basic training. Whatever the subjects, they must be incorporated properly in the training of the students and not treated merely as incidentals.

He felt that the great justification of the classics in the high schools was the fact that boys from Jesuit high schools were clearly so much better trained for study later on than the boys who came from public high schools where they had had a smattering of a wide variety of subjects.

Father Maline felt that the problem was the high school texts on social subjects which were far below the standard of what should be given. Texts, in high school or elsewhere, must be strong enough to train the students as we would want them trained. The result of bad texts was that in a recent test on social subjects, our high school students who had never taken any formal courses did as well as those high school students who had actually studied the subjects in class.

Father Gallagher objected that this particular test was not on social problems but merely on general morality and ethics.

Father LaFarge returned to his original purport that he wasn't talking about the explicit and formal teaching of social sciences but the orientation of our education toward social thought and conviction. As a classicist himself he was strongly in favor of classical education, but he believed that the philosophy of all of education could become social. Our students must be interested by us and sent out by us ready to fulfill their responsibilities.

The subject then returned to the Research Institute and Father Smith pointed out that industrial relations as a subject has grown so vast that it must be treated as a subject by itself.

Father Kelly had discovered as Chairman of the High School Committee that his committee was practically non-existent. Almost no high school teachers had attended the ISO Conference. As a consequence, few of them had even considered the questions that we had been concerned with. Many of them were convinced that the intrusion of social subjects in the course would mean throwing out the classics.

Hence he believed that we must make it clear to the high school teachers that this is a question of direction rather than of new courses, that the classics as well as history and religion, can be directly concerned with the development of the social spirit.



## RELIGION TEXTS WITH SOCIAL SLANT

Father Ellard then presented a preview of the new high school religion course which is directly social in its implications and viewpoint.

This new course is being prepared under the editorship of Father Austin Schmidt with the assistance of three Jesuits, a secular priest, and a Benedictine nun. The Committee has four books under construction, and expects to have the entire project completed within two years.

Father Kelly had been working on a syllabus for the high schools along somewhat similar lines. But the four new volumes would be distinctly new in their approach to religion teaching.

Volume One entitled *Power*, is concerned with the individual, his creation, his body, soul, mental habits, the supernatural order, channelling of grace, sacraments in general, and the sacramentals.

Volume two entitled *Right*, deals with the Commandments, God's rights and our neighbors' rights, conscience, God's right to worship, public and private, the Church's laws, true obedience, property rights, etc.

Volume Three entitled *Guidance*, treats the world, Christ as the divine Leader, the Church, the historical contribution of the Church, Confirmation, the Church militant, and vocation.

Volume Four entitled *Service*, is concerned with Catholic types of service, the priesthood, religious life, marriage; with the four big enemies, materialism, experimentalism, indifferentism, and totalitarianism, with the professions and the arts, the state and its rights, the citizens and their obligations, the Catholic program of social order, Extreme Unction, and heaven.

It is hoped that the entire series will be completed and ready for adaption by September, 1946.

It was pointed out that Father John C. Murray was doing another set of textbooks of a new and radical kind on the college level.

Father LaFarge pointed out that the Communists apparently dissolving their Party had really begun a swing toward strong political education. The Nazis, of course, had already done so. It was our obligation to prepare to meet them in the educational field.

Our theoretical principles must impregnate our entire organic educational system. The approach to our students must be not merely academic, but eminently practical.

Father Farrell was convinced that the Jesuit educational system brought out an end-product distinctive in character. That end-product, the *Alumnus*, could and must be saturated with a zeal for social justice.

## SATURDAY AFTERNOON SESSION

THE afternoon session opened with prayer. The Committee on a Central Institute of Social Order reported on its first findings. But as the report was considered incomplete, the committee referred it back again to its sub-committee and the final results will be found in the report submitted on Sunday afternoon.

Father Graham who has been working on ISO Research at *America* presented his ideas on the importance of research and its possibilities. He believed that we should have a corps of experts working in the field, college professors and men engaged in practical affairs, who would present monthly reports on everything that affected Catholic social life. For example, most Catholics are unaware that the Soviet has undergone a complete change in the last ten years. They think of the Soviet as it was rather than as it is today.

He himself had been making a careful investigation at *America* of everything that the experts had been saying on this subject.

This gathering together of expert opinion, this assembling in a report of what the experts, chiefly the non-Catholic experts had discovered on a subject would make an invaluable document, objective and factual, and would keep us up-to-date.

So he believed that the findings of experts on the Vatican Foreign Policy should be assembled.

According to Father Graham a man in the research department need not necessarily be an original writer. His work could be to gather the opinion of experts, Jesuits and non-Jesuits, bring them together and make them available to all. His reports could be turned over to the Committees to handle as they wish.

Father Farrell said that the Jesuit Educational Association had adopted a strong resolution on the subject of directing graduates at the present time toward social work. The JEA believed that it was essential to prepare students for the first ten years after graduation and had strongly urged the schools to try to guide their students during this first decade.

## PLANNING THE NEXT CONVENTION

The subject of the first ISO convention was then brought up as the Chairman asked for comment, criticism and suggestion for the guidance of next year's conference.

Father Talbot expressed himself as delighted with the first ISO convention at West Baden. He believed that we could guide next year's conference best if we would carefully check over the minutes of the meeting and find out how completely the projects suggested there had been carried out.

He believed that the individual committees should be prepared to present very definite reports to the general Conference and that the Executive Committee should be prepared to go over all the minutes carefully and to see that suggested projects are carried out.

Father Sullivan believed that the practical committees at the first convention, the so-called Channelling Committees, had much too short a time, hence the determination to give mornings to Content Committees and afternoons to practical carrying out of content at next year's meeting.

Father Parsons was convinced that during the next year there must be an effort at strong central thought, perhaps a general statement on Catholic social justice coming out of the ISO Conference. He believed that the Executive Committee should summarize and synthesize the work of all the committees.

He suggested that the Executive Committee meet on Sunday, June 18, the day before the opening of the general ISO Conference in order to plan more completely the program of the meeting.

This was accepted by the Convention.

Father LeBuffe believed that the Committee on Social Ethics could do much to synthesize the program and to lay down the general principles. He thought that perhaps this Committee might even have its report ready in advance of the ISO Conference.

A much closer connection between the Content and the Channelling Committees was urged. It was felt that on every Channelling Committee there should be representatives of the Content Committees.

## THE BULLETIN

A discussion of *The ISO Bulletin* followed. It was agreed that for the time being at least the Bulletin would be sent to all Jesuits, but the possibility of limiting the mailing list to those who requested copies was considered.

A listing of the bulletins published for the various committees was suggested. A check list of current articles and current books with a two or three-line evaluation merely as good or bad, worth reading or not worth reading, of interest to such-and-such a group, was suggested. A simple form for news to be sent in by the committees to facilitate reporting was suggested. It was felt that occasionally a longer, more complete report on the work of various committees might be interesting.

## COMMITTEE ORGANIZATION

The whole subject of committees was given a thorough discussion. Father Smith called attention to a number of problems and suggested solutions. His proposals together with organizational suggestions offered by other committee chairmen indicate that the actual setup of the committees will probably undergo a very radical change. The committee themselves will remain, but their constitution and integration with the whole plan will be re-discussed.

The subject of organization brought up the need for a regional or provincial director for ISO in each of the Provinces, who would correspond in a way to the provincial director of studies or the provincial director of Sodality. This matter will be brought to the attention of the Fathers Provincial.

Father LeBuffe strongly approved of this development because of what he regarded as the high psychological value of the regional meetings called by regional directors and bringing together men from the same section of the country engaged in the solution of similar problems.

Referring to the committees, Father Dempsey urged that the appointment and election of committees be kept as democratic as possible, and that men interested in their particular work be allowed to choose not only the members of the committee but the officers within the committee. He felt, however, that for uniformity's sake the appointments and elections should be approved by the Central Office of the ISO.



## SUNDAY MORNING SESSION

The question of financing the committees was discussed briefly. No solution was reached beyond the ultimate one that the ISO would have to face the financial problems and devise means of solving them.

The committee reports at the next ISO General Convention were, in the opinion of the Executive Committee, to be given priority over the general business. It was urged that a time-limit of fifteen minutes, however, be placed on committee reports and where possible, these reports will be presented in mimeographed form.

## COMMITTEE SERVICE

Father Sullivan asked that a clear statement to be given in *The ISO Bulletin* of the procedure which Jesuits, desiring solutions to problems, would follow. The following procedure was suggested:

1. The problem would be sent to the chairman of the particular committee into which the subject matter fell.
2. If the chairman could solve the problem directly, he would do so.
3. If he felt that he needed help, he would refer the question to one or two experts on his committee.
4. The experts could send the answer directly to the man presenting the questions, to his chairman, or to the ISO Central Office.
5. However, the ideal would be to establish in the ISO Central Office a set of standard answers to standard problems. These solutions should be worked out by the committees, presented to the Central Office, then arranged in a form that would make distribution relatively easy. This method would be more prompt than any other suggested.

In addition Father Sullivan urged that a kit of minimum material be assembled by each committee to cover the essentials or the more pressing social questions that lay within their field. This would include a list of the best books, the best pamphlets and other immediately useful material which, on receipt of request, could be sent at once to the inquirer.

In the interval each committee was asked to work up its standard bibliography, not merely a general bibliography, but one rated on the basis of the type of reader and make this accessible to the Central Office as quickly as possible.

Father Farrell, in collaboration with Father Gibbons, took up the subject of academies on social order for seminarians. The committees were asked to prepare material for such academies in their own fields to consist of the following:

1. Bibliographies that would guide the seminarians in handling social problems.
2. Outlines, probably in question form, of the most important questions on which future priests should be informed.

Father Gibbons expressed his conviction that scholastics were extremely interested in social problems, but they desired clear-cut and positive help, otherwise their work is likely to be floundering and uncertain.

Father Healey felt that a great help to social consciousness could be developed by *Casus Conscientiae* on social subjects made available to Jesuit communities. But for the development of such a series clear-cut questions and the sources of material on these questions would need to be made available.

In order to increase the interest on the part of Jesuits, it was questioned whether or not semi-annual conferences of round-table discussions on ISO questions might not be held informally in the various communities.

Perhaps even more interest would be excited if outstanding men were brought in to talk to the communities.

It was then suggested that within a district various communities could be brought together for round-table discussions on these subjects giving each community the value of the fresh contacts with men from other communities.

## HEARING FROM THE OPPOSITION

Father Lord suggested the possibility of bringing before our Jesuit communities men who express an entirely different point of view with full opportunity given them to explain their point of view to the community. He wondered if this could not be carried so far as to invite Communists or atheists or men of anti-Catholic views to tell exactly why they hold their position and exactly why they fight the Church. He wondered if this type of concrete opposition might not arouse very considerable interest on the part of Jesuits otherwise out of touch with the social problems.

Saturday evening all the delegates, forty in number, dined together at the Morrison Hotel.

THE Conference opened promptly at ten o'clock with prayer. A brief discussion introduced by Father Lyons emphasized the need of presenting our social questions and problems in sermon form. Father Hartnett had written the Conference that where our priests ready to talk on those subjects they would probably be most welcome in parish clubs and churches.

Father Gibbons said that Woodstock had prepared sermon treatments on the general subject, "The Sacraments."

The delegates felt that sermons on such subjects as inter-racial justice, peace, citizenship, the responsibilities of citizenship offer tremendous possibilities in the social apostolate to anyone who would be willing to undertake them.

Discussion on the committee was resumed. The conference felt that each committee should analyze the immediate problems in their field and offer condensed solutions for publication in *The ISO Bulletin*. For example, someone pointed out that Father Dempsey had a very clear theory on the reduction of the national debt without increased taxation. It was felt that such a basic idea should be made available to all of us.

Father Farrell suggested that *The ISO Bulletin* list the ways in which Jesuits can personally, regardless of their specialized work, spread the social spirit. He felt that each committee could contribute ideas on this subject, but that there was a basic attitude toward justice and the social virtues that could well be made clear to all.

A brief discussion brought out the fact that sometimes within a community the careless remarks of a single member might undo the entire social work of the community. The members ought to be reminded of the peril of careless anti-social statements since they reflect upon the whole Society.

## NEGROES IN OUR SCHOOLS

The question of colored students in our schools was brought up and discussed at considerable length. The opinion of the Committee seemed to be that as long as colored students were barred from our schools it was very difficult to talk social justice without the inevitable question being proposed to us. The argument that the inclusion of one or more colored students within a school would result in the dropping off of the white attendance with consequent financial loss to the institution was answered by Father LaFarge. This has not been the case. None of the secular schools which have admitted colored students have known the slightest financial loss as a consequence, nor have the thirty-two Catholic colleges which admitted them. Father LaFarge maintained that there was no real problem if the Negroes admitted had the correct educational qualifications, if the white students were prepared in advance of their coming, and if the colored students were of the better type. It was impossible, Father LaFarge maintained, simply to throw a crowd of colored students into an unprepared white campus. But it was very easy to prepare the white students by reminding them that the acceptance of the colored students was merely the practice of integral Catholicity.

When Manhattanville College took colored students, one white student left and she returned.

In answer to the question, "What about the social problem of the Negro on the campus; will they expect to attend the dances and to dance with the white students?" The experience of those at the Conference indicated that there was no real problem here. Father Lord said that colored students had been present at practically every Summer School of Catholic Action even in the deepest South. They attended the parties, took part in the amateur hours, and in Father Nell's games. In these, there was never any difficulty when they actually took part with the white students. In round dances, however, he had never seen a case where a colored student had even attempted or wanted to dance with a white student.

Father LaFarge agreed that the colored student of the type who would attend a Catholic university or college would be wise enough not to want this form of social activity nor to make an effort to get it.

Many of the difficulties concerning the Negro, it was felt, resulted from hypothetical questions—supposing that . . . if it were to happen that . . . Father Carrabine said that CISCA had simply admitted the colored with no problems resulting. Father LaFarge contended that what the Negroes wanted was a chance for Catholic education and that this did not imply any desire on their part for a mixed social life.



## MINUTES OF THE EXECUTIVE COMMITTEE CONFERENCE

### ANTI-SEMITISM

Father LeBuffe said that while we were on the subject of racial relations, the question of anti-Semitism must not be neglected, nor the question of our attitude toward the Japanese. He felt that in the East notably in Boston and in New York, there was every danger of a real blow-up on the subject.

Father Talbot agreed that anti-Semitism was an acute problem. In Boston recently the question of the Jew was constantly brought to the forefront always with the same violent attitude on the part of some Catholics. One Catholic store owner had told him that he had insisted that a Jewish name be removed from the front of his building since he was afraid of the damage which would be done to it by the mobs or individuals. At the present time it would be practically impossible to lecture in Boston before many Catholic audiences on the subject of Jews.

As a consequence, the Jews were beginning to regard the Church as their leading enemy and to attack it quite openly. *America* had published an article on the Crucifixion and had received a flow of protesting letters. At least two organizations in New York kept complete files on anyone who showed signs of anti-Semitism.

On the other hand, the Protestants, and, of course, the Liberals, were collaborating most assiduously with the Jews. *The Protestant*, supported largely by Jewish names, is vigorously for the Jew. *PM* follows the same policy. Yet there was no notable Catholic voice in America speaking out for the Jews.

Hence in order to overcome the idea of Jews and Jewish sympathizers that Catholics are their enemies, it was decided that the ISO must draw up a careful statement on the philosophical and theological attitude of Catholics toward Jews. Then the ISO should work out a careful statement on the more pressing problems, for example, what is the modern attitude on the part of the Jews to the Crucifixion? how far is cooperation with Jews in civic, political, and cultural matters to be encouraged? On this as on most subjects of the kind, it was the function of the ISO to form public opinion.

Father Parsons told of inviting six ministers, six rabbis, and six priests to a mid-week visit at our retreat house near Baltimore. Four rabbis actually came and brought with them a prominent Jewish layman. They stayed overnight and made a special type of retreat. Rabbi Metz later said that this was the outstanding spiritual experience of his life, and Father Parsons had noted, he never again spoke against the Catholic Church.

Two of the ministers who came for the retreat were Negroes, the first Negroes to make a retreat at that retreat house. Father Parsons and Father Lloyd had collaborated in explaining the Spiritual Exercises to the men and had had a private conference with each of them.

Father Parsons said that now the Catholic University was preparing for a similar experiment and hoped to have a crowd of two hundred rabbis and ministers.

The Conference agreed that it was very important to establish friendly relations with the leaders in the Protestant and the Jewish groups. In no other way could prejudice be effectively eliminated.

Father Talbot had found from experience that many of the Jewish leaders were closer to Catholic thought than Protestant ministers.

Father Parsons, discussing the Jewish citizens in America, pointed out that the Jews themselves are completely divided. There are, he said, Jews in America and American Jews. The Jew in America is a mere sojourner in the land, a man who lives here but whose heart is elsewhere. An American Jew is one who still maintains his Jewish religion but is thoroughly American.

It is the greatest possible mistake, Father Parsons maintained, to lump all Jews together. He happened to know that a Jewish Committee had called upon the President and asked him to take no political action in favor of persecuted Jews here or abroad.

Father LaFarge had found from experience that many Jews were entirely religious, in no sense antagonistic to the Church, and quite anxious to hear our viewpoint. He himself had talked to Jewish groups at least twice a year. In talking to them he had stated Catholic viewpoints frankly and unhesitatingly but never bitterly nor in a way to offend.

The discussion brought out the fact emphasized by both Father Parsons and Father LaFarge that there exists two attitudes against the Jews:

The first is a violent and irrational anti-Semitism which accepts the theory that the Jews are the cause of all evil.

The second is what might be called prejudice against Jews, a personal dislike for them, their characteristics, customs, and so on, without, however, any slightest desire to deprive them of their human rights and political justice.

He warned against confusing these two attitudes since a person could be prejudiced against Jews without having any part in the wave of anti-Semitic feeling and action.

Father Dowling pointed out that the Communists had managed to slap down their objectors by the skillful use of the words "red-baiters." The Socialists had handled this very shrewdly. They said, "Yes, we are red-baiters, so we can skip that whole matter. Let's go on from there."

Father Dowling was afraid that the word, "anti-Semitic" was likely to frighten us in the same way. Lest we be charged with this opprobrious epithet, we were sometimes afraid to take an honest stand on questions that demanded a positive protest or action. The Conference believed that if we could get over to people this clear distinction between anti-Semitism as a movement and personal prejudice against Jews, we would go far in solving the problem.

Out of his wide experience in dealing with non-Catholics, Father Sullivan maintained that the better type of Jew is cooperative and sympathetic and delighted when a Catholic is interested in asking for his help.

Right now the whole question of Palestine, brought to the foreground by Churchill, is causing enormous trouble. The Jews take the attitude that Palestine is to them what Ireland is to the Irish around the world, and until there is a home land, they can never be happy. They feel that Churchill is letting them down and they are watching to see who sides with Churchill in his stand.

Father Talbot asked the Committee on a Just World Order to draw up a careful statement on anti-Semitism for *The ISO Bulletin*. Father Alexander pointed out that here we had a possible instance of the need of an expert connected with ISO who could give us exact data on the whole Jewish question.

In the search for such an expert, the name of Father Greunthaler of St. Mary's was mentioned. He had studied the Jewish question for twenty years and said that at the end he could make almost nothing of it.

It was still believed, as Father Talbot indicated, that our statement on the Jewish question must contain two elements: the first, our Catholic theological and philosophical attitude toward the Jews; the second, our attitude toward specific problems and questions arising today.

Father LaFarge said that this statement had already been prepared and had the late Father General's approval. A similar statement by Bishop Noll in *Our Sunday Visitor* was important, but he believed that the former statement should now be presented to a larger public.

The Conference discussed briefly the answers of modern scholars to the question of who actually crucified Christ. Father LeBuffe pointed out that the words used clearly meant certain Jews, that is the leaders of the Jews, and not the people themselves.

Father Smith had from experience reported the conclusion that the Jews themselves do not follow the Christian attitude of distinguishing between bad Jews and good Jews. If the person is a Jew, he received fullest Jewish support and sympathy. In Brooklyn the problem was a very pressing one. The Christians believed that in the schools the Jews were presenting an anti-Christian front. In the courts Jewish principles were being urged. New York and Brooklyn seemed to be filled with "bad Jews" who, however, might not be mentioned without the charge of anti-Semitism. As a result, in Brooklyn whenever a priest made a statement against anti-Semitism, Catholics felt they were being let down. The priest was defending their enemies against them and that almost constituted an attack on Catholics.

Father Conway pointed out that at present the constant maneuver of the anti-Catholic leaders is to brand us as fascists. We have to be careful to give no ground for the charge. Cooperation with the Jews on questions of natural law and social justice is one of the best means we can adopt for scotching the charge. When we have ourselves cooperated with Jews on general non-religious questions, then we have shown the right attitude toward the world.

He believed it was even possible to influence by friendly cooperation such leaders as those responsible for *The Protestant*, and *PM*. Right now these magazines, periodicals, and newspapers were doing great harm to the whole cause of cooperation by separating Catholics and Protestants and Jews into warring camps.

We could work with men of the apparent opposition without defending them or approving of them.

Father McDonald agreed that the principles of human right must be brought to the attention of men like this. The individual who violates the moral law, whatever the nature of the group to which he belongs, should be brought to task or at least given an opportunity of seeing the truth.

Father Dempsey was of the opinion that the largest percentage of the people when they distinguished between good Jews and bad



## SUNDAY AFTERNOON SESSION

Jews really meant rich Jews and poor Jews. The problem is one familiar in the case of any minority group. An alien race with strange customs and perhaps a strange language settled down in an existing community. This happened in the case of Boston when the Irish were greeted with "No Irish need apply." The same problem was characterized in the attitude toward the Jew today. He believed that time solved this problem as it had in the case of the Irish in Boston. Hence he would be slow to make any statement that might merely cause more attention to be paid to the problem.

Father McDonald didn't believe that time healed the Jewish question. For certainly time had not healed it in the case of the Jews in Europe.

There was a discussion of the difference between Christian and Jewish standards of morals.

Father Talbot then brought out the point that so many Catholic school children from the early days were trained, perhaps even unconsciously, in catechism class to the dislike for the Jews.

## WARNING

Father Rooney then called attention to an anti-Catholic movement which is rapidly developing especially in the South. Educators of the type strongly in favor of federal aid to schools are convinced that the Catholic opposition has killed the federal aid bills in the past. So they are blaming the Catholic Church for "holding back education." They are frankly making an effort to enlist Catholic teachers on the side of federal aid and are telling the non-Catholic sections of the country that the Church is the enemy of education. The NCWC sent out a letter with quotations from recent statements on this subject and the subject should be watched by Jesuit educators.

## SEVEN POINT PEACE PLAN

Father Conway was then asked to give an account of the progress of his work on the religious aspects of the peace. He explained that the Seven Point Declaration was being much more vigorously presented by Protestants and Jews than by Catholics despite the fact that the points were basically drawn from the papal documents.

Whereas the Protestants had scattered two hundred thousand copies of the Points, Catholics had disposed of around thirty thousand.

The important impact of the Seven Points on the Connally Debate in Congress had convinced the Congressmen that the religious groups of America were interested in peace and had every intention of being heard when the time for peace consultation came.

Right now the declaration was being presented in a wide educational campaign. The NCWC was getting out a study outline on the Seven Points and Catholic effort was being made to organize speaking campaigns.

Father Conway believed that the ISO should get into this presentation of the Points. Jesuits should write and talk and preach on the subject, bringing the Seven Points into a classroom, having discussion and presenting them in any way they could. If the Seven Points can be presented over The Queen's Work Radio Station, so much the better. A bibliography has already been gotten out and is available through ISO to anyone interested in the subject.

"During the course of this year the Seven Points of the peace program must be brought to the man in the pew," said Father Conway.

Father Conway explained the very pleasant dealings that he had had with the Bishops. He also said that a great deal of thought was being given to the extent to which we may cooperate with non-Catholic religious groups. Fathers Parsons, LaFarge, Murray and Boucaren were working on the theology of the question. The Bishops were preparing a four-point statement on cooperation with non-Catholic religious groups.

Father McDonald asked how far a practical question like the Polish-Russian frontiers fell under the Seven Peace Points.

Father Conway answered that this was a question that would have to be settled by historians and ethnologists. The Seven Points were the major premise; the minor would be the practical facts explaining any particular situation.

Father LaFarge pointed out that *America* is trying to state minor premises like this. *America* and its editors accepted the general principles of a case; then they draw up the minor, as, for example, the Polish question, the Baltic States and so on, and the conclusion is easily within the grasp of the reader.

THE Executive Committee re-convened at two-thirty and the meeting was opened with prayer by Father Assistant.

Father Robinson presented the amended resolutions on the subject of training experts for social needs. The statement read as follows:

"The Committee feels that the ultimate success of the ISO depends to great extent on the ability of the American Assistency to train the men who are to do the work.

"Various types of training may be necessary depending upon the type of work that is to be done.

"The Committee feels justified in placing special emphasis on the need for men trained in the social sciences, especially for men who are to do the more learned and profound research, men who are to teach in our own scholasticates, men who are to head the departments of Sociology, Economics, and Political Science in our colleges, the men who are to write the absolutely indispensable Catholic texts on social subjects.

"Since there is at present no one adequate Jesuit training center on the graduate level to prepare such men, the Committee recommends the creation of one. This we might conveniently call the Institute of Social Science. This Institute is to be worked out on an Assistency basis, their own center selected by the Board of Governors of the ISO.

Since many of our graduate schools have the beginning of such a development, it would not be too difficult to strengthen any one of these efficiently and rapidly to such an extent that it would serve the purposes of the ISO.

"The Committee turns rather to the creation of a strong central Institute than to the strengthening of one department here and another there, scattered throughout the country.

"Centralization will bring incredible strength, solidity, concentration of resources, and the unity essential for the success of the ISO's colossal job.

"It is the feeling of the Committee that whatever else is needed, research, service, etc., will automatically develop from such a center. Given the men for such a center, all else will rapidly follow."

The report was accepted by the Committee for presentation to the Fathers Provincial.

## INDUSTRIAL RELATIONS

Father Smith was then asked to take up the problem of fifty million industrial workers who constitute so large a part of our American population.

He began by stating that the War Labor Board was clearing about twenty-five thousand labor cases a year. Ninety-five per cent of the various labor boards throughout the country are probably non-Christian. The fact that there are almost no Catholics on the boards offers an example of the need for Catholics prepared to handle the whole matter of our industrial relations. The formal educators must see that courses in industrial relations are provided for our students. At the present time there are six full-time Jesuits doing Labor School work in the East. What is actually needed is a Jesuit doing such work in every city where we have a major house.

None of the six actually engaged in the Eastern Labor Schools had ever been prepared for the work. One priest had taught labor problems; one had driven a truck before his entrance into the Society; but none of them had formal preparation for a Labor School. Father Smith thought it extremely important to emphasize this fact since so many people felt that they had to be experts before they could get into labor work.

What actually is needed for the work of Labor Schools is not nearly so much formal training as social-mindedness and a willingness to learn. Since the opening of the Crown Heights Labor School, there have been five hundred guest speakers, most of them laymen connected with labor unions and labor work. As a consequence, the staff of the school was constantly learning from the men actually in contact with the work.

Father Smith in answer to a question said that he would be most willing to go to the scholasticates that invited him and teach labor relations, industrial problems, and the conduct of labor schools to scholastics.

Father Smith pointed out that the old line labor leaders were practically all self-trained men. However, the secular colleges today in many cases are training men and putting them into the field. Their impact upon the labor situation is tremendous. Yale and Harvard, for example, have not only been doing this, but have been inviting labor leaders to their university and giving



## MINUTES OF THE EXECUTIVE COMMITTEE CONFERENCE

them an opportunity of doing intensive work that will benefit their relationships with their unions.

If we had similar courses in industrial relationships, there could be given to students who might find in labor their life's vocation. Labor union leaders could be brought to such a school with the consequent effect upon the whole labor movement. The Jesuits trained in these courses could later on become teachers in Labor Schools.

Today graduates of non-Catholic universities trained in industrial relations are getting on the labor boards. From the labor board management picks up the outstanding graduates for ten-thousand and fifteen-thousand-dollar-a-year jobs. This depletes the labor leadership but it is an indication of the fact that management wants men trained in labor work.

Father Smith gave the delegates his folder on a new course in Worker Management Negotiation which was scheduled to begin January 18 and was an effort to bring both the employer and the employe together.

Father Yates felt that our alumni associations would be widely interested if forums on these questions were developed. The alumni were beginning to prefer help of this kind to mere recreational programs.

Father Wirtenberger said that in a Detroit school of Commerce and Finance courses along these lines were now being given at the request of and financed by the United States Government. Students could attend them freely. The courses now were almost complete enough to give a major in industrial management. All the teachers are laymen who teach on the technical level. They are not, however, men who can teach on the Catholic level but the Catholic element is easy to add.

Alumni colleges, Father Rooney pointed out, have had an important growth in recent years, for example, at Canisius and Detroit. Our own universities could very well follow the lead of the medical schools which constantly bring back their alumni for brush-up courses in the later medical developments. Similar courses in social subjects would increase the interest of our alumni in our colleges.

Father Dempsey and Father Brown have been conducting at St. Louis University an Institute for those no longer in college.

In answer to a question, Father Smith said that at Crown Heights while they aimed at leaders, they were still quite willing to take any group that would come.

Father Dowling voiced the opinion that many of the labor leaders are really out of touch with labor itself. They have so long been in executive jobs that they have lost the sense of what the ordinary man is thinking and feeling. Our tendency is to try to influence the leaders rather than the man in the ranks. The rank and file of the labor movement are writing Pegler's column. It is the well paid labor leader rather than the man at work who objects to Pegler's criticism of the union executives. As a consequence, Father Dowling believed that we should think in terms of the man in the ranks, of the future leaders, rather than the men now in control.

Father Smith expressed the opinion that in New York City the actual leadership of CIO is in the hands of Communists and the leadership of AFL largely in the hands of racketeers. Hence he believed that there must be a different approach in Labor Schools, the effort to reach the leader and the rank and file.

The Conference discussed the difference between a leader and an office-holder. It was generally agreed that they were by no means the same thing.

Father Dempsey said the St. Louis Labor School had been cut from three hundred to sixty; now the group consisted of those potential leaders who later on would be able to do real work for the unions.

Father Dowling, who reminded the Conference that he carried CIO card and frequently attended their Conventions, was convinced that the established and entrenched leaders resent the up-and-coming young men. The rank and file are jealous of the man on top; but the men on top are extremely jealous of the rank and file. Father Dowling was convinced that we must rethink our approach to labor and do everything possible to bring back the democratic control of the unions to the men who were really supposed to exercise it and profit by it.

Father Parsons stated that the Labor School is not merely a school, but in itself an action. Its purpose is not the theory of the labor unions, but the thrusting into them of men trained to do for the unions what the unions are expected to do for the men.

Father Sullivan felt that it was important to reassure Jesuits in the parish that there was much that they could do without any specialized training. What they need, he said, is a social sense, a sympathetic interest in the man in the street, and a will-

ingness, for example, to go to meetings where they will come to know the average man.

Asked about the faculty of a Labor School, Father Smith maintained that the ideal staff consisted of four to five Jesuits. He himself had a scholastic as an assistant and thought scholastics should be brought into the work early. Father Dempsey was asked about the group of secular priests whom he had been teaching during the past two years. He said that twelve young diocesan priests had become interested in labor problems. For a time they had studied alone but, as they found this difficult, they invited him first, to lecture and then to run a regular two-hour discussion period every Monday. The first year they studied merely *Rerum Novarum* and covered only three-fourths of it in a year. The next year they asked for a course in Economics which Father Dempsey gave.

These twelve young priests are now ready to teach in a Labor School or to give a series of six carefully prepared lectures a year. They have been trained to talk to men's meetings, to give popular lectures in the parishes, and to put this material into their sermons.

The bishops are convinced that there is going to be a resurgence of communism, hence the Archbishop of St. Louis asked that these priests be trained to talk to high school students. A course in the Encyclicals is now in preparation for high schools.

A total of thirty priests have taken this course, an average of twelve to a meeting.

### RURAL LIFE

Father Gibbons made a transfer to Rural Life by reminding the Conference that we are not exclusively an industrial nation though we live in an industrial civilization. An enormous percentage of our people are still in the country. Primarily the Church has always been interested in the American city; in consequence the men of the country have felt that the Church neglected them. Rome in recent years has been pointing out the need of a return to the country.

The purpose of the Catholic Rural Life Movement, Father Gibbons explained, is not the technical training in agriculture, but the creation in the minds of rural people that theirs is a way of life and a very important way of life.

At present Catholics in the country are being dispossessed or leaving the country quite willingly.

The farmer should be trained to understand his farm. It is not a question of unions for farmers or of industrializing the farm. Rather, the farmer must be taught the Catholic way of life as applied to his particular profession. The future of the Catholic Church in America depends upon the fertile and productive farm family rather than the city dweller who swiftly eliminates himself.

Father LaFarge was convinced that the problem of the so-called defense worker was closely connected with the problem of rural life.

Father Parsons brought out the fact that these defense workers would have to be sold on a return to the soil. Hence one of the present problems of the future would be the problem of re-settlement.

Father LaFarge spoke approvingly of the work of the Catholic Rural Life Movement. Most dioceses now have a Rural Life Director. He should find in his district Jesuits who are interested, aware of the problem, and willing to help him.

Father Dempsey told how ninety thousand defense workers had come suddenly to St. Louis, and the unusual opportunity which had arisen in the fact that Jesuits had been invited to give noon-time missions in St. Louis defense plants where they are employed.

### SECRET POWER

Father Robinson stressed the fact that we must never overlook the social power of the ascetic life of the Society. He personally, in spite of the number of men he was setting aside for special studies, felt that his big job was to build up the ascetic life of the young men for without the deep spirituality expected of a trained Jesuit, there could not be a successful ISO.

There was a brief discussion of the relationship of the Spiritual Exercises to the ISO, a subject which is being carefully studied by the Committee on Retreats.

Father Farrell believed that in this connection there was a strong need on the part of faculties in houses of study to guide and direct the Jesuit students. He felt that the young Jesuits could profit by the help of older men who realized their needs, were interested in the works of the Society, and were willing to devote time and attention to directing young Jesuits.



## MINUTES OF THE EXECUTIVE COMMITTEE CONFERENCE

Father Wirtenberger asked what was expected of the Content Committees. Father Lord explained it had been the hope of the ISO that these committees would make the following contributions: First, the Content Committees would work out the bibliographies of their field, graduated to the particular needs of particular groups.

Secondly, they would make accessible brief digests of important books and articles which could be placed at the disposal of their fellow Jesuits.

Thirdly, they must lay down the fundamental principles that govern their particular subject, and where possible, present a brief platform which would be easily accessible to Jesuits and to others. Fourthly, they should supply the Channelling Committees with material in their field which the Channelling Committees could use in developing their programs. Fifthly, eventually theirs was a research job, the digging out of important new data. Sixthly, the general principles of Social Justice having been defined, the Content Committees would give the ISO the data, the information, the advice, all the elements that make up the application of general principles to a particular field in which men work.

Father Wirtenberger believed that the committees were finding it very difficult to get together. He also felt that there was a need to reorganize these committees on more practical lines. He and Father Lyons agreed to work together on the problem of reorganization and present their plan to the ISO.

Father Sullivan asked if each of the committees could not work out the principal statements on the principal problems connected with their field, put this into a brief, compact form, which could then through the ISO Central Office be sent out to the members of the committees.

The committees seem to feel this could be done.

Father Parsons referred to the consensus of the group that the principal work of the ISO was the education of Jesuits to social-mindedness. All Jesuits must think with the Church on the subjects of the state, citizenship, authority, interracial justice, labor, etc. He warned that the vast social program of the Society could be discredited in the eyes of the outside world by lack of interest or anti-social attitudes on the part of a few.

Ensign S. A. Constantino, Father Talbot said, had just brought out a new book *Amen! Amen!* Harpers expected it to be a big seller. It was professedly written by a Catholic for the seventy million Godless Americans. It takes up the question of God, the soul, eternity, sex, in the language of the average young man in the Army today. Father Talbot believed it was a very important book, one that would have a profound effect upon those who read it.

### CLERICAL HELP NEEDED

Father Lord said that there was a practical problem that he had been meeting with constantly. The men to whom he wrote found it practically impossible to turn out the work they wanted to do. This, he had discovered, was not due to a lack of willingness on their part but to a simple lack of secretarial help. Father Lord said that from his experience he was finding that our Jesuit houses were woefully understaffed with the lay secretaries who could save the men untold time and make possible a much higher productivity on the part of Jesuits engaged in intellectual work. With all the willingness in the world, men found it laborious not merely to think out their material and create the rough draft, but then to type and retype in a manual job which was time consuming and distracting from their creative work.

Many a Jesuit failed to answer communications from ISO simply because in the rush of his day he had no time to write a letter and no opportunity to use a secretary's service.

Father Lord was convinced that this was a problem out of all proportion to its apparent secondary nature. He wondered if in every Jesuit institution one room could be set aside as an office, in which a secretary could be placed at the disposal of the community. He was convinced that the salary of such a secretary would be paid immediately by the additional work made possible to Jesuits. It would be found in a short time that a second secretary could be profitable and perhaps more as the men began to find that they could write more, produce more, answer their letters more efficiently, and have more time for the production of creative work, when the turning out of manuscripts and mail was in the actual hands of a secretarial staff.

The Committee with an apparent unanimity agreed. Father Lord was instructed to take this up at one of the projects of the ISO. Especially he was asked to remind Rectors that this was not an expense. In the long run it would prove financially profit-

able since a single manuscript produced by a Jesuit would pay the salary of the secretary who typed it, for at least a week, in some cases for a month. But as long as the men were handicapped by the necessity of doing their own clerical work—a task certainly not expected of many professors in secular universities—their time was cut, their creative abilities limited, and there was an excess of heads and a dearth of hands.

### FATHER MCGUCKEN'S BOOKLET

Father Farrell called attention to the last volume of Father McGucken's writings, a pamphlet on the philosophy of Catholic education which was being published by America Press and sold for twenty cents a copy.

### MISCELLANY

The Committee felt that it would be important to appoint an Alumni Committee that would become one of the Channelling Committees of the ISO. Father Rooney said that since there was such a thing as a "Jesuit-trained man," it might be a good idea to strengthen the union between them through a union of Jesuit alumni associations. Were this done, it should be made clear at the beginning that the union was in no sense intended to be a money-gathering organization. Alumni should be made to understand that the association was intended for their own benefit though it would in addition have other social purposes. One of its main objectives might be an effort to assist Jesuit alumni in establishing themselves in employment, careers, professions, immediately following the war. Harvard and Yale alumni are very careful to see that their associates are well placed. Something of the sort might be done for and through Jesuit alumni.

Father Bannon said that this union of spirit between Jesuit trained boys was already noticed in the service. They meet each other, recognize similarity of spirit and training, and feel very close together.

The question of the establishment of a Jesuit Lecture Bureau to serve the purposes of the ISO was briefly discussed and turned over to Father Lord for formation.

The Seven Peace Points were re-discussed and the possibility of their presentation on the high school level was considered. At West Baden work had been done along this line and it was hoped that the West Baden men would make their material accessible to the ISO.

The question of Jesuit writers was discussed. It was urged that they might write more readily if they knew what subjects were of most pressing interest and concern to the ISO.

Father McDonald suggested the possibility of collaborative books, books on a certain subject for which each of a series of Jesuits would contribute one chapter.

Father Parsons wondered whether the immediate need might not be for very short leaflets rather even than booklets or pamphlets.

Father Healey called attention once more to the importance of refectory reading and asked that the Committee send in suggestions on refectory reading for the ISO Bulletin.

The organizational scheme for the ISO sent in from Woodstock was briefly considered though the whole matter of final work was to be handled within the next few months.

Father Dowling asked if any of the delegates had had experience with making a confessional available to Protestants. He had found that many sincere Protestants would like spiritual guidance such as they could get in a confessional and had no place except a Catholic Church to go. Father Sullivan said that ministers had recently gotten out a book on confession for Protestants.

The handling of manuscript was discussed and it was decided that individual manuscripts, when submitted to the ISO Office, would be sent to the chairman of the committee concerned with the subject treated in the manuscripts. The decision of this committee would be regarded as reason for considering publication or rejecting publication of individual manuscripts.

The conference closed with a brief greeting from Father Assistant who urged that the subjects discussed during the Conference be turned into immediate tangible results. "We do by doing," he reminded the Executive Committee and once more referred to the intense conviction of our late Father General that the social program must be a consuming interest of the American Assistancy.

The Conference closed at five-thirty.



# Registration List

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# CLIPPING DIGESTS . . . from the secular press

AN extraordinarily competent and inclusive study of Stalin was syndicated by Charles G. Ross and appeared in several newspapers including the December 19 edition of *The St. Louis Post-Dispatch*. The outline presents Stalin as possessed of "a steel-like implacable quality . . . that has been universally remarked about by recent American visitors." Wendell Willke is quoted as saying of him, "a hard man, perhaps even a cruel man, but a very able one. The hardness of Stalin is proverbial."

Writes Ross, "It showed itself in his acts as a revolutionary under the Czar, in the plotting by which he sent Trotsky into exile and rose to supreme and undisputed power, in the liquidation of the Kulaks, in the use of the weapon of famine against the recalcitrant peasants, in the blood purges of 1936 and 1938. It is the Soviet philosophy, and his own, that the end justifies the means."

"'No revolution,' he has said, 'can be made with silk gloves.' When the irrespressible Lady Astor asked him, on her famous visit to Moscow with George Benard Shaw, 'How long are you going to go on killing people?' Stalin replied, 'As long as it is necessary.'"

Ross quotes Lenin's famous testament in which Lenin wrote: "Comrade Stalin, having become General Secretary (of the Party) has concentrated an enormous power in his hands; and I am not sure that he knows how to use that power with sufficient caution."

Ross believes that what he calls "the undignified flattery that has been heaped upon Stalin" is not the sign of personal vanity. He quotes Chamberlain thus: "The chief reason that probably leads him to encourage this oriental cult of personal adulation is the belief that the Russian people, deprived of Czar and Church, need some personal symbol of supreme authority before which they can bow down."

Ross seems to think that Davis' *Mission to Moscow* was an effort to prettify Stalin.

There seems to be personal scandal hidden in the background of Stalin's character. Nydya Stalin, his former wife, died suddenly in 1932, and the rumor sprang up that she had killed herself after a violent quarrel with her husband over the ruthless measures he was using against the peasants who resisted collective farming. This rumor is often denied.

Stalin's early revolutionary days include the famous robbery of \$175,000 from the state bank; what is forgotten is that the bomb hurled into the Cossack escort killed three and wounded fifty. Ross in detail points out the differences between Stalin and Trotsky: Trotsky's protest when Stalin shot a group of officers for inefficiency; Stalin's systematic tearing down of Trotsky's power; Stalin's complete destruction of the Kulaks so that of the 7,500,000 in 1928, none remains today. In the treason trials of 1936, '37 and '38, over 50 high officers were liquidated, and scores of others disappeared without any trial.

It was a little surprising to find an article like this at a time when nothing but bouquets are being tossed Stalinward.

PETER CALM, a Swedish naturalist who spent Christmas day in Philadelphia in 1749, is quoted at length in an editorial in the *Chicago Daily News* for December 24. Among the items he brings out are the following: Christmas day was celebrated but not with the reverence that had characterized it in Sweden. The bells of English churches rang out in the evening; in the morning guns were fired. People went to church much as on Sunday, but only among the English, Swedish, and Germans.

"The Quakers did not regard this day any more remarkable than other days. Stores were open and anyone might sell or purchase what he wanted. . . . Nowhere was Christmas day celebrated with more solemnity than in the Roman Church. Three sermons were preached there, and that which contributed most to the splendor of the ceremony was the beautiful music heard. . . . Only the Swedish and the Catholic churches possessed organs. The organ in the Swedish church had through improper care become worthless. Consequently, an organ was to be heard only in the papal place of worship.

"The officiating priest was a Jesuit, who also played the violin, and he collected a few others who played the same instrument. So there was good instrumental music with singing from the organ gallery.

"People of all faiths gathered here, not only for the High Mass, but particularly for the Vespers. Pews and altars were decorated with branches of mountain laurel."



**I**N 1940 there were one million children gainfully employed in the United States. In September, 1943, the number had risen to over three million. This is the estimate of Thomas O'Malley, of the Wage Hour Division of the Department of Labor. These children range in age from fourteen to seventeen years, and he claims that of these one million are fourteen and fifteen years old. Beyond this, uncounted thousands under fourteen years are being illegally employed.

The dangers of these children in employment are manifold. They face very decided hazards to life, limb, health, and morals.

As long as ten years ago it was known that fifty thousand boys and girls under eighteen years were annually killed or injured in industrial accidents. In the first two years of the war an estimated thirty-six thousand children were killed and two hundred thousand crippled for life in industrial accidents.

Cases have been found of thirteen-year-old boys employed twelve hours a night seven nights a week at two dollars a night. One of these boys was cleaning electrically operated machinery and was electrocuted.

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The National Committee of the United States Communist Party unanimously resolved in early January to dissolve themselves. Browder came out for the two-party system, free enterprise operating to the benefit of labor, farmer, and capital, and the cause of political education in the spirit of Thomas Jefferson.

Time's comment is significant: "The new party line of suicide would have been assured of unqualified popular approval if it weren't for two facts: (1) very few cared anyhow; (2) fewer still believe the Communists' word, not even their last.

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The Dean of Canterbury, Hewlett Johnson, has produced a much commented-on book about Russia. "The Secret of the Soviet Power," he calls it. I have not as yet seen the book, but one paragraph from a reviewer is significant: "Soviet society," the Dean of Canterbury's thesis runs, "is unique; it is a society—really the most Christian the world has ever known, in which everything is done in the interest of man. It strives to give him the fullest, richest life. It ensures him necessities—housing, food, and so on; it ensures his spiritual needs—drama, literature and music. All that is asked from him in return is that he help build the society by working."

Interesting as the comment is, in view of what really goes on in Russia, it is most revealing in showing what really goes on in the Dean of Canterbury. To him the fullest, richest life, ensuring spiritual needs, gives not even a passing bow to religion, for the book was written before the restoration of the Orthodox Church whatever status it now occupies under the Soviet.

**M**ANY years ago Morgenthau was reported as saying: "Jews of America, this is your Zion." Whether this is the case or not, United States Jews recently split when the Beth Israel Congregation of Houston publicly announced that the Jews are no longer a nation, but a religious community, that they do not desire to return to Palestine, that they were not interested in a Jewish state, and that their nation was the United States, their race, Caucasian.

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The power of a writer in a single book was vividly recalled when Ida Tarbell recently died. Her syndicated *History of the Standard Oil Company*, first published in McClure's Magazine during 1902-04, led to such national indignation that "trustbusting" was an easy assignment. Once more a writer had proved the social power of the written word.

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Serious as the race problem may be in the United States, it seems to be almost mild compared with the race problem in South Africa. Here two million whites live with eight million submerged, non-voting blacks. The whites in turn are divided into English and Afrikaners mostly of Dutch descent. Legislation is made for the whites, however much they may disagree among themselves; apparently no thought is given to political freedom for the blacks.

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Maynard Krueger of the University of Chicago who is a devoted friend of labor, none the less makes a strange admission. The higher hour rates now demanded by organized labor are, he claims, set with an eye to the future. When the war is over, labor believes that the employers will try to hammer down the wage-scale, so taking advantage of the war, labor wants to lift the scale as high as possible so that the downtrend will not reduce wages too low.

**P**LANNING FOR POST-WAR is another of the news sheets concerned with what's going on in the business world. It is published by Glenn Griswold, 299 Madison Avenue, New York 17, New York. Its January 20 issue contains such items as the following:

Civilian goods will be held back until after invasion lest the people grow complacent and fail to back the Army.

More cancellation of war contracts is another sign that high officials expect the end of the European war by June.

World financial conference will be held in the United States within sixty days.

Matam Corporation, a French company, now working in America, plans to develop light-weight motors that will compete with American products.

Newspapers after the war will probably be five cents though circulation is likely to drop.

Synthetic leather is taking its place with synthetic rubber.

Maury Maverick, chairman of Smaller War Plants Corporation, is fighting for more contracts for small business.

The Department of Agriculture plans federal agricultural buildings in 3,070 counties of the United States after the war.

The Treasury estimates that the public will cash during the first five years post-war ten billions in war bonds.

Industrial filters are being made in rubber and in glass.

**T**HE Federal Council of Churches released a news bulletin on the increase in church membership which contains some interesting information. Forty-three Protestant bodies in America have 50,000 members and over. Between 1926 and 1941, the years for which all the figures are given, they increased in membership 23.8% as against the Catholic gain for the same period of 23.3%. Of the religious bodies under 50,000 the gain was 12.8%.

In 1926 the 212 religious bodies in the United States had a membership of 54,576,346. In 1942 the existing 256 bodies reported 68,501,186.

Some of the smaller churches announced astounding increases: the "Churches of God," 197.9%; the "Evangelistic Associations," 87.3%; the Mormons, 53.5%; the Mennonites, 66.5%; the Adventists, 52.4%. The Lutherans increased 26.6%, and the Baptists, 35.1%.

The Christian Scientists do not give any report except to the Federal Government, but between 1926 and 1936 their reported increase was 33%. The Jewish groups during the ten years between the taking of the census reported 13.7%. The Methodists increased 19% and the Presbyterians 8.8%.

*The Yearbook of American Churches*, frequently quoted, makes a distinction in the case of the Catholics; while our total membership is given as 22,945,247, in order to balance it against the Protestant bodies, an estimate is made of members over thirteen years of age; this brings the number to 16,858,210.

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C. Willmore, President of the National Association of Real Estate Boards, branded the federal public housing program as a colossal failure. The program, he claimed, has not cleared the slums, has not provided housing for the low-income families, has not cut down juvenile delinquency or crime, and in addition, the public projects failed to carry their share of municipal operating costs. He maintains that the low-income families, excluded from the projects, are paying more rent than before in private property plus carrying a heavier tax load. Most of all, he does not feel that the public housing has in any sense encouraged home owning.

Certainly the answer to many of the problems is a love of the home, which is not likely to be developed in the dovecotes and warrens which make up many of the government housing projects.

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*El Universal* of Mexico City on July 23, 1943, had a significant article. A Masonic delegation had arrived in Mexico for the purpose of carrying on the struggle for the principles of liberty, equality, and fraternity, in union with the Masonic lodges of Mexico. Though the delegation from America was supposed to be secret in character, the newspaper did not hesitate to publish the fact of their arrival. They were welcomed by the Grand Luminary of the Mexican Masonry, General Damian Rodriguez, and were prepared to make a trip through the entire republic. However, no one in Mexico was supposed to know the names of the secret delegation from the United States.

Just what this means the paper did not pretend to indicate. The fact itself is important.



**J**OSEPH P. FLANNER of St. Louis University is convinced of the need for a Jesuit School of Public Administration. Among the universities now offering such schools, Princeton and Harvard at present seem to have the best setups. While the universities which have such schools differ somewhat in their approach, the aim of all of them is to prepare men for careers in public office, for diplomacy, and for affiliated private professions. The courses are orientated toward the positions offered by the civil service in both state and nation.

Georgetown has made a great name for itself with its School of Foreign Service. But in itself this is not sufficient since it aims at only one branch of public affairs. With the strong development of interest in government and the demand for leadership along political lines, Mr. Flanner doubts that we could have a more important school than a school of this type.

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The Negro soldiers stationed in England have once more been indignantly calling attention to the fact that they are supposed to win the war with the shovel and not with the gun. According to reports there is no unit of Negroes in England primarily assigned to combat duty. Almost no Negro officers are advanced beyond the rank of Captain. "The Problem" in the Army continues to be the treatment of the Negro.

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The brave fight that Gabriel Heater is making for the white-collar class is one Catholics can applaud. We are firmly convinced that the goodness of the world is in the despised middle class. Of this middle class the white-collar group is one of the most important elements. That's the reason why we feel that Consumers Cooperatives and Credit Unions are enormously important. While they benefit the poor, they are in a very notable way directed toward the safeguarding of the white-collar or middle class which is the basis of Christian society.

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There has been a suspicion for some time that the attack on Franco has some hidden issues. Señora Isabel de Palencia, former member of the Spanish Parliament, minister to Sweden and delegate to the League of Nations, spoke to the Chicago Council on Foreign Relations and let the suspected cat out of the bag. "I think that for such countries as Spain, there should be governments-in-exile. This does not mean that those governments will be forced upon the people but that the members of the government-in-exile would be allowed to return and explain the situation, leaving the people free to decide their course in election, supervised by an international commission."

In other words, the hope is that Spain will be represented at the peace table by a government-in-exile made up of the former Republicans, and that our government will deal entirely with the government-in-exile and not with the Franco government in Spain.

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**D**R. DANIEL A. POLING who has been touring the world battlefronts writes his impression for *Time*. Dr. Poling is the President of the World Christian Endeavor Union and editor of *The Christian Herald*. In typical modern Protestant fashion he finds the most religious men and women he ever met to be those who, like the famous Arab, served their fellow men. He finds the young men still remembering the days when the Protestant churches were so violently pacifistic. He finds an "overwhelming indifference to organized religion," something about which he rightly worries. As is the fashion nowadays, he pays tribute to Russia with the comment that it is "really an open door to religion." But he believes that the boys in the service feel that "the Church came out to us," since the war has begun.

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We notice that Senator Wheeler is going after that dud of a book, *Under Cover*. I don't doubt but what everything in the book is objective fact. But the interpretations are often stinking and when you finish it, you realize that the nation is safe as long as it is being "undermined" by a trivial group like most of those "exposed" by Carlson.

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Significant enough to call for cheers is the fact that the North Carolina Mayflower Cup, annually awarded by the North Carolina Society of Mayflower Descendants for the best book by a resident of the state, was this year awarded to a Negro. J. Saunders Redding, who teaches English literature and creative writing at Hampton Institute, won the prize for *No Day of Triumph*. There were twenty-nine other competitors for the award.

## ISO Occasions

**T**HE monthly financial statement of the Mount Carmel parish Credit Union, Pueblo, Colorado, is an instance of what can be done by a Jesuit parish interested in the practical problems of its people.

The Credit Union is made up of 149 parishioners, many of them, of course, heads of families. During the course of December, 48 members borrowed from the Credit Union, loans amounting to \$357.14.

The Credit Union as of December 31, had \$5,403.85 in shares and deposits with a total of \$3,463.97 in loans. The monthly operating expenses ran \$138.63.

The Credit Union is in a particularly satisfactory condition and its progress has been heartily commended by the Colorado State Bank Commissioner.

It is our sincere hope that many of the Jesuit parishes will follow the lead of Mount Carmel and the other pioneering parishes.

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The Marquette Labor College directed by Rev. Thomas F. Devine, offers classes in the following subjects: *Labor and Democracy, Labor History, War Economics, Post-war Problems, English Composition and Speech, Public Speaking, War Labor Law, Labor Ethics, Elements of Economics, Select Problems of Wartime Labor Relations*.

No tuition fees or academic requirements are demanded from those registered, but a registration fee of one dollar is charged.

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The excellent business management which characterized the ISO Office in New York is most clearly shown by the fact that on closing the office, Father Delaney was able to turn over to the new ISO management a check for \$3,425. This fund will be applied to future ISO projects.

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**F**ATHER SCHWITALLA has published a comprehensive study, called *National Health Program and the Wagner-Murray Bill*. Supplementing this, the Catholic Hospital Association has reprinted from *Hospital Progress, Catholic Viewpoints with Reference to a National Health Program and the Wagner-Murray Bill*.

As the bill is certain to come before the Congress and as it will have a widespread effect, not merely upon the treatment of the sick, but upon the whole attitude toward the government and its relationship to the citizens, Jesuits will want to read very carefully and study these two most important booklets.

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Father John C. Baker is heading *ISO Econ. News*. Volume One appeared October 1. If you are interested in the ISO's economic projects you may want to have your name put on his mailing list.

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Father John P. Gallagher reports that the retreats for public high school students in Baltimore have now become a city-wide project. Father Gallagher met with the diocesan priests who were to give the retreat and taught them the technique. A young secular priest, Father Kailer Dunn, assistant at Saint Edwards, has been placed in charge of the organization of the retreats. They expect as many as 1,300 in individual retreats.

Father Gallagher has been making important contributions to the ISO Committee on Retreats. He has graciously placed his own retreat notes at the disposal of those who care to use them.

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You'd do well to take more than a casual look at *The Western Jesuit*. It is certainly one of the most interesting of our Jesuit publications and the January issue is particularly so. The cover is distinctly "social order" in character and the contents has the same flavor of interest in the Church Militant. Though it covers the news of the California Province, it brings readers in touch with the widest interests of the Church throughout the world. A profile of Father LaFarge is a kind of high point in the issue.

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Thanks to the interest of Father Flynn, the American Institute of Family Relations of Los Angeles, is now listing the pamphlets of *The Queen's Work* among its recommended books. Father Flynn has been invited to contribute reviews of Catholic books on marriage, home, and family for this hitherto entirely non-religious group.

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The Committee on Industrial Relations is preparing for an executive meeting during the early spring. Definite date and place will be announced soon.



# Shooting Back

*Editor's Note: The following letters were received in reply to the letter from an Army Chaplain published under the title of "Bombshell" in the January issue. All the letters were signed, but as the discussion will be kept entirely anonymous the names of the writers are withheld.*

**T**O the Editor: I read and reread, was properly startled and stimulated by the Bombshell. It must have made everyone feel that a great deal of the power of the armed forces is bursting from the heart of a vigorous priest and will make life as unpleasant for the forces of evil as the air attacks are making it for the people of Berlin.

"The Chaplain's warning reflects one great danger: The danger of reducing the world to the limits of an infantry division, of identifying the problems of the Church with those of a Marine in the South Pacific, of re-interpreting the command of Christ, 'Go teach all nations,' to apply only to the men in service. For when we look at the plans of the ISO after the shrapnel has ripped its way through them, we conclude: That, when the ISO Conventions have moved from West Baden to the Harvard Chaplains' School, and when the ISO representatives are pounding the gravel of a training station or sloshing through the mud of New Guinea, then the ISO has gotten the men it needs, is meeting the Catholic men where Catholic men are, and has really begun to work in the only effective place.

"This attitude is a dangerous mistake. I grew up with the ISO when it first started in New York, saw it reach maturity at West Baden, know something of its plans and problems, but I know even more about the problems of a chaplain. For I spent long hours in the last six months with thousands of Coast Guardsmen and pacing the endless wards of a Marine Hospital, trying to keep the faith of the Merchant Seamen from washing out at the next tide. I have worked with some of the 'thousands in the service.' I have met the 'Protestants of good will;' I have talked myself hoarse to fallen-aways, giving the simple lessons they should have been given fifteen years ago. I have walked myself weary trying to get a confession at some lonely guard post or down at the docks after midnight, or with my head shoved under an oxygen tent.

"I have known days when I could cry with joy to find a Catholic boy who answered when I asked, 'Who is Jesus Christ?' I am still convinced that one-third of them never knew what they were receiving when they went to Communion.

"So the Chaplain was not telling me anything. Yet, if one conclusion has screamed to me from these events, it is this: That if the priests of the ISO are to have any lasting influence, the one thing they have to avoid is a chaplain's uniform on their own backs.

"And why? Because the ISO is a constructive thing; it wants to cultivate and make things grow; it is the challenge of life to a dying world; and if it doesn't presuppose a growing harvest, it certainly demands a soil in which life can flourish, in the poisonous waste where all things are blighted by gunpowder. The ISO asks for something that at least can be made normal. And war cannot. War is the most abnormal of things; the soldiers lead abnormal lives; the chaplains do abnormal work to meet an emergency, and in this situation they cannot train men to express a Social Order based on the principles of Christ.

"They may prepare the seeds in the hearts of service men and are doing so remarkably; they cannot surround that seed with a soil in which it can grow and flourish.

"Because the boys are essentially uprooted. They are not struggling to build a civilization, but to destroy an enemy. And the chaplain's efforts are restricted by those conditions. He works and prays and fights to keep the life and the souls of his men from being crushed while they crush an opposing army.

"The chaplain's work is not one of construction. He catches a young lad on the fly and hears his confession, the first in ten years—a great consolation. But what of the boy's Catholic life the next day, the next week, the next year? He untangles a marriage and validates it quickly if it is one of the few that can be validated; but what of the married life of that couple afterwards? He fortifies a dying soldier with the Sacraments; that farewell to eternity is a thrilling deed. But what has that to do with preventing a revolution in the next ten years? The chaplain is eternally patching things up. What we need is a complete renovation or a new product.

"While the chaplain out there at the front 'must get down and move around with the soldiers,' he never sees the forces that determine the soldier's life when the war is over. For every boy who risks his life in Italy or the Marshall Islands, five persons back home are deciding what his home is going to be when

Johnny gets back to it. Big Mike, the Marine, who walked through hell at Tarawa, may think the padre is a swell guy, but when Mike comes back to that 'job that isn't waiting,' he won't go to the chaplain to get him a job the way he did for a furlough. Because neither he nor the padre will have the slightest notion what was going on back home while they were crawling into Jap pillboxes. Mike will not want to know then where the priests were when he wanted Confession and Communion; he'll want to know what the priests were doing back home while he and the padre were out at the front. And if we tell Mike that the priests were doing nothing because all the capable 'race horses' followed him into the army, Mike may still think something of their bravery, but not much of their brains. While he pays his honor to the priests, he may give his social loyalties to the Communists Party.

"You remember Chesterton's terrible disillusionment when he realized after the last war that the 'soldiers had won the war, but, the politicians proceeded to lose it again after it was won.

"And it is just this war at home that Catholics cannot afford to lose: It may be sad to send boys into fox holes without a priest; but if we haven't a definite social program in which to channel their ideals and energies when they get back, we're likely to find them applying against us the lesson they have been taught so well, 'Exterminate the bastards.'

"If the Chaplain thinks the army the place for intelligent, specialized priests, I certainly agree with him; but for everyone in the army, we have to have two at home. It is a comparatively easy thing to get fifty thousand men to die together; but to get them to live together requires a first class miracle and terribly hard work. The complex details of organizing society after this war will make the strategy of total war look like a parlor game.

"I take my hat off to every chaplain in the service. All of us at home think of them with joy and speak of them with pride. I have seen the painful work and bitter discouragements of their lives. But I also know the painful work of study and organization and planning that the ISO is doing. And if the Catholic Church succeeds in keeping the spirit of Christ in the hearts of our boys after the war is over, it will be due to the slavery of men who have no ribbons to show and no decorations. These are the champions of the ink-stained fingers and tired eyes, who stayed at home to fight the battle of the books and speaking-platforms against adversaries far mightier than the Germans and far more subtle than the Japs."

**H**ERE'S another letter from a Jesuit Chaplain: "I read with interest in the 'Bombshell' letter and I am taking time out to tell you that it pretty well expresses my sentiments and judgments. I have been in a replacement center camp almost a year and a half. Every Sunday my services are crowded. When I first came, I referred to the spirit of the great religious revival, but after I had met the shock of many, many bad marriages, of Catholics eighteen and nineteen years old away from the Sacraments since their First Communion, and of other things that the Chaplain mentioned in his letter, I thought I had better do a little investigating before expressing my enthusiasms.

"I did. I kept a fairly consistent check on the men who called themselves Catholics. My Masses are still crowded, but now I know that not half the Catholics in camp are going to Mass regularly. This is my considered judgment based on attendance figures and the religious percentage of personnel in camp, allowing always for those really excused from attendance.

"Are the enthusiasts being taken in by the crowds and by the large numbers who come for instruction, the many rectified marriages and so on? I think they are. There might be a revival if we had the priests to handle it. But unfortunately the priests are not in the Army in any adequate numbers. And those not in the Army are unwilling to help.

"You have to beg and plead with some of your friends to say an extra Sunday Mass for you. At one time this camp was over thirty thousand with 40 per cent Catholics, and I was alone.

"Some priests could not come out because they could not stand the third Mass. (This from a priest six months ordained and in perfect health.) Others said that they found the train or bus ride too much of a strain. Others claimed that they had to say Mass for a congregation of fifteen or twenty civilians in some mission station rather than for my thousands at the camp.

"In one of our own houses where I went for a three-day retreat, one of the priests handed me a new schedule of Masses to look over. He said he had to change the schedule or else 'every other Sunday I would have to say the 11:30 Mass, and it's tough to go



without breakfast that long.' This man had been out of our Theologate one year.

"I think the man who wrote that Bombshell letter was worried because the grandiose plans all regard the future, whereas there was so much to be done now. I should say that if priests can't get into the Army now because Bishops and Superiors won't let them, at least they can hustle out into the parishes or into the vicinity of their colleges and do the work that we in the Army now know has been neglected.

"I am only a youngster, but I have seen a lot. I have slept in the rain and worked with the men. I have heard Confessions at 1:30 in the morning. I have gotten some fallen-aways back, but I know how many I have missed because there was no time.

"Yet it hurts me to be called a sucker. And you doubt the sincerity of the man who calls you a sucker and who yet attends the Convention of the ISO."

**T**O the Editor: Yes, that was a bombshell, but I cannot help but think it a little unsportsmanlike to toss the bombs to the men on your own side. That is just what the writer does. He says many things that are true and pointed but he infers many things that are in no wise justified. In fact, he as much as states that most of us are doing nothing in the great cause we all have at heart. Unless we all become chaplains, we are no earthly good at all.

"Then there is that slap at the caliber of the men sent as chaplains. This is uncalled for and largely false. The chaplains for the most part are high-caliber men. The Bishops and Superiors have been generous to do the best they could in this matter. They have not always been able to send the men who are very anxious to go, and everyone knows there are many such.

"But who of us can presume to judge why Superiors send this or that particular man? The serviceman is not the only one who must be taken care of, and the morale on the home front is just as important as the morale of the armed forces. Who is to keep this up if all the priests are in the service? And how many there are who would like nothing better than to be chaplains, yet who are unable to pass the physical examination.

"One particular dig is an insult to the many hard-working Jesuits who are giving more to the war effort even than the chaplains. I know one particular man, still in his prime, who is now a physical wreck because he worked too hard to promote the army program in one of our schools. In that same school men are carrying a teaching load of thirty-six hours a week. Two of our colleges have turned their faculty residences over to the army and are living under conditions that most chaplains are not called on to bear. Are these men doing nothing? There is a little refrain about, 'They are in the Army.' What is said about the ignorance of the unCatholic lives of many in the army is true; but is it not also true of those not in the army? I have been told by a priest of experience that these conditions result from mixed marriages and public school education. Those of us who are staying in our schools are trying our best to remedy these conditions.

"If I may get a bit personal, one does not have to go to the army to lose thirty-five pounds. You can do that right in our schools. I tried to be a chaplain for nearly four years. I did not succeed. So those who are not chaplains need not be accused of not wanting to be.

"May I call attention to one aspect that is most important? We must remember the help that comes to the service through prayer. We Jesuits at home are perhaps doing some small part along that line. From this house in which I live and from all our houses I know that many prayers are offered every day for our servicemen, our chaplains, and those we hold dear.

"It isn't easy to remain at home when so many great things need doing. It isn't easy to take the rebuffs that come to us again and again. Only today I was asked, 'When are you going in the Army?' But I can't go, it seems, so I remain at home to do the work that must be done here.

"In conclusion I think the letter from the Chaplain might better not have been printed. It has caused resentment and indignation and rightly so. All chaplains are certainly not of the same mind as the writer of that letter. I think in his more normal moments he might agree with me."

**T**HE Chaplain's letter was explosive. It made me explode. Your ISO Chaplain is either a very young man or a former teacher with little parochial experience. He is not old enough in experience to realize he is too near his problem to get the proper perspective. His problems are and have been the problems of any large city parish. The priests who are zealously working on the home front will not need 'service ribbons' on their breasts. Their deeds are written in the hearts of loving people.

"P.S. I feel better already."

**A**ND here's another letter:

"I think that your Chaplain's letter should be answered. I am a teacher of Social Science and Religion and by no means a race horse. I am so busy that I haven't time to answer the letter fully, especially as I am trying to break down the Papal Encyclicals into one-syllable words. That is a tough job without glamour, cigars, or much belching. But I hate to think people get indigestion when they look over efforts to translate into action the papal plans for bringing Christ back to modern society. Your Chaplain is not the only one of that kind. In our own community a stack of unclaimed ISO Bulletins still remains.

"There is certainly something in the Chaplain's plea for more army chaplains, but I suspect false humility in that reference to plugs and plowhorses in the chaplain corps. Certainly specialized men are needed in our schools. But above all, I wish I could impress upon our Chaplain the need of the kind of work that is being planned by the ISO for both civilians and the men in the service. The Chaplain wonders what ISO work is. I hope he can find time to read it. He might find time to acquaint himself with the Papal Encyclicals of which the ISO is merely an echo.

"Hard pressed for time though I am, let me take a few minutes to state why I think the work of the ISO is important. It should help solve the problems the Chaplain mentions in his letter. It should help the Chaplain to mould a Christian solution of peace with Protestants of good will. The Chaplain busy with that very important leg work will hardly have time to formulate plans for a just peace. Neither will I in my pressing work. Nor will the Chaplain have time to work out an answer to the problems of reconstruction, nor to plan ahead for jobs for the boys when they return.

"What good would it do if all the priests in the country crawled that hundred yards under live ammunition, if when the war was over, the admiring young servicemen would have to return to a civilian life full of religious decay, broken families, economic depression, and poisoned social institutions?

"I won't mention Communism. But the Pope is concerned about it. So is the Twenty-eighth General Congregation. The ISO is trying to see that our boys will not return merely to fight another battle against Communism or some other system of rotteness and poison. That battle might be even bloodier than the present one. It might be with next-door neighbors. Our Chaplain need take nothing in this letter as belittling the great and heroic work done by Chaplains. I regard them all as race horses. They will have the ears of the young men when they return. But they will not have them long unless they have sound plans for them to follow. At home we may not have the ears of civilians, even when you return, unless many a Social Order idea has been carried out. The ISO can give the Chaplain and myself the sound ideas to put into listening ears. It can work toward a real home for our returning boys.

"We are all praying for our Chaplains. But we hope that all Jesuits will take time to find out what the work of the ISO really is and should be."

\* \* \*

"The new ISO Bulletin with the 'Bombshell' has me roaring mad. I want to be an anti-aircraft gun and fire a shot at the enemy plane that dropped that Bombshell."

\* \* \*

Here is an extract from a letter sent by a Chaplain who has not as yet read "Bombshell":

"Soldiers are different. Honestly they are really holy, often tender-hearted kids, frequently angry and discouraged, but always lovable. I never want to leave them; I hope I die with them."



## THE NAPKIN BOX

AS far as the editor can make out, the napkin box has always been one of the most important centers in a Jesuit house. Many and often are the calls made to see whether there is mail waiting there. So, unless our readers object, the letter column in the ISO Bulletin will be headed, for at least the time being, the Napkin Box.

Please feel perfectly free to use this in any way that is most satisfactory to you. We should love to see the column used as a place

to express ideas, stimulate discussion, present criticism—which can be destructive or constructive depending on which the writer prefers—and all else that will be of intramural interest. We hope we will be bombarded with mail. There is nothing more interesting than letters, and there is no reason why the Napkin Box in the ISO Bulletin can't be even more interesting than the napkin box in many of our houses.

**THIS** letter was written on request. The great success that Father Smith has had with his workers' college seemed to be a challenge to other Jesuits. They will be encouraged by the fact that Father Smith took up his work with no special training. In answer to our direct request Father Smith wrote this letter. We present it with real satisfaction and hope.

Daniel A. Lord, S.J.

AT the risk of overworking the personal pronoun and being greeted with the usual acclaim accorded those who write in the first person, I shall reply to your request asking me to tell you how I became interested in the subject of Industrial Relations. Your assurance that many others would become workers in the field if they knew how "extensive" our own preparation for the work had been is the only reason that justifies my reply.

As you know my "specialty" when a scholastic and after ordination was the Sodality and youth. I wrote two little booklets for you on First Confession and First Communion. Two boys' books, *The Spirit of Jogues Prep* and *Kayo Kirkwood—Pal* followed. After Tertianship (1935), I was assigned as Student Counsellor at Brooklyn Prep School, where it was my happy privilege to talk to the little tots each Sunday at the children's Mass. I thought that I was "set" and had attained something of that "security" which was discussed at the Chicago meeting recently.

For some reason or other at that time, behind my name in the catalogue were placed the letters "ESCO". (I am still trying to find out what it meant.) Father Provincial called a meeting in Philadelphia to be attended by one man from each house. I was the delegate from our place, presumably because I had "ESCO" behind my name in the catalogue. We discussed everything from communism to California weather. Five minutes before the all-day session ended, the chairman announced, "We must start Labor Schools for the man on the street". Dutifully I reported the results of the meeting to Father Rector and was told that we were in no position to do anything about it.

Two years later I was in Buffalo, making my retreat, when Rev. Gerald C. Treacy was appointed Rector of Brooklyn Prep School. Within the week I received a letter from Father Minister stating, "Father Rector wants to know when you intend to get the Labor School started". I replied promptly, "When I get back". That in brief was my preparation for the work of Industrial Relations and the genesis of our School.

At the time I didn't know the difference between a "kick-back" and a "kick-off". I do not know a great deal more now after six years of experimentation, but I have found out that after your picture and name appear in the papers you become an authority. It is a good example of the adage, "In a world where men are blind, a one-eyed man is king".

We have done a good deal of publicity work, and consider propaganda for the Labor School Movement one of our essential endeavors. As a matter of fact, our own Labor School will never be much more than a working model and a means of experimenting with various ideas for the benefit of others. We realized that within the first two years. We have neither the prestige that a college or university can present, nor the ready-made faculty that can be called upon and we are in so inaccessible a location in the city that even the most optimistic enthusiast would find the difficulties a dampening influence upon his ardor. War conditions have forced us to carry on in almost skeleton form, but we feel that the work must go on now, if a firm and lasting foundation is to be built when the boys return and things get back to normal.

By study, contacts with men of authority in all branches of the work, by arranging well-balanced series of lectures and inviting specialists to talk to our students, we have been able to enjoy an experience of self-education that has proved more valuable to us than even formal courses of study might have been. Getting out the *Crown Heights Comment* and doing a bit of free-lance writing compels us to keep abreast of events.

The Conferences for Business and Professional People on Wednesday nights is unique and perhaps the only thing of its kind in the country. Two series of ten or twelve weeks are arranged for twice a year. Top-notch talkers and specialists in their line are invited to speak with the understanding that the fee we can

offer is merely nominal. A registration donation of one dollar covers the whole series which ordinarily would cost fifty cents or a dollar per lecture. At the end of each term a social of some kind is held and those who have partaken of our generosity turn to and raise enough funds for our current expenses for the year. Besides the educational value to the participants, some of whom have continued with us term after term for five or six years, the half-dozen activities that we run under the title "Crown Heights Associated Activities" act as a springboard for the director. He is no longer an individual, but the spokesman for half a dozen organizations with their aggregate membership. It makes a difference.

A little human interest incident might be added without making this message too long. Last year while preparing to celebrate our fifth anniversary, I remarked to Father Treacy, "When this School began and the releases were sent to the press we had two members on the faculty—and the other one was yourself." The story behind it is this: I had heard that someone else in Brooklyn was thinking of starting a Labor School and we just could not afford to have the news break before our own opening. I knew we had two large class rooms and if worse came to worst we would begin with Father Treacy and myself as the faculty. The fates were kind and God is good, so within a week it was my good fortune to meet with Father LeBuffe and "steal" six of the best street-corner speakers whom he had been training in his Catholic Evidence Guild. Three other fine Catholic laymen came around to volunteer as teachers and we began with a full faculty of ten.

One would ordinarily refrain from putting into print details such as are mentioned here, but as *The ISO Bulletin* is just "within the family," I presume it is safe.

Every best wish for a constantly growing interest of Ours in the whole ISO program.

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

THE NATIONAL ASSOCIATION of Manufacturers are instituting regional luncheon meetings with the clergy for better understanding. The purpose may be laudable but it carries a danger in that they may make a lap-dog of the church and may later play it off against the wage-earner. The initiative does not come from a disinterested source, but precisely from the vested interests. The initiative should come from the Church which is interested in the mutual good of both capital and labor for "Capital needs labor and labor needs capital."

In initiating a mutual meeting of capital and labor, we do not start from scratch because we already have regular meetings of Catholic capital and Catholic labor in our Sunday Masses. Here is one time and place where capital and labor meet, not in a spirit of rivalry and competition, but in a joint act of tremendous significance. In fact if they knew and realized the full significance of their Sunday meeting at Mass we would have the beginning of the solution of the great social problems.

To begin a deeper realization of what they are already doing and to point it towards a practical solution of their mutual problems, I propose that we have Capital-Labor Communion Breakfasts.

First there might be a survey of the parish to find out who of parish membership are in management, and who are wage-earners. Or there might be a simple, sincere invitation to both groups to come to a Capital-Labor Mass and go to Holy Communion and then find out at the introductions at the Communion breakfast who the members are, in what work and in what position.

At the Mass the sermon could be on their mutual dependence and upon the significance of their joint meeting and action in the Mass, in giving themselves to God through Christ and in so doing giving up their selfishness and ennuui, and in being united with Christ and with each other in Christ at Holy Communion.

At the Communion breakfast after introductions there might be informal or prepared talks by representatives of management and labor. Gradually there might evolve from this, special management and labor groups of a particular industry which might then work towards a definite organization in which labor shares with capital in the management of the industry to the mutual good of both.

W. G. Lauer, S.J.



## Developments in Social Worship

By Gerald Ellard, S.J.

THE National Liturgical Weeks, inaugurated in 1940 and held annually since, have now been put on a new and wider footing. Heretofore they were supported by the American Benedictine abbots, but the abbots felt that the Weeks and the whole liturgical movement would be more representative of Catholicism in general if not so closely associated with Benedictinism. Hence at the 1943 Liturgical Week the organization of a nationwide Liturgical Conference occupied a good deal of time between sessions and was subsequently happily concluded in New York during the Christmas holidays. Monsignor Joseph Morrison, Rector of Holy Name Cathedral, Chicago, becomes the first President, and Rev. Michael Ducey, O.S.B., the first Secretary of the Liturgical Conference.

† † †

*America* for January 15, 1944, and *Orate Fratres* for January 23, carry the announcement of an agreement entered by a number of leading editors and publishers of missals for the laity, to use henceforth a uniform text of the Ordinary and Canon of the Mass, and a uniform provision for Dialog Mass in all their editions. It is hoped to attract still other hesitant editors to the adoption of this uniform text, and eventually to offer it to all those publishing layfolks' Massbooks anywhere in the English-speaking world. To date one Canadian firm has been invited to adopt it and has accepted with alacrity. Whether or not the projects sponsored by the newly founded English Liturgy Society, "to promote the use of the mother tongue in public worship, so far as is consonant with the doctrines and tradition of the Church," (cf. *Denver Catholic Register*, October 24, 1943), meets with changes in our official forms of public worship, the widespread use of a uniform text should play its own part in unifying the "one desire and one prayer" mentioned in *Mystici Corporis*.

† † †

An article in *Jesuit Educational Quarterly* (October) on Dialog Mass in Jesuit schools and colleges brought rejoinders from several sources, one of which pointed out that some schools were entirely overlooked in making the tabulation. Rockhurst College, Spring Hill College and Seattle College and Seattle High School all informed us of their use of Dialog Mass, which in some cases goes back over a number of years. The error touching Seattle is particularly regrettable, inasmuch as it was stated that the Ordinary there does not sanction Dialog Mass.

The same article offered to furnish from St. Marys, Kansas, to all requesting it leaflet reprints of Father Ledochowski's Letter on Dialog Mass and the Liturgical Movement. The stock available is about exhausted: the paper shortage permitting, a second reprint will be arranged.

† † †

November 22 of the year just ended marked the *quadragesimo anno* of the famous *Motu Proprio* on Church Music. Parishes, colleges and seminaries in many parts of the country held commemorative observances. At St. Marys it was noticed by Mr. C. L. Goetz that the Fall Disputations were scheduled for the anniversary day. Thereupon a paper on the *Motu Proprio* was prepared by Mr. J. F. Murray, and then the preceding doctrine confirmed by examples: for polyphony, the Kyrie of Palestrina's *Missa Papae Marcelli*, for plainsong, the Gregorian *Salve Regina*, were sung by a selected chorus.

† † †

At Los Gatos, California, Father Donald St. Sure has been placed in charge of all community music. The community sang the Christmas midnight Mass with universal satisfaction.

† † †

Rehearsed by a priest from Boston College, the Weston College community, faculty, Theologians, Philosophers and Brothers, also chanted midnight Mass, the Scholastics' Choir handling the Proper of the *Missa Cum Iubilo* of the Blessed Virgin. "We were all very much pleased and encouraged by the result," reports Father E. A. Sullivan, the rector.

Weston also carries on among both Philosophers and Theologians study groups in social worship. The community there is looking forward to the repetition this year, on the *dies orientalis*, of last year's experiment of a Mass in an Oriental Rite.

† † †

Father Paul Callens of Spring Hill College has produced in conjunction with the National Sound Recording Company of New York, as an aid in training altar-boys, a double-faced disk of Versicles and Responses at Low Mass. Singularly enough a parallel venture has just been concluded by the Gregorian Institute of Pittsburgh, several recordings building up the Latin diction from the simplest syllabic elements to finished recitation.

## What Is the ISO Doing for the Cause of Peace?

AT the West Baden ISO Conference in September of last year, the Committee on a Just World Order was set up to work for the realization of a just and durable peace. Some essential facts about this committee and its program are explained in the following series of questions answered by ROBERT A. GRAHAM, secretary of the Committee.

What program did the West Baden Conference lay down as the basis for the work of the ISO on behalf of World Peace?

The recent *Declaration on World Peace*, also known as the "seven points," is the basis for the work of the ISO on behalf of World Peace.

What is this seven-point Declaration on World Peace?

This Declaration is a set of seven principles which should govern the organization of a just peace.

What connection have these seven principles with the Five Points of Pius XII?

Although the phraseology is different and the principles go somewhat more into detail, the seven points are substantially the same as the Five Points of Pius XII.

What authority does this Declaration on World Peace possess?

The Declaration has been signed by almost fifty Catholic prelates, priests and laymen, among them the chairman of the Administrative Board of the National Catholic Welfare Conference, the chairman of the Bishops' Committee on the Pope's Peace Points, and the chairman of the Social Action Department of National Catholic Welfare Conference. The Declaration was also subscribed to by a hundred Protestant and Jewish religious leaders.

Is the Declaration on World Peace a "joint" statement of Catholics, Protestants and Jews?

The Declaration is not, strictly speaking, a "joint statement." Although the seven points are identical, each religious group issued the statement with its own signatures and its own preamble.

What is the future of the Declaration?

The influence of the Declaration on World Peace will depend upon the cooperation between the religious groups which have signed it. Solidarity between Catholics, Protestants and Jews on these minimum requirements of a peace, will create a tremendous moral force which the peace-makers cannot ignore.

What is the future of the Declaration from the Catholic viewpoint?

To quote a writer in *America* (January 22, 1944): "The National Catholic Welfare Conference has begun a great educational campaign to acquaint Catholics in America with the seven principles of world peace agreed upon by Catholic, Protestant and Jewish groups."

Is the ISO prepared to cooperate with this program of the National Catholic Welfare Conference?

Definitely. The ISO Committee on a Just World Order, by mandate of the West Baden Conference, is doing everything possible to further the knowledge and influence of the Declaration on World Peace.

Has the Committee on a Just World Order any material on peace?

The Committee has the following items on hand for the benefit of Ours interested in promoting a Christian peace by their sermons, writing or teaching:

1. Lists of Catholic and non-Catholic publications available on the subject of World Peace.
2. A bibliography (mimeographed) on the seven points, selected mostly from periodicals which are usually found in Jesuit houses.
3. Reprints of an article by Benjamin L. Masse, S. J., of *America*, which originally appeared in *Columbia*, August, 1943, under the title "The Popes Want Peace." These may be had in quantity for classroom use or for study groups in the parishes and scholasticates.

All items gratis. Write to Robert A. Graham, S.J., secy., ISO Committee on a Just World Order, c/o *America*, 329 W. 108th St., New York 25, N. Y.

The Committee recommends *Intercreedal Cooperation*, by Wilfred Parsons, S.J., and John Courtney Murray, S.J. (43 p.), obtainable at the Catholic Association for International Peace, 1312 Massachusetts Ave., N. W., Washington 5, D. C. Single copy, free.



## BOOKS

Reviewed for ISO by Catholic Review Service  
St. Marys, Kansas

**SOUL OF RUSSIA.** By Helen Iswolsky. Sheed-Ward. 1943. pp. 180. \$2.00.

THE recent gestures of good-will towards religion on the part of the Soviet Government are a hopeful sign. Aware, however, of Soviet duplicity in the past, and aware also that the expediency of the moment is often its sole motive for acting, we keep our fingers crossed. Yet, it is not impossible that, in God's Providence, the not-too-distant future may see a real religious revival in Russia. It is likewise not impossible that American Jesuits may be asked by our Holy Father to assist in that revival. Some knowledge of the soul of Russia is, then, not without its value for us Jesuits.

In any case, whether we like it or not, Russia is a power to be reckoned with, for better or for worse, and will be for a long time to come. The smart thing, then, is for all of us to know this country as well as we can. Anything that will shed a ray of light should be welcomed.

Helen Iswolsky, in her *Soul of Russia*, does just that. She focuses the spot-light on a little discussed, yet very important aspect of Russian history. Thoroughly familiar with the history and spirit of her native land, the author traces the unique story of Russian spirituality from the country's conversion in 988. Almost ten centuries of schisms, internal strife, stagnating state control of the Church, isolationism, and suspicion of Western ideas have failed to kill the peculiar kenotic mysticism of the Russian people. This kenotic mysticism seems to be characterized by the willingness to sacrifice, to suffer, and to do without earthly things for the sake of Christ and the salvation of one's soul. It became almost the essence of the religion of the Russian masses since doctrine and dogma received little or no emphasis.

Miss Iswolsky points to this spirit of the Russian people to explain their remarkable resistance to the anti-religious attacks of the Communists and their repulsion of the Nazi invader.

Philip T. Derrig, S.J.

**THE RACE QUESTION AND THE NEGRO.** By John LaFarge, S.J. Longmans, Green & Co. 1943. 315 pp. \$2.50.

"Any thoughtful person must be concerned with the danger of racial conflict in the United States . . . as citizens but also as Catholics, priests and Jesuits, we are deeply concerned with the possibility of further outbreaks. . . ." Thus, did the ISO Committee on Interracial Justice begin the outline of its objectives at the West Baden meeting. Father John LaFarge, chairman of the committee, has offered in his book *The Race Question and the Negro* a very thorough treatment of the race problem and has also suggested some possible methods to prevent further riots, overcome antipathies, and break down prejudices between the white and Negro races. Jesuits interested in the race problem and its solution will want to study carefully Father LaFarge's book.

Each chapter defines its topic, amplifies the meaning, illustrates by examples, cites various opinions of authoritative sociologists and gives the personal observations and experiences of its thoughtful author. Chapters that stand out as extremely important reading for all Jesuits are: What is Race? Racial Differences, Race Prejudice, Segregation, Social Equality and Intermarriage, and the four chapters on solutions.

The entire treatment is objective, impartial and honest. The teaching of the Church is incorporated throughout the book and carefully analyzed by the author.

In order to help Negroes, Jesuits must understand the Negroes' problems. This will take a great amount of study and research. However, Father LaFarge has done much of this already. He has generously offered to send a copy of his book to all Scholasticates so that the younger members of the Society may understand the race problem and aid in solving it. Jesuits in the American Assistancy who want to acquaint themselves with the important question of interracial justice can make a good start by reading *The Race Question and the Negro*.

Bernard A. Tonnar, S.J.,

Active member of the Committee on Interracial Justice.

## SERVICE

FATHER EDWARD J. REISER in his magnificent presentation of *The Parochial and Allied Ministries of the American Assistancy* gave such a graphic picture of work done that some of the highlights are worth reproducing in the ISO Bulletin.

Jesuit parishes in the United States, Father Reiser says, merely number 102. Of these, eighty-seven parishes are for predominantly white groups, nine are for the colored, and six are for mixed congregations. Besides these there are forty-six mission centers for whites, six for Negroes and fifteen for Indians in South Dakota, Wyoming, Montana, Idaho and Washington. Twenty-one mission centers in the Maryland "counties" serve mixed white and colored congregations, sixty-seven additional stations serve the Indians of fifteen major Indian missions.

Jesuits conduct parishes for German congregations in six cities, for Italians in eight, for Mexican and South Americans throughout California, New Mexico, Colorado and Texas. Of these Father Tranchese's Church of Our Lady of Guadalupe is the largest with 19,000 souls. In this parish 770 baptisms were conferred and 108 marriages solemnized. Probably our most unique Jesuit parish is that of Saint Andrew for the Russians of Los Angeles conducted by an English Jesuit of the Oriental Rite.

Connected with our parishes and missions are 114 parochial schools; seventy-six of which are primary and sixteen secondary schools for white children; nine primary and two secondary schools for the colored; and eleven primary and vocational schools for Indians; the total enrollment of students is 30,047.

One distinctive feature of Jesuit work to which Father Reiser calls attention is our chaplaincies, entirely independent of those in the armed forces. There are thirty-one full time chaplaincies served by thirty-nine priests and 152 part-time chaplaincies with 155 priests. Forty-eight chaplaincies are exercised in hospitals and sanatoria, with Cook County Hospital in Chicago and the Brooklyn State Hospital and Kings County Hospital in New York each served by four full-time chaplains.

The four great municipal institutions on Welfare Island have eight chaplains, four of them in constant residence. There are Jesuit chaplains connected with twelve prisons and penitentiaries. Of these the most famous are the Federal Prison in Alcatraz, the Penitentiary, on Riker's Island, the concentration camps in Miami and Missoula, Montana, and the Federal Penitentiary near Tacoma.

Jesuits hold the chaplaincies in four large institutions for the mentally ill. There are nine Jesuit chaplains for Good Shepherd nuns and seven for the house of the Little Sisters of the Poor.

Jesuit ministries are being exercised for the deaf and dumb in eleven major cities. Father Staldeman's work now taken over by Father William S. Dolan, has become famous among all those interested in the blind.

The total statistics show that we have 418 parish priests, thirty-nine full-time non-military chaplains, a total of sixteen per cent of all the priests in the American Assistancy. The direction of our retreat houses requires the full-time services of twenty-five priests. Twelve priests are connected with Labor Schools, parochial retreats for workmen, and similar projects. Our publications, the Sodality, the Apostleship of Prayer, and the Radio League of the Sacred Heart engages thirty-two men. Fifty-three are assigned to retreats and missions outside of their retreat houses. Three hundred and fifty-six Jesuits are working in the foreign missions.

In December, 1943, there were 150 Jesuit military chaplains and fifty auxiliaries.

All this gives an idea of the number of Jesuits engaged in non-scholastic ministries. If into this were counted the number of teachers who give part-time work to the various ministries, this would make an even more impressive record.

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