

# ISO BULLETIN

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## Social Spirit

### Marks Labor Institute at Holy Cross

THE report of the first Semester of the Holy Cross Institute of Industrial Relations is an outstanding record of work done. Fathers Raymond Cahill, Mortimer Gavin, and Thomas Shortell as general directors, drew up the general policy and course of studies, made the contacts with the labor leaders in Worcester, visited the company officials, wrote and published the Bulletin and got in contact with parish pastors and clubs of the city. They carried on the publicity campaign in the *Worcester Telegram* and *Evening Gazette* and in the *Labor News* which gave plentiful space.

Twelve Jesuits made up the teaching staff and handled Economics, Labor History, Corrective English, Effective English, Industrial Ethics, Communism, Nazism, Public Speaking, Parliamentary Procedure, Labor Problems, Union Management, Principles of Right Living, and Aspects of Sociology.

Three visiting Jesuits were brought in for special lectures.

Seventeen laymen gave their services to the school for individual lectures or courses. These included such men as Thomas Armstrong, Westinghouse Electric; William Belanger, Textile Workers of America; Richard H. Donnelly, Worcester Central Labor Union; Edward F. Connolly, Associated Industries of Massachusetts; Robert H. Jameson, New England Power Company; Walter J. Kenefick, the Brotherhood of Electrical Workers; Martin J. Walsh, United Steel Workers, and others of the same character.

In addition to the actual courses at Holy Cross members of the Institute addressed meeting at the Teachers College, the annual convention of Post Office Clerks, the Textile Lodge, the Steel Workers New England Convention, the Exchange Club, Quota Club, the Central Federated Union of Providence, the Carpenters Local, and the Holy Name Society and Knights of Columbus.

The finances were sustained by an individual voluntary contribution of one dollar and by gifts from the Steel Workers and the Rice Barton Corporation totaling \$469. Holy Cross College was of course the greatest benefactor in giving the use of its buildings, the service of its faculty, and the occasional use of stenographers and secretaries from the Dean's office.

The reputation of Holy Cross College had a great deal to do with attracting students, both Catholic and non-Catholic, and obtaining without difficulty important guest speakers from labor, management, and government agencies. The faculty members of Holy Cross did double duty by teaching in the Labor School after they had finished their day's work in the college class rooms.

Everyone was most impressed by the public-spiritedness of the labor officials, the management speakers, and the government men who came to Holy Cross from Boston, Springfield and New York.

These men showed a warm sympathy for the cause of education in labor and management as the way to harmony and cooperation with Christian social principles.

The First Semester ended in November, 1943. The Second Semester begins in the spring of 1944. The ten weeks will start on April 18 and will end with commencement exercises on June 25.

During the winter months, when access to Holy Cross is made difficult by ice and snow, Father O'Hea lectured to an audience of four hundred, and three panels on labor subjects brought out interested audiences. Edward F. McGrady, former Assistant Secretary of Labor and now Labor Relations Manager of RCA, is slated to talk to the Institute.

The new Semester will specialize in union and management classes.

## Committee on Retreats

### offers preliminary cross-referenced text on THE SPIRITUAL EXERCISES

THE Seventh Recommendation of the Committee on Retreats, page 35, ISO Bulletin, November, reads: "That there be made available an annotated cross-referenced text of the Spiritual Exercises." Father Hochhaus, Secretary of the Committee, has prepared a preliminary version of this.

Standard size mimeographed sheets are divided into four columns. The first column consists of the number of the paragraphs in the Text of the Exercises, using the system in the Spanish-Latin *Versio Literalis*, Marietti, 1928. This system is also used by Ambruzzi in his 1931 edition.

In the second column are the titles and sub-titles of the various sections of the Exercises.

In the third column a very brief topical summary of each paragraph follows, presenting the Exercises in digest form. This digest is intended to facilitate rather than to supplant study of the Text. Constant co-relation with the Text is taken for granted.

In the fourth column lies what may prove to be the chief immediate value of the contribution. This is a column of cross-references to other paragraphs in the Text as outlined in column three. These cross-references, while far from exhaustive, should help to show the unity of purpose, the consistency of method, as well as the flexibility of the tactics characteristic of the Exercises. Space is left in the fourth column for personal additions to the cross-references in the hope that the younger Jesuits and those still preparing to give retreats may find the notes of convenient means for jotting down their own findings.

Jesuits more acquainted with the Exercises are asked to regard these notes as a basis for criticism, suggestions, modification and additions, so that eventually the Committee on Retreats may use this helpful background in the preparation of a more satisfactory realization of the Seventh Recommendation quoted above.

All these notes are arranged to allow space for references to various uses to which we can apply the Exercises, such as the teaching of religion, preparation of sermons, chalk-talk illustration, and the like.

These notes will be supplemented with an Alphabetical Index on the ascetical topics to be read explicitly or by implication in the Text of the Exercises with cross-reference. The Alphabetical Index may prove too lengthy for immediate completion.

Matter contributed by various members of the Committee included several bibliographies on commentaries, supplementary readings for time of retreat, and several references which may lead to a good beginning and realizing all the objectives of the Committee.

The attention of Jesuits is called to the possibility of making the Spiritual fruits of retreats to the laity more permanent and operative during the intervals between the retreats, if the Directors of Retreats had a printed bibliography of books and pamphlets which they could offer gratis or for a nominal sum to men and women who realize that keeping their retreat vital is as important as the retreat itself. Father Hochhaus would greatly appreciate help in the preparation of such a bibliography and suggests that references be sent to him with some indication of their most effective use.

Copies of this can be secured by writing to the ISO Central Office, or directly, which is better, to Father Hochhaus, St. Louis University High School, 4970 Oakland Boulevard, St. Louis, Missouri.



# The Soviet Union Today

A DOCUMENTED ANALYSIS

By Robert A. Graham, S.J.

AS A RESULT of the military successes achieved over the Nazis, the Union of Soviet Socialist Republics now occupies a conspicuous position in world politics. The world wants to know what Russia is going to do with her new-found strength and prestige. A new appraisal of that mysterious land is imperative. It is not only imperative but timely, because along with the military victories have gone profound changes in the internal structure and national outlook of Russian institutions. The Russia of today is unquestionably not the Russia of ten years ago, or even of five years ago. Processes which were under way before the war have been accelerated by the abnormal conditions of a great military effort. The dissolution of the Comintern and the restoration of a Patriarch of all Russia have called attention to these changes. Leaders of public opinion in the United States should be aware of these changes and not base their policies on the Russia of 1933. At the same time caution demands that these leaders do not take the above-mentioned widely advertised decisions merely at their face value.

Attempt is here made to give a documented analysis of Soviet Russia today, at least in aspects of more importance. Rather lengthy quotations from students of Russian affairs are given with the aim of enabling the reader to draw his own conclusions. Other sources are news releases from neutral capitals, or direct cables from foreign correspondents.

The subject of *The Soviet Union Today* may be treated for practical purposes under three headings:

1. The Dissolution of the Communist International
2. The Soviet Foreign Policy
3. The Status of Religion in the USSR.

## THE DISSOLUTION OF THE COMINTERN

A resolution adopted on May 15, 1943, by the Presidium of the Executive Committee of the Third (Communist) International, and announced in *Pravda* on May 22, called for the disbandment of this international organ of world revolution "as a directive center of the international workers' movement," freeing the sections of the Comintern from the obligations of their rules and from the decisions of the Congress, and appealing to all members to concentrate on "victory over German fascism." (The full text of this resolution: *The Communist*, July, 1943, p. 668 ff.; *Anglo-Russian News Bulletin*, May 27, 1943.)

The decision was greeted sceptically by the world press which had not been prepared for such a move. As someone said, "The Comintern has indeed left a suicide note, but the body has not yet been found!" The scepticism voiced was enough to cause an official letter of explanation from Stalin himself. King, the Moscow correspondent of Reuters, addressed a letter to J. V. Stalin, Chairman of the Council of Peoples Commissars of the USSR, asking him to answer a question of interest to the British public. The reply of Stalin constitutes an important document and is reproduced in full:

"Dear Mr. King,

"I have received your request to answer a question referring to the dissolution of the Communist International. I am sending you my answer.

"Question: British comment on the decision to wind up the Comintern has been very favorable. What is the Soviet view of this matter and of its bearing on future international relations?

"Answer: The dissolution of the Communist International is proper and timely because it facilitates the organization of the common onslaught of all freedom-loving nations against the common enemy—Hitlerism. The dissolution of the Communist International is proper, because:

"a) It exposes the lie of the Hitlerites to the effect that Moscow allegedly intends to intervene in the life of other states and 'bolshelize' them. An end is put to this lie once and for all.

"b) It exposes the calumny of the adversaries of communism within the labor movement to the effect that the communist parties in the various countries are allegedly acting, not in the interests of their people, but on orders from high. An end is put also to this calumny once and for all.

"c) It facilitates the work of patriots in freedom-loving countries for uniting the progressive forces of their respective countries, regardless of parties or religious faith, into a single camp of national liberation—for unfolding the struggle against fascism.

"d) It facilitates the work of patriots of all countries for uniting all freedom-loving peoples into a single international camp for the fight against world domination by Hitlerism,

thus clearing the way to the future organization of a companionship of nations based upon their equality.

"I think that all these circumstances taken together will result in a further strengthening of the united front of the allies and other United Nations in their fight for victory over Hitlerite tyranny. I feel that the dissolution of the Communist International is perfectly timely because it is exactly now when the fascist beast is exerting its last strength, that it is necessary to organize the common onslaught of freedom-loving countries to finish off this beast and deliver the peoples from fascist oppression.

With respect,

May 28, 1943.

(Cf. the *Moscow News*, May 31, 1943; *The Communist*, July, 1943.)

J. Stalin."

The implication underlying this statement of Stalin's is that the Comintern has been an obstacle to friendly relations with the allies. In particular we are given to understand that Stalin has found the Comintern a hindrance rather than a help in furthering his ambitions. The embarrassment that the Comintern has been to Stalin in past foreign relations is summed up by Dr. David Dallin in his recent book *Russia and Postwar Europe* (Yale University Press):

"Experience has shown that the outside world, and the great allies of Soviet Russia in particular, are reconciled to possible territorial changes in favor of Russia, but are painfully sensitive to so-called 'sovietization' of new territories, i.e., to the expansion of Communism. In other words, to these friends of Russia, nationalism and its aims are more acceptable than Communism. As a counterpart to this, past experience, especially that of the Soviet-Finnish War of 1939-40, demonstrated to the Soviet government how great a mistake it is to conduct a war which has the communist party for its sponsor." p. 153 f.

Dr. Dallin then goes on to show that at the outbreak of the war with Germany both Communism and the Communist International were pushed into the background, national slogans replaced Communist slogans. The dissolution of the Comintern was appraised by many as an abandonment of the program of International Communism, which was precisely what Moscow desired.

William Henry Chamberlain has stated in his own words what is to be thought of the dissolution of the Comintern ("America-Russian Cooperation," *The Russian Review*, Autumn, 1943):

"The existence in Moscow of the Communist International, an international revolutionary organization which enjoyed the full support and participation of the Soviet government, was for many years a serious obstacle to close and confidential cooperation between the Soviet Union and other states. No one familiar with the highly centralized character of the Soviet regime could doubt for a moment that the Soviet government was in fact, if not in form, identified with all important activities of the International. It would not conceivably have tolerated in its capital the presence of an international organization which it did not fully control.

"Now doctrinaire communism has receded as an obstacle to normal Soviet-American relations. The Communist International has been dissolved. A much stronger guaranty of the laying of the spectre of Russian-sponsored social revolution in other countries is the very interesting swing toward social conservatism in the Soviet Union. The present Communist ruling class in that country, profoundly changed both in personnel and in psychology, is scarcely able to place itself at the head of an authentically proletarian revolutionary movement in another country."

To these encouraging words, however, Mr. Chamberlain adds some words of qualification:

"However, it still remains to be proved whether the organic connection between Moscow and the Communist parties in other countries has been severed. While a democratic country can have no objection to Communists as advocates of certain theories of social and economic reconstruction, it has every reason to object to them as the organized fifth column of a foreign state. Stalin could make no greater contribution to international pacification and good will than the complete breaking off of any form of support and subsidization of communist movements abroad."

(Cf. Dallin, op. cit., p. 156, for similar sentiments.)

It is possible to look upon the dissolution of the Comintern and the letter of Stalin with too much cynicism. In a similar response to Roy Howard some years ago Stalin denied that the Communist



## THE SOVIET UNION TODAY

party had any plans or intentions of stirring world revolution—a statement that was taken either as a deliberate lie or an indication that the Communist party was not like the rest of the world in the elementary function of communicating ideas. The tendency has been to interpret this latest response of Stalin in the same light. There is no doubt that political considerations were the chief factor. And the abolition on paper of the international set-up did not affect the party in the individual countries. Just how much the severance from Moscow effects them can be judged from the Communist Party in the United States. In 1940 the Communists in America asked and were granted permission to leave the Comintern. Yet today the American branch still follows the party line as unswervingly as ever (Cf. Chamberlain, "The Russian Enigma," Scribner's, p. 302.)

The recent action of Earl Browder in announcing the discontinuance of the party as a political party and the new plan of continuing as "an association for political education" does not change the situation very much.

In the judgment of Dr. Dallin, "The single leadership, the guiding iron hand, the instructions and material help continue from Moscow without the official Communist International." (op. cit., p. 156.) Nevertheless, in spite of the warnings of persons who have stood on watch against the red spectre these many years, this new phenomenon must be regarded as the culmination of a change that has long been under way in the Soviet Union. By this we mean the decline of the communistic ideal.

That Russia is rapidly becoming a nationalistic state, with consequent dampening of socialistic fervor, is a phenomenon that the war has emphasized. The rivalry between the party position and nationalistic tendencies is nowhere more clearly revealed than in the inner life of the Red Army. As a result of the necessities of war and the inevitable acceleration of processes already under way, many changes have taken place in the Red Army wherein characteristically Communist features have lost out all down the line. The abolition of political commissars, the rise of younger generals of frankly non-proletarian origin, the scorn of the private soldiers for the time-wasting "ideological" activities of party members, the break-up of the tightly knit Communist cells are definite farewells to revolutionary technique. "It is plain," says Dallin (p. 48), "that the political sentiments prevailing in the multi-millioned Red Army are far from being identical with those dominant in the ruling circles of the Communist Party."

A book published in February of 1944 expresses the same opinion:

"The Russia of today is not what it was twenty years ago. The vast country has changed and is still changing from the revolutionary firebrand she was at the onset of the Soviet era . . . The foremost development is that of a healthy nationalism which has been gaining over the revolutionary internationalism of the earlier Bolshevik phase in Russia." *Russian Cavalcade*, by Albert Parry, p. 9 (Ives Washburn Co.)

The same idea of the decline of Communism within Russia has been expressed as follows by a student of Russian affairs writing in *Free Europe* (London), a fortnightly review of international affairs of September 24, 1943:

"That Russia is no longer fully Communist can be easily demonstrated. During the last generation her leaders have consistently led that nation away from the 'pure' doctrines of Marx and Lenin. It began overtly perhaps with the New Economic Plan, which tacitly reinstated the capitalistic method of finance and organization. Since the war this regressive process has been accelerated. The very martial fervor of the Russians has been evoked by the reinstatement of nationalistic patriotism as opposed to the classic internationalism of the Soviet founders. The political commissars in the army were disbanded and the old type of officer caste reintroduced. A country which had outlawed the profit motive went farther than its most capitalistic allies by inaugurating monetary rewards for airmen who shot down the most planes. Coeducational schools were abolished because they had 'served their purpose.' War loans were launched, a culminating demonstration that money was back. The Orthodox religion is restored."

"U. S. A. vs. U. S. S. R.?" by Donald Cowie.

The decline of the Communist Party is evidenced again in a paradoxical way. The Associated Press under date of December 20, reported that the Communist Party of the Soviet Union, which had increased by 1,340,000 new members in 1942, now numbers 4,600,000. For anyone who remembers the Lenin doctrine of an elite revolutionary group, this increase of membership implies a lowering of standards. This new membership is in the Red Army and according to Dallin (*Russian Review*, Autumn number, 1943, p. 29) was rendered necessary because the Communist Party was losing control of the Red Army. On December 20, it was also announced that *The Internationale* would be replaced by the

music and words of a new national anthem. The Moscow broadcast said that the Council of People's Commissars had decided that the old anthem, a rallying cry for revolutionists since 1871, "does not reflect the basic changes that have taken place in our countries as a result of the victories of the Soviet system and does not express the socialist context of Soviet States."

Further Readings:

"Russians as Fighters: Nationalism Prevails over Communism," by F. J. C. Hearnshaw, *National Review*, vol. CXVIII, pp. 538-544.

"End of Comintern Clarifies Russia's policy," *Foreign Policy Bulletin*, May 28, 1943.

"The Old and New Russia," by B. V. Morkovin, *World Affairs Interpreter*, Autumn, 1943.

*Mother Russia*, by Maurice Hindus, Doubleday, Doran, 1943.

*Soul of Russia*, by Helen Iswolsky, Sheed and Ward, 1943.

### SOVIET FOREIGN POLICY

The foregoing discussion of the decline of the Communist ideal has dealt more with the subconscious, almost uncontrollable tendency of the Russian people, than with the deliberate intentions of Joseph Stalin. It is time now to ask: What does Russia want? While the decline of Marxism and the resurgence of nationalism may have been natural and spontaneous, the dissolution of the Comintern (as well as the restoration of the Patriarchate) were deliberate actions of the Russian premier. What to make of them?

Two books, *Soviet Russia's Foreign Policy, 1939-1942 and Russia and Postwar Europe* (Yale University Press) by David Dallin, have been regarded as the standard texts on the subject. The books are realistic to the verge of pessimism, as far as the prospects of world peace are concerned. The author, who is a Russian exile and somewhat bitter in spite of the detached attitude adopted, believes that until the spectre of the red terror vanishes in Central Europe, peace is problematical. A new Russian policy would give Europe one of the principle ingredients for a long and lasting peace. In the view of the author the policy of every country has its roots in that country's history, traditions, and its fundamental concepts. The political course of the future will naturally follow the pattern of the past unless a general transformation has taken place in the nation.

In the past Russia has been committed to a policy of world revolution; for a time she was committed to the United Front policy against Germany and Italy. Today she is united with the United States and England against a common military foe. What common element is there in all those twists and turns that amazed the world in the past decades? According to Dallin, one fundamental concept that is still powerfully operative in Russia is a *deep-seated fear and mistrust of the capitalist powers*. Down the years the communist fire may have died down, repeated concessions to human nature may have undermined the socialistic framework of the Soviet Union, but the persecution complex is still there.

As late as February, 1938, Stalin indicated that the Soviet Union could not consider itself safe from a military invasion as long as it is surrounded by capitalistic countries. Stalin therefore wants frontiers that he can defend and he wants neighbors friendly to or dependent upon the Soviet Union. This might seem quite natural for any statesman. But the almost fanatical insistence upon safety from assault amounts to a security complex. Says Dallin:

"Soviet Russia can never feel herself secure so long as other countries are ruled by capitalist governments no matter whether they be liberal or conservative, democratic or fascist. Only when a system of government similar to the Soviet government is established in other countries along the Soviet border, will the Soviet land be truly secure."

*Russia and Postwar Europe*, p. 134.

It has been alleged and with some foundation that the "deal" which Stalin made with Hitler in dividing Poland, as well as the attack upon Finland was motivated by his conviction that war was coming and that these moves were necessary to secure military advantages. The "defense complex" explanation of Soviet antics is borne out by the lack of any evidence to date that Stalin has ambitions to go beyond the territories he occupied with Hitler's consent before the war. There is no indication of any intent of Stalin's to "overrun" Europe. In an article in the *Russian Review*, Spring number, 1943, William Henry Chamberlain takes the view that Stalin will stop at the borders of what he considers strictly Russian territory (Eastern Poland, for instance). This he proves among other reasons from the publication in Russia of a book by Eugene Tarle, *Napoleon's Invasion of Russia—1812*. In this work the author criticizes Alexander I for his decision to pursue Napoleon beyond the Russian frontiers. Under Soviet conditions of censorship and thought control, said Mr. Chamberlain, such a book could not have been written if it had not coincided with the



spirit of Soviet foreign policy, which Stalin has repeatedly defined in recent years as aiming at Russia's national interests. He then adds a word of warning:

"While the idea of promoting Communism for its own sake is dead or at least moribund, the idea of using Communist parties in other countries to further Russian expansionist ambitions is not necessarily foreign to the psychology of Russia at the present time." *ib.* p. 6.

Russia then wants either to dominate or, preferably, to sovietize her neighbors. Only then can she rest at ease. Dallin states:

"The Soviet government, which has demonstrated its flexibility, will no doubt agree to any political or legal form provided it gives Russia actual supremacy in the political life of the given sphere. For example, it will probably be willing to undertake not to sovietize these countries."  
(*Russia and Postwar Europe*, p. 184.)

The All-Slav meeting held in Moscow at the beginning of the war emphasized the appeal to the non-Communist elements in the Slav countries. The subsequent restoration of the Patriarchate has been regarded as closely linked to this policy of extending Russia's sphere of influence over the Slav countries on a non-Communist basis. A writer in *Free Europe*, a London fortnightly review of international affairs, has made that interpretation:

"It does not seem likely that Marshall Stalin's latest move, giving permission for the installation of the Patriarchate of the Orthodox Church, will have any major effect in the Soviet Union. In the realm of foreign policy, however, it means that the Soviet government intends to use the Orthodox Church as an instrument of that policy. It may be recalled that the Bulgars, the Greeks, the Serbs in Yugoslavia, and four millions out of Poland's total population of 35 millions, are members of the Orthodox Church. And last, but not least, religious intolerance in the past was creating a bad impression in the English-speaking countries."

"Counter Reform in Russia," by a "special correspondent," Sept. 24, 1943.

Efforts of Russia to influence Slav elements have reached even to the United States. In the House of Representatives, Representative George A. Dondero revealed on November 12 that ships from Russia are bringing 300,000 copies of foreign-language newspapers per month for distribution among Slav peoples in the United States. The largest edition comes out in the Polish language and is known as the *Wolna Polska* which has proclaimed:

"The national interests of Poland demand that after the war she lean on our great, democratic neighbor, the Soviet Union." (Dallin, p. 182.)

Other appeals of a similar trend are made to Croatians, Lithuanians, Ruthenians, Ukrainians, Serbs and other groups of Slavonic origin in this country.

It might be stated that these attempts to carve a sphere of interest among neighboring countries having a common stock is nothing new in international diplomacy. Both Britain and the United States have done so in the past and are doing so now. Witness our "good neighbor" policy. And in this respect Dallin's two books reveal a weakness in regarding Soviet actions as sinister. The very fact that Stalin has time and time again embarrassed his followers in other countries and made them perform the most grotesque gyrations in attempting to defend him shows that for Stalin the welfare of Russia as a national state is of more importance than the spread of Communism. The proof came in climactic fashion with the dissolution of the Comintern.

It is not that Russia should attempt to extend her sphere of interest which should concern us. This is a familiar phenomenon in diplomacy and is a factor that the other countries are fully able to cope with. What does concern us or should concern us, is the fate of the religious groups which would thus come under the domination of an officially atheistic state, to say nothing of the civil liberties of the inhabitants. What guarantee for instance can Russia offer that the countries falling under her influence will not be sovietized? She agreed not to sovietize the Baltic states received in the Nazi-Soviet pact of 1939. Yet as soon as she could do so with impunity she effected steps to completely absorb and sovietize these countries. Within the course of a few months private industry, trade, and banks were liquidated in all the newly annexed lands. The "socially harmful" element of the population, i.e., dealers, tradesmen, agents, and similar business, big and small, were deported to the eastern provinces and Siberia. (Cf. Dallin, *op. cit.*, p. 178.)

The concern of the United Nations should be whether a similar fate awaits the countries delivered over to the USSR as her sphere of security. This concern is particularly acute because at the present time Stalin has indicated that the East Europe problems, specifically the borders of Poland, are none of the business of Britain and the United States. He will not tolerate any discussion of these matters. If that be the case, what prospect is there that

the peace settlement will carry any guarantees of the four freedoms for the inhabitants of these regions bordering on Soviet Russia? What Russia does with her own citizens within the Union of Soviet Socialist Republics is admittedly her own business. But the United Nations cannot permit any extension of the Soviet regime and its dictatorship without stultifying the whole purpose for which the war was fought.

On February 1, the Supreme Soviet of the USSR decreed that: "with the aim of widening international connections and strengthening the collaboration of the USSR with other States . . . a Union Republic may enter into direct relations with foreign States and conclude agreements with them." Lithuania, Latvia, Estonia and Karelia are "union republics." The acquisition of these territories by the USSR has never been recognized by the United States or Great Britain. This new move has been interpreted in some quarters as a move on Stalin's part to answer the difficulties raised against the recognition of these new acquisitions. Lithuania, for example, could make treaties with Poland respecting the rights of Polish citizens.

#### Further Readings:

"The USSR and Postwar Europe," by Vera Michaelis Dean. *Foreign Policy Reports*, August 15, 1943.

"Russia's Western Border Lands," by Sidney Fay. *Current History*, July, 1943.

"The development of Soviet Foreign Policy in Europe," by Max Laserson. *International Conciliation*, January, 1943.

"The Foreign Policy of Soviet Russia," by Waldemar Gurian. *Review of Politics*, April, 1943.

"American and British Relations with Russia," *Editorial Research Reports*, Vol. 1, 1943, No. 13.

Russia's Role in the Postwar World," by William Henry Chamberlain. *The Russian Review*, Spring, 1943.

"Man of Steel," by William Henry Chamberlain. *The Sign*. January, 1944.

*War and Peace Aims of the United Nations*, Holborn (World Peace Foundation), New York, 1943.

*Postwar Plans of the United Nations*, Lorwin (Twentieth Century Fund), New York, 1943.

*What Russia Wants*, by Joachim Joesten (Duell, Sloan & Pearce).

#### THE STATUS OF RELIGION IN THE USSR

On September 8, 1943, Sergius Starogrodsky, Metropolitan of Nizhni-Novgorod, was elected Patriarch of all Russia and shortly afterward installed with all ceremony in the Yelokhovskaya Cathedral in Moscow. Stalin and his associates not only encouraged but openly approved the election and enthronement of the new Patriarch. The Patriarchate had been vacant since the death of Tikhon in 1925.

For religious-minded people, the consuming issue is the status of religion in the officially atheistic state of the Soviet Union. Has religion survived in Russia? Is there religious freedom or any hope for it? Has Stalin been convinced of the value of religion in national life? What is the significance of the restoration of the Patriarchate?

The authority in the United States on the condition of religion in the USSR is undoubtedly Professor N. S. Timasheff, of Fordham University, author of *Religion in Soviet Russia* (Sheed and Ward). An article by him, written since the publication of the above-mentioned work, and covering more recent developments (although prior to the election of the Patriarch) is worth repeating here rather at length. ("Religion in Russia," *Christianity and Crisis*, March 22, 1943):

"This revival of religion in a country where it was thought to have been wiped out, is not a display put on by the Soviets to please the democratic world. It is a sign of the gradual return of normalcy in Soviet Russia. The startling changes in the attitude of Communism toward religion are fully in line with the development of affairs in Russia which can be summed up in one sentence: While holding fast to most of the old principles in the social and political fields, Stalin has realized the necessity of making important concessions in the cultural field. And he had begun to make these concessions years before the war, thus bringing the country again on the path which leads to normalcy.

"After the outbreak of the war, the policy of concession was accentuated. In response to a message of Acting Patriarch Sergius enjoining prayers and patriotic efforts to defeat the enemy of Russia and humanity, the Godless Union declared: 'If the servants of the Church honestly call upon believers, we must not belittle this fact.' The publication of anti-religious journals was discontinued three months after the outbreak of the war, and anti-religious museums were closed. Heavy taxes on the churches were substantially reduced. It is known that, unofficially, Russian priests, serving



## THE SOVIET UNION TODAY

as privates in the army, have been permitted to act as military Chaplains, and that the other privates are not prohibited to attend Divine services thus celebrated. This is the counterpart of the situation officially created by the permissions granted to the Catholic priests to act as Chaplains in the Polish military units organized in Russia."

Here follows a word of caution:

"General religious education, however, remains prohibited, as well as the training of future priests in special theological seminaries."

Note: With reference to the training of priests, even this situation has been ameliorated. According to a *Religious News Service* dispatch, via Stockholm, of December 9, 1943, a theological institute for the training of Orthodox clergymen will shortly be set up in Moscow, according to an announcement by the newly elected Synod of the Russian Orthodox Church. This project is said to have been approved by the Soviet Government at the meeting between Premier Stalin and leading Orthodox churchmen early in September, which preceded the recognition of the Orthodox Church. It is expected that similar institutes will be established in Kiev and Leningrad. A dispatch to the *New York Times*, on January 7, 1944, stated that "plans are now completed for the opening of religious seminaries and holding night classes for aspiring priests."

To resume the article by Professor Timasheff:

"The most significant symptom of change is, perhaps, to be seen in the fact that in the summer of 1942, a book appeared in Moscow entitled, *Truth About Religion in Russia*. In any country but Russia the publication of a similar book would not have astonished anybody. But in Russia, its publication was at least unexpected. Have not the new rulers of Russia prohibited both reprinting the Bible and importing it from foreign countries? And now a beautifully printed and copiously illustrated book on religion appears, comprising contributions of the highest dignitaries of the Russian Orthodox Church, as well as a number of priests and laymen belonging partly to the cultural elite, such as professors, doctors, or artists, and partly to rank-and-file believers. . . . In this book, the acting Patriarch states, as he has done many times since 1930, that the Church is not inhibited in performing religious rites in accordance with its teaching; but he is silent about the fact that there is no religious education in the country, that anti-religious propaganda cannot be opposed outside the church buildings, that the church is not permitted to carry on any social, cultural or charitable activity. But in the book one finds the very significant statement that the Orthodox Church is sad about the fact that anti-religion is the official ideology of the ruling party."

The appearance of this "beautifully printed" book met with rough treatment at the hands of the Catholic press. It was alleged that the book was for foreign consumption (1,000 copies were shipped to the United States). It was pointed out that Sergius, the reputed author or editor, had startled a group of correspondents in 1930 (when religious persecution was at its height) by saying that he knew of no religious persecution in Russia. That the book was issued for political reasons seems a safe assumption. Nevertheless, as in the case of the dissolution of the Comintern, it is possible to be too cynical about its import. According to the article by Timasheff, this book is merely part of a larger, deeper movement taking place in the Soviet Union, a sign of the stirrings of religious freedom in a land still officially atheistic. This is borne out by the words of Sir Bernard Pares, recognized English authority on Russia:

"A Russian book has recently reached America in a shipment of a thousand copies. Since publishing is a Soviet monopoly, it could only have appeared with the permission and the active cooperation of the State. It is a de luxe edition, with copious illustrations, written by the official heads of the Russian Church and designed to show that in the Soviet Union religion is alive and tolerated. To those who have followed the story throughout, this implies that the Soviet Government fully realizes that the attack on religion has been a direct preventive of good will in the countries of its Allies, and desires to reassure us on that point for the future. Whatever the importance to be attached to the statements contained in this book, that is the purpose of its publication. Those who have regarded the Soviet hostility to religion as one of the chief impediments to better relations between Russia and the world beyond her borders have at last been fully justified. Though we cannot forecast the future, we have every reason to say that the attempt to extirpate faith from the Russian spirit has failed, and that this failure has been recognized in Russia."

*Foreign Affairs*, July, 1943, "Religion in Russia."

Dr. Timasheff has pointed out that the book *The Truth About*

*Religion in Russia* ignores the fact that there is no religious education in that country. This may be construed as a tacit admission that religious freedom as we understand it has a long road to travel. The opening of religious schools, for instance, would have served the propaganda purposes of Soviet Russia excellently. Consequently, Patriarch Sergius' statement that the church "is not inhibited in performing religious rites in accordance with its teaching" means just that and no more.

The shackles which still remain on religion in the USSR may be gauged from the statement of Paul B. Anderson, International YMCA official, to the Board of Missions and Church Extension of the Methodist Church at its annual meeting at Buck Hill Falls, Pa., as reported by *Religious News Service* on December 10:

"There seems to be little chance of carrying on Christian missionary work in postwar Russia, at least in its generally accepted form, because under the law, the only permissible occupation of a religious worker is conducting a service of worship, and all services of worship must be carried on by citizens of the Soviet Union. . . . Religious societies cannot establish mutual-aid funds, cannot use properties for other than religious purposes, cannot have special meetings for prayers, cannot have classes, cannot have playgrounds, libraries, reading rooms, women's organizations, Sunday Schools, medical aid, mutual help organizations, or cooperatives."

Some of the activities enumerated above would not constitute the essence of religious activity, and their prohibition would not necessarily argue persecution, especially in the case of the Russian Orthodox Church, which never, at any time, laid emphasis on non-ritualistic activities. But, as Mr. Anderson pointed out, "while there is freedom for religious worship as well as for anti-religious meetings, there is no freedom for religious propaganda." The Church cannot defend itself against attacks, cannot publish religious literature, even a Bible.

The question of the legal status of religion naturally leads to the more fundamental question: Has religion survived in the hearts of the Russians, despite a generation of atheistic propaganda? Closely connected with this question is the attendant query as to the age-level of church-goers in the Russian churches.

That the Russian people are deeply religious still, is the conviction of exiles in this country. To continue Timasheff:

"As compared with the situation which obtained in Russia in 1937-38, when religion was severely persecuted, the change is drastic. This change does not, however, signify the conversion of the Soviet Government to religion or even to an attitude of tolerance toward religion as understood in this country. . . . The problem is not so much whether Russia will once more become a Christian nation—under the crust of official atheism she still is one—but whether and when the State will officially return to Christianity."

Testimony as to the age-groups of persons attending religious services in Moscow are at variance. The above-mentioned dispatch to the *New York Times*, on January 7, 1944, describing the crowds that thronged the Yelokovskaya Cathedral in Moscow, said: "The people were a normal sample of Moscow's housewives and middle-aged men. A few uniforms were seen, though no officers were noticed. Indeed, not many of those present could have received their education since the Revolution."

The currently popular book, *Journey Among Warriors*, by Mlle. Curie, gives a depressing picture (p. 143.f): I looked at the faces around me, then at the faces of the hundreds of other people who were standing in the church, tightly pressed against one another. None of them was young." She reports a conversation with Bishop Pitirim of Kubyshev. The Bishop, "recognized that religion had 'of course gone down in Russia.' Quietly he explained it: 'There have been two opposite propagandas in the Soviet Union, one for God and the other against Him. Obviously the more successful of the two has not been ours.'" When asked if there were any young priests in Russia, the Bishop said that the only young men he could think of was a monk aged twenty-eight. Of the officers and men in the Red Army, Mlle. Curie writes that the Bishop said they were "not at all religious."

The other side of the picture is given by the Archbishop of York, Cyril Foster Garbett, who visited Moscow by invitation from the Orthodox Patriarch. On his return he described as "sheer nonsense" the contention that the congregation consisted mainly of the aged. In an article written for *The Living Church* (Nov. 21, 1943), "Visit to Moscow," he says: "I was interested in noticing that the majority of these congregations were middle-aged or younger, most of them mothers and wives, and though the services were held on week days, there were a considerable number of men, including a few soldiers in the congregation."

In war time it is fallacious to assess the religious temper of a nation from the number of younger people in church. The assertion has been made that the new toleration of religion described



by Professor Timasheff is merely a sign that the government considers that the battle against religion is won. Thus Mlle. Curie in the book cited gives as a reason for the cessation of the anti-religious campaign, not Stalin's "wise statesmanship," as Dr. Garbett stated, but that the "battle against the Church was won and the victory could afford to sign an armistice." Aside from the fact that Communist ideology never contemplated an "armistice" with religion but aimed to extirpate it completely, the explanation of Mlle. Curie is completely illogical. The use that Stalin has made of religion in the present war is not because it is weak, but because it is strong. On the day of the German attack in 1941, the Government called upon Metropolitan Sergius to speak over the radio to call the people to the defense of the fatherland. And ever since, the consistent course of the Kremlin has been to use religion as the unifying force so necessary in a country at war.

Ralph Parker reported to the *New York Times* on January 1, 1944, these details of the religious situation at the turn of the year:

"On a people to whom orthodoxy makes so strong an appeal the election of a Patriarch of all Russia, the creation of a Holy Synod and the cordial relations established with the secular authorities had a deep influence. The Metropolitan, Nikolai, of Kiev and Galicia, expressed the opinion that the war had profoundly stirred religious feelings among the Ukrainian people. The Metropolitan revealed that the state was contributing substantially in building materials for the repair of churches."

A further corrective to the attitude that religion is tolerated now because it is weak, is supplied by an article written by Sir Paul Dukes and appearing in *The Tablet* of London, on September 18, 1943, with the title, "The Orthodox Church and the Soviet Union":

"Some interested circles in this country would like us to believe that the real reason for the restoration of the Patriarchate is that religious belief in Russia has withered to such a degree that it can no longer constitute a 'social menace,' being confined, in so far as it exists, exclusively to the older sections of the populace. But it is hardly likely that Stalin would permit and publicize so great a development, which was bound to attract worldwide attention and arouse such speculation, merely as an act of grace to an archaic institution whose sole function was to afford consolation to the senile."

As to the prevalence of religious feeling among the young who are allegedly conspicuous by their absence from church, the writer, in continuing, has this to say:

"Besides, there is a good deal of evidence—of which indeed, the pages of *Bezhozchnik* and *Anti-Religioznik* were a fruitful source—to show that religious belief not only persists among the elderly but is spreading among the young. Until they were closed down, these two journals were full of lamentations at the increasing number of Red Army men and—*mirabile dictu*—Communists who were becoming 'corrupted' by the influence of the village or traveling 'popes,' attending Divine service and solemnizing marriages and baptisms. In 1940 *Pravda* admitted the existence of believers among college students, resulting, curiously enough, from higher education—purely materialistic explanations of the creation and of the origin of life, it was said, proved inadequate and drove young people to mysticism and religious reflection."

Christians have their own explanation of this revival of religious feeling among a people living for twenty-five years under the terrific pressure of a government-sponsored atheistic campaign. Even the pagan Horace wrote: "*Naturam si furca expellas tamen usque recurret.*" But it may be interesting to give here the statement of an outstanding sociologist of this country, himself a Russian, who recently has called attention to this fundamental law of human nature. The article in question is entitled "Russian Religion: Its Evolution Through Revolution," and appeared in *Religion in Life*, Winter number, 1943-44. It is a chapter in the book, *Russia and the U. S.*, published by E. P. Dutton. The author is Pitirim Sorokin, head of the Sociology Department of Harvard University. States Professor Sorokin:

"Every serious investigator of profound revolutions is aware that they destroy only those institutions, values and trends that were already moribund, while those that are fundamentally sound invariably survive the negative phase, in a purified and ennobled form. This power, indeed, is so irresistible that the revolution is ultimately compelled to recognize and sanction them, even going so far as to pretend that, instead of having sought to oppose them, it has consistently endeavored to preserve and cherish them. This is precisely what has happened with many basic institutions and values during the past destructive phase of the Russian revolution. Among them is the Russian religious system. . . ."

This optimism is tempered by the eminent Harvard sociologist with a word of qualification:

"It would, of course, be incorrect to assume that the trend in question has reached its culmination. The covert attitude of the Soviet authorities toward religion is probably one of hostility, suspicion, or at least indifference. Nevertheless a minimum of religious freedom has been achieved, and this will undoubtedly steadily increase regardless of the ideology of the political regime."

Further Readings:

"Religion in the USSR," by Sir John Maynard. (*Political Quarterly*, April-June, 1942.)

"Russian People, Church and State," by Paul B. Anderson. (*Christianity and Crisis*, Oct. 18, 1943.)

*Religion in Soviet Russia*, by N. S. Timasheff. (Sheed and Ward, 1943.)

"The Election of a Patriarch for the Russian Church," by Paul B. Anderson. (*The Living Church*, Sept. 26, 1943.)

*Outlines of Russian Culture*. Part I: "Religion and the Church." By Paul Miliukov. Edited by Michael Karpovich. (University of Pennsylvania Press) 1942. Preface.

From the foregoing analysis of statements which have recently been published, the following judgments on the Soviet Union seem warranted:

1) **The Dissolution of the Comintern.** The unexpected dissolution of the Communist International may be traced to the desire in the part of Stalin to remove a major stumbling block in his relations to England and the United States. Other reasons of a more remote character may have prompted this decision, such as the decline of the communist ideal in Russia, or the despair of ever achieving the world revolution for which the Comintern stood. The national parties remain in existence, however, and these may be expected to reflect in a high measure the policies of Russia, in spite of the organic severance from Moscow.

2) **Russia's Foreign Policy.** The key to Russia's attitude toward her neighbors is her suspicion of the Western powers, the result of long isolation and the socialist ideology. Russia wants only "friendly" neighbors. Under the circumstances a friendly neighbor may be defined as one over which Russia has fairly complete control, presumably through the presence and dominance of tried and tested Communists. Russia will recognize as the legitimate government of Poland (unless forced to do otherwise by a firm attitude of the other United Nations) only one which is under the control of Marxist-minded politicians. Russia must travel a long road before the ideal of "international collaboration" is realized. Yet there is sufficient justification for the United Nations to proceed on the hypothesis that eventually the Soviet Union will enter more whole-heartedly into the spirit of the Atlantic Charter. Undoubtedly, the United Nations should do all in their power to convince Stalin that they have no sinister intentions toward Russia.

3) **The Status of Religion in the USSR.** From a legal standpoint the religious situation has not changed fundamentally. But the revival of religious sentiment revealed by many token actions on the part of the government, such as the permission for the election of a Patriarch of All Russia, may be the prelude to an official relaxation of the anti-religious laws. Real religious liberty will not exist as long as religion is confined to "freedom of religious worship." It is hard to predict whether the permission for theological seminaries will ever be extended to religious schools for the people. One touchstone of a change will be permission to print religious books for general circulation.

#### HELP! HELP!

**IF YOU** want to do something of real service to the Chaplains, here's an easy assignment. And practically everyone in the Society could help.

Most of the Chaplains run bulletins or newssheets for the service men. But they have few if any books available.

Now on one side of these sheets, they run announcements, etc. On the other they would like to run . . .

Good paragraphs from famous or not so famous authors . . . on faith, morals, religion in any aspect, morale builders, faith improvers, etc., etc.

Now there isn't a Jesuit who hasn't just exactly that type of material in mind . . . or in his notes . . . or somewhere convenient.

Type it out, giving name of author, the title of the book, and the publisher.

Slip it into an envelope. Send it to the ISO in St. Louis for Chaplains' Service.

You'll be doing a simple thing and an important one.

**DO IT NOW!**



## The Liturgy Has Renewed Our Spirit in This Parish

—Father Gaudin Reports from Macon

**M**OST READERS of these lines may have noted in the March issue of *The Catholic Mind* a challenging article by Joseph Moody on "The Mass and Modern Catholics," in which is set down a play-by-play account of the initiation into the modern forms of social worship of a village church on the Atlantic seaboard, with such results, among others, as these: a ten percent increase in Sunday Mass attendance in a steady population, a quadrupling of the weekday Mass attendance, a super-abundance of Mass-offerings, "energizing lives of sacrifice by centering them around the Eucharist." That article might have been written to prove the feasibility of the social worship program advanced at the ISO Conference last August. But Jesuit interest in an unknown village parish is naturally less than Jesuit interest in an urban parish administered at present by Father Harold Gaudin, formerly resident of Loyola in the South. Father Gaudin's unsolicited report is reproduced with a few omissions:

"My experience as parish priest is limited to a year and a half pastorate of St. Joseph's in Macon, Georgia, a parish in which the women have had the advantage of academy schooling, but where Catholic education for men usually stopped at grammar school level.

"I found the parish made up of very good, intelligent people, but a people not at all liturgically minded. The choir, in its repertoire of Masses, had only two from the White List, and the school children sang hymns at their Sunday Mass.

"My first work was to introduce the *Leaflet Missals*. These were left in the pews in numbers plentiful enough so that those attending the first Masses could take them home if they so wished, without endangering the supply needed for the last Masses. These missals were paid for by an occasional second collection advertised and taken up for that purpose.

"These missals served, not only to introduce many to reading the Mass, but by their liturgical notes opened new horizons and created the desire to learn still more about the Mass.

"Soon a series of Sunday evening sermons of the Mass was preached. These sermons, or rather, instructions were based on Pius Parsch's *The Liturgy of the Mass*. It happened from time to time at these instructions that the subject-matter coincided with the liturgical note in the current *Leaflet Missals*, sufficient numbers of which were still in the pews. But even when the topics did not lie together, a few running comments on the missal note preceded the regular instruction.

"In a few months a number of books on the liturgy were making the round of the parish. Those most helpful were from the Popular Liturgical Press, Collegeville, Minnesota, especially, *Liturgy the Life of the Church*, *The Spirit of the Liturgy*, *My Sacrifice and Yours*, and *The Mass Drama*. At first I found my people afraid of *Men at Work at Worship*. Its size and its references to people and to books of which they knew nothing made them think it required more scholarship than they had. Soon, however, that book, too, was making the rounds and was being talked about.

"In the meantime booklets from The Liturgical Press containing the beautiful prayers of Prime and Compline were being taken from our pamphlet racks, two, three or four each week . . .

"The point had been reached when it was easy to form discussion groups on the liturgy. We have not enough of these as yet in spite of the fact that they are eagerly desired by the people. We are hampered by the demands of a swollen wartime parish.

"Of these discussion groups the most successful is a group of fifteen from the Mothers' Club, who meet weekly for an hour's discussion of Parsch's *The Liturgy of the Mass*. This book is eminently fitted for discussion, inasmuch as we can give each participant, for a nominal cost Parsch's *Study the Mass*, a synoptic translation of the larger work.

"In bringing this parish closer to proper social worship our greatest satisfaction came from work with the choir, which at first glance had offered no such promise. When I came to the parish, there had just died a beloved Choir Director, who had served the parish faithfully for sixty-two years. In his place was one of his daughters, and two other daughters were among the members.

"The choir was well satisfied with its repertoire of Masses, some of which had seemingly endless 'Amen's' and repetitions. It was hard to know how to proceed without giving offense.

"After a few months of observation and without manifesting any dissatisfaction, I bought the Choir Director a subscription to *Caecilia*, and later one to *The Catholic Choirmaster*. These periodicals worked wonders. Within six months her zeal for reform was so great I had to restrain her from going too fast.

"At an opportune time we had a visit for a week and a half from Father Paul Callens, of Spring Hill College. By his knowledge of Gregorian chant, and his ability to demonstrate it, he really accomplished wonders with a very dubious choir. Now we adhere strictly to the White List with such satisfaction that the choir could not be driven back to their former preferences.

"Finally we are about to introduce congregational singing. Members of the congregation are being prepared in groups for our first congregationally sung Mass, which will be on Pentecost Sunday.

"As a climax to our liturgical renovations there was the re-decoration of our church. Every stencil and border has a liturgical meaning, all culminating in the symbols of the seven Sacraments.

"The Liturgy has renewed our spirit in this parish. Fallen away Catholics are coming back every day, and we have more people seeking instruction than we can conveniently take care of. Please God that the work may continue."

Father Gaudin is a member of the Social Worship Committee.

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### DEVELOPMENTS IN SOCIAL WORSHIP

**F**ORDHAM UNIVERSITY continues a conspicuous service to Catholic unity by its sixth annual conference on Oriental Rites and Liturgies, March 31 and April 1. The Armenian Rite is the subject of this year's symposium. Under the chairmanship of the Most Rev. Ambrose Senyshen, speakers in the Collins auditorium at Fordham will include the Rt. Rev. J. H. Griffeths, S.T.D., of the Military Ordinariate; Rev. J. M. Egan, S.T.L., of Dunwoodie, and Miss Helen Iswolsky.

On April 1 a Solemn Mass in the Armenian Rite will be celebrated in St. Patrick's Cathedral.

† † †

The *Dies Orientalis* at Weston, January 25, was a brilliant success, thanks to the Iraqi Arabic students of that scholasticate. The Maronite liturgy was solemnized by His Excellency Stephen Al-Douaihi, assisted by Fathers Clement J. Armitage and Richard J. McCarthy, and the devoted musicians. Later in the day a suitable academy program concluded the celebration.

† † †

The opportunity of making graduate studies in corporate worship is now made available on this side of the Atlantic. Under the auspices of His Excellency Bishop Griffin of Trenton, some Benedictines from Maria Laach have opened an institute offering courses in the history and theology of corporate worship. Among the first enrollees are eight diocesan priests of the Trenton jurisdiction.

† † †

Father James J. McQuade of John Carroll University, Cleveland, has become a member of the Social Worship Committee. Besides his classroom and extension instruction in corporate worship for several years, Father McQuade has been indefatigable in conducting priests' days of recollection and the spiritual motivation courses of the Cleveland adult Catholic Action "cells."

Gerald Ellard



# THE NAPKIN BOX

Still a reality in many houses . . .  
Always a memory in all of them

**IT SEEMS** to me that the ISO should be watching very carefully the new line of policy toward both Spain and Italy.

John MacCormac writing in the *New York Times* declares that the State Department's policy toward Spain has been governed from first to last by military considerations. Now the American's left hook behind the Nazi line has apparently hit home and the combined chiefs of staff have agreed to economic sanctions against Franco.

Harold Denny in the same issue writes: "It is understood here (London) that Russia which has had no diplomatic relations with the Franco government has for some time been urging Britain and the United States to take strong measures against Spanish soldiers who are fighting against the Red Army." The State Department policy then is for military purposes to deal with the conservative rightist groups in Spain and, I feel sure, in North Africa and Italy; and then later when the military needs have passed, to give the country over to the Red wolves. It surely is a situation tragic enough to make one weep, our boys pouring out their life's blood to pave the way for Communism. The demise of Hitlerism is surely a glorious prospect; but the advent of Stalinism is terrifying.

News items and editorials are all indicative of the trend. We read that Professor Croce is demanding the Italian King be dismissed. An editorial comments approvingly on the oil embargo against Spain, a move that will likely result in Franco's resignation.

What has happened is this: the vociferous clamor of minority Liberal and Red groups is having its results. The President, as I see it, figures election day is near. *The Nation*, *The New Republic* and other leftist publications must be satisfied. They have won in the de Gaulle-Giraud fight, in the Yugo-Slavia affair, in Greece, and now in Spain and their victory means a defeat for the Church. The victory can be said to come from the votes which they claim to control.

Hence I think this question should be seriously considered: Is it prudent and wise to remain aloof from the Spanish question, the Stalin matter, the de Gaulle affair, or have the minority group, the leftists and the Red Parties made necessary a reconsideration of our stand on this whole matter of entering politics? Hitherto, when our two political parties contended, each held to basic, natural law. The case is now different. The Party which these leftists sponsor, favors the destruction of religion and particularly of the Catholic Church. Can we afford to allow them to employ the pressure reprisals and intimidation while we sit back and permit them to succeed?

It seems to me that the cause of religion is too closely bound up with all this for us to remain silent. Even if they accuse us of playing politics, we have more to gain than to lose by speaking out.

For ten years I have followed most closely the policy of the present Administration, and it is my firm conviction that votes are the best argument to use with it. If it sees Catholics apathetic and indifferent to the fate of Spain and Italy while the leftists are howling, it will yield to the latter. The pampering of the Reds during the last eleven years proves this.

If you read Gitlow's *I Confess*, you will find him declaring that never before did the Reds make such progress as during the Roosevelt regime.

The next few months will be decisive. It may be in the years to come, we shall be able to look back upon the leadership which the ISO gave Catholics in stemming Communism.

John J. O'Connor  
Canisius College—Buffalo.

## SABOTAGING FROM WITHIN

FROM a Scholasticate comes this paragraph in a longer letter. "I was surprised recently when one of our fathers came to visit us. He certainly said a great deal to deflate our enthusiastic hopes for a national organizing of Jesuit forces, and he is in a position where his word carries some weight. But I suppose there is bound to be opposition."

## ISO AND PREFECTS OF READING

**HAS** it occurred to the ISO that the seven Prefects of Reading in the seven Novitiate-Juniorates, Prefects of Reading at Weston, Woodstock, West Baden, Alma, Mount Saint Michael's and Springhill, followed by the other Prefects of Reading in our Houses of Study and our Tertianships, occupy positions of extreme influence in making the Assistancy social-minded and socially active?

Certainly these men should be told how important they are in the esteem which the ISO holds for their position.

Perhaps these men would be willing to write to us and, for that matter, all Prefects of Reading, and tell us what they regard as their opportunities for, and their obstacles to, enriching the contents of community reading.

Might not this be a grand pooling of important experiences?

Edward Dowling

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## ENCYCLICALS GIVE STUDENTS SOMETHING TO SAY

**MOST** students are afraid to speak up in meeting because they have nothing to say. Why not give them some definite material to work on? Integrate the speech course with one of the encyclicals. Begin with discussions that build up the "speech confidence" of the boys while developing a Catholic attitude towards certain questions. Gradually introduce other speech presentations until a parliamentary session can be held. Then let the students draw up the resolutions of the Catholic collegian towards a certain question. This might be carried as far as sectional, regional, or national meetings among the best from the Jesuit Colleges and universities. Such a procedure would give the students definite Catholic ideas, create initiative, bring publicity to the school. A public presentation before Catholic laymen could be the culmination. Five hours of speech a week during first year should bring very definite results. After that the potential leaders will do much of the work outside class.

A parliamentary session in a civic assembly room is an incentive to speakers.

I found that membership in non-Catholic leagues and meets was readily granted. Many of the rival schools commented on the Catholic philosophy which permeated Regis' presentation of ideas. This was the result of help from Fathers Brown, Donnelly, Trame and Conway who contributed ideas in their particular fields.

Robert J. O'Sullivan

## DUE CREDIT

**WHEN** I wrote you about the work of the scholastics at West Baden, I gave credit to the Theologians for their work in the victory garden. You omitted that in your summary of my letter. The victory garden supplied the community during most of the summer and the ISO Convention itself with vegetables, a very important contribution to the war effort.

Walter A. Roemer

## IN NO UNCERTAIN TERMS

**YOUR** *Along the Way Column* with the write-up of "Women in Uniform" prompts me to send you a letter that I received from my brother, a First Sergeant in North Africa. He writes:

"They talk of drafting women into those brutal women's services. If there were a more unnecessary and outrageous thing to do, I would like to know what it is. Hire them as civilians to replace the best men in the Army. Certainly; but for the sake of womanhood in America, don't gang them together in camps. If I could only open up and tell you a little more, you'd get a better picture. It's going to take generations to restore women to the place they once held. After the war, how many men will want to marry one of the ex-servicewomen when he knows so much about them? This is my pet peeve, and I could write hours on the matter. You will do well to include a few prayers for the women and the future mothers of our nation."

Name withheld



FROM THE RECORD

I SHOULD like to comment on two items that pertain directly to Catholics within my province.

The first is of minor importance, except that it may indicate and disseminate the false impression. In his article, otherwise excellent, on "The Sacred Heart in Post-War Reconstruction," Father McMenemy says, "In this country we have had reports of the successful apostolate of Father Mateo Crawley-Boevey, in this field (of Consecration of the Family to the Sacred Heart), but we hear very little of Jesuit activity. Possibly it is going on silently, but it is not attracting attention."

These two sentences may be literally true, but their natural implication—that there is very little Jesuit activity in this field—is most emphatically not true.

Here are some facts: During the past twenty years, the National Office of the Apostleship of Prayer has distributed more than a million Consecration pictures—pictures of the Sacred Heart which we advertise and recommend as souvenirs of the Consecration of the Family to the Sacred Heart. The average has been more than 50,000 a year, and for the past two years, it has been over 70,000 a year. With very few exceptions, these pictures represent actual Consecrations of Families. In the same period, more than three million copies of the Consecration Prayer have been sent out from this Office.

Moreover, early in October each year we send a letter to every pastor in the United States, about eleven thousand in all, reminding him of the approach of the Feast of Christ the King, and suggesting that he make the Consecration of the Families of his parish to the Sacred Heart a feature of the celebration of the Feast. A similar letter goes to each local Director of the Apostleship of Prayer, almost eight thousand in all, in May or June each year, suggesting an effort to induce all Associates of the League who have not already consecrated their families to do so on the Feast of the Sacred Heart.

These letters undoubtedly have stimulated much of the demand for the pictures and the many Consecrations of Families. Another stimulus has been the publication almost every month for many years of full-page ads on the Consecration of Families on the inside cover of *The Messenger of the Sacred Heart*. Frequent articles and other mentions of it occur in the pages of the magazine.

A third has been the zealous promotion of the Consecration by many individual Jesuits. The members of the mission bands of the Chicago and Missouri Provinces have been especially active in promoting the Consecration of Families.

I think this adds up to a very considerable amount of Jesuit activity in this line. Incidentally, I personally can take no credit for the facts recounted above, I have merely continued what was done for many years by my predecessor, Father Mullaly, and his zealous assistants.

The other item can be disposed of more briefly. On page seven of the Bulletin, there appears a formula for the Consecration of Families to the Sacred Heart. Whether the words "For ISO" mean that it was written at your request, or that you merely had the ISO in mind, I don't know. In either case, I think I should call attention to the prayer already indulgenced and officially prescribed by the Holy See for the Consecration of Families to the Sacred Heart. I think you will agree that it is hardly prudent to recommend—or even suggest—another to be used instead.

An approved English translation has been published and distributed by our office for more than twenty years to the number of over three million copies.

I am enclosing a sample copy herewith.\*

Stephen L. J. O'Beirne

\*See next column.

THE APPROVED PRAYER FOR THE CONSECRATION OF THE FAMILY TO THE SACRED HEART

Sacred Heart of Jesus, who didst manifest to Saint Margaret Mary the desire of reigning in Christian families, we today wish to proclaim Thy most complete regal dominion over our own. We would live in future with Thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below, we would banish far from us the spirit of the world which Thou hast cursed; and Thou shalt reign, over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of Thy Divine Eucharist.

Deign, O Divine Heart, to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us should have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We will console ourselves with the thought that a day will come when the entire family, reunited in Heaven, can sing forever Thy glories and Thy mercies.

May the Immaculate Heart of Mary and the glorious Patriarch, St. Joseph, present this consecration to Thee, and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father!

APOSTOLIC PAMPHLET PROGRAM

WE have a pamphlet program here at Weston that may interest you. We have assembled and made available to all a large collection of pamphlets, starting with a complete set of *The Queen's Work* pamphlets, calculated to answer briefly and attractively the usual difficulties of lay people. Anyone in the community may take the copies he needs and send them out gratis.

The collection was started to meet a real need. Someone was always looking for a pamphlet to send to an inquiring Protestant, a rebellious Catholic, a discouraged student. In too many cases, there wasn't one to be had, and a good apostolic opportunity was lost. It did not help to suggest that the friend or correspondent buy the pamphlet, for in most cases, that was too much trouble for the human animal.

Even more imperatively, the boys we had in class when we were Regents were flooding us with inquiries and difficulties met in the service. The secular colleges where many were doing officers' training gave most trouble, especially for lads who got no more than a year or so in one of our colleges.

Again, we are running a branch of Father Fallon's "Correspondence Course in the Faith," and that meant providing answers for the Protestant or the lax Catholic mind.

It was impossible to do it all by letter, and wasteful too, when better writers had done it more incisively and attractively. Hence the pamphlets.

They serve many purposes. So often Jesuits run into a case that needs a pamphlet and start fumbling around the room to find one that fits. I think all of our houses would profit by providing a free rack for the use of the community. By buying in bulk, and not dumping pamphlets into the mail unnecessarily, the cost can be kept quite negligible.

The Social Order angle is obvious. Pamphlets, and there are not too many unfortunately, on social problems should be at hand. We could seize the slightest opportunity to send one free. Thank God for Father Treacy's simplified versions of the Social Encyclicals that the Paulist Press is putting out. I suppose you know the *Why?* leaflets put out by Father Richard Felix, O.S.B., of Conception, Missouri. Something similar might well be done in the social field. Millions of these little flyers would cost little and spread widely the Catholic message.

Richard V. Lawlor



# The Traffic Tower . . . D. A. L., S.J.

**T**HE Blackfriars in New York produced *The Caukey*, Father McGlynn's gripping drama of a world in which the Negroes in control treated the whites as the whites now treat the Negroes. The critics thought it extraordinarily good.

This play recalled to Westbrook Pegler that some years ago he wrote for *The Dutch Treat* show a play called *Old White Joe*. In a world of Negro domination, an old family retainer, Old White Joe, is called in by the Negro aristocrats, and ordered to bring in the field hands and sing some folk songs. The whites enter in faded overalls, awed by the Negroes in dinner jackets with brandy in their hands, and sang "Old White Joe." Then the Negro owner of the manor snarled at Old Joe: "Come here, Joe, you old white rascal; how many hams do you reckon you've stolen from our family?" To which Old White Joe replied: "I never stole none, lessen you could call takin' stealin'."

Among the Negro guests was a radical reformer from New Orleans who kept telling the New York Negroes that after all white men were human children of the same loving God. He was shouted down by a Negro clergyman who explained that down South they didn't have the same white problem; there the Negroes were in the majority and they could keep the white man in his place. Up North, the Negro minority had to use prestige and segregation.

Another New Yorker, banker type, said he had been down South on business and it made his blood boil to see some great big buck white man deliberately pass up empty seats on a street car to plant himself beside some lovely, innocent colored girl.

The owner of the mansion explained how deeply his family all loved Old White Joe, but the play ends with a wild accusation of rape against some Negro unknown, for which Old White Joe is lynched.

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Crowded housing conditions, limited job opportunities, half-day schools, few recreational facilities were among the things blamed by the Federation of Greater Chicago for the race tension in the colored section of the South Side. For instance, three times as many colored people are living in the houses along Grand Boulevard as white people who lived in them before 1915. Sixteen colored schools on the South Side of Chicago operate in two or three shifts with the children running the street the rest of the time.

Once more, a moral problem turns out to have a strong economic basis.

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Father Dowling's suggestion that we constantly refer to the Nazis and Fascists as National Socialists is an important one. Karl Marx spawned National Socialism quite as much as he spawned Communism. And since Communism and Socialism have moved up socially, we are wise to keep in the memory of our listeners the fact that National Socialist is the full name of the despised Nazi.

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All the publicity given to the Four-H meeting in Chicago during the latter part of November recalls once more the tremendous importance of the Four-H Clubs and the part that Catholics could be playing in it. You probably remember that we suggested a fifth "H," Holiness. You may also know that the Sodality in many rural sections has been working along with the Four-H Clubs. But much more certainly could be done.

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The Fair Employment Practices Committee has notified twenty-two railroads and seven unions that they must cease their discriminatory practices against the colored. In many railroads Negroes never get an advance. In others they are simply not employed except in very limited jobs.

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Reverend Patrick Peyton, C.S.C., 923 Madison Avenue, Albany, New York, has devoted the past two years to the spread of the family rosary. For this he has gotten out posters, pamphlets, announcements of various kinds and has met with an amazingly satisfactory response. The Knights of Columbus, the NCCW, the Saint Vincent de Paul Society and many other groups have cooperated most enthusiastically. Father Lyons and Father Heeg of the Sodality have brought the family rosary to the attention of thousands of Sodalities. If any Jesuit is interested further he will do well to write to Father Peyton.

Young Marine Private First Class Robert E. Borchers certainly threw a bomb into the California section of the American Legion when he wrote violently protesting against our treatment of American citizens of Japanese ancestry. The young man at the time was invalided from malaria contracted in the Pacific battle-front.

The protest was aimed not merely at the California Legion, but at groups like the Portland Progressive Business Men's Club, the Legion of Oregon, and the legislators of California.

The leader in the California legislature is named Chester F. Gannon. The Gannon sounds Irish and Catholic, but the Chester makes the Catholicity dubious.

It is to be hoped that we will take a consistent policy of disapproving any infringement of the rights of citizens until they individually and personally have proved traitorous and unworthy of living under our Bill of Rights.

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The confusion of morals and morale is clearly indicated in the Guide published for the Army Orientation and Education Course. It dismisses the whole matter of morale very briefly and then goes into a discussion of why the army is not in a position to provide soldiers with pinup girls. It quotes from an Alaskan post newspaper that thanked a strip-tease artist for her pictures which were helping solve the problem of morale. But what about the problem of morals?

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**T**ED LE BERTHON for a number of years has been a very successful columnist in the Los Angeles Daily News. Recently he issued an open letter to Manchester Boddy, publisher of the *Los Angeles Daily News*, after he had been fired from the paper because his column had been too Catholic, because he had mentioned the name of Christ too frequently, and because he believed in opportunities and rights for Negroes and Mexicans. Probably the open letter will have no effect but it certainly is an illuminating statement of why a Catholic newspaper man has to hide his Catholicity under the office safe.

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Hoover, the F. B. I. Chief, ran an important article in *This Week* on the return of prohibition gansterism. This time, as we all know, it isn't whiskey merely, but shoes, fabrics, stockings, rugs, ration coupons of all kinds. The gangsters are accompanied by the usual extortion, violence, and murder. Hoover presents the following points which might well be presented in dealing with our people:

1. Wake up the public to the facts; crime thrives on public apathy.
2. Don't buy liquor from a bootlegger or in black market; it has already become poisonous stuff.
3. Report any law violations to the proper authority. This is not tattling, but a protection against criminals who are really leagued with the Japs and Nazis.
4. Support law enforcement agencies of all kinds. The nation's police need all the help they can get.
5. Combat juvenile delinquency. From the youngsters come the recruits to the underworld.

Incidentally, this is a case when penal law is not to be too emphasized. A great many important issues make the matter of penal law obscure.

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Governor Green of Illinois made a strong plea in his monthly report for freedom of enterprise. He maintained that an aroused American public is demanding of its county, municipal, state, and federal governments "that strict economy be practiced in every government function and that the economic barriers and restrictions be removed as soon as the war ends." It was his conviction that "the heroes of this war want no public charity, no leaf-raking jobs. They are not undergoing the toils and sufferings of battle in order to win a place on the relief rolls." He maintains that jobs could adequately be provided only by private enterprise.



**T**HIS WEEK, the syndicated magazine appearing in the Sunday edition of many newspapers, commissioned a staff writer, Jerry Masson, to make a study of juvenile delinquency. His observations and conclusions are interesting.

"The Block," the center of the town's social life, he found to possess six bars, six night clubs, four shooting galleries and penny arcades, three burlesque houses, one movie theater, racks of sex magazines, crowds of men in service, and young girls. The last were practically all of high school age. Despite the "No Minors" sign placed ostentatiously over the bars, the saloons were full of young couples, most of the girls clearly under age.

"Ruthie", his typical case,—handing a soldier a line, the same line which the bartender had heard her give to dozens of others, was a girl from a good family whose philosophy was simply to give the boys whatever they asked.

He found children of thirteen and fourteen years out on the streets until two in the morning, and one youngster, only a couple of years older, coming to "The Block" from the swing shift. The city's expert on delinquent girls, a woman, explained that most of these children came from good homes.

In jail he found Eddie, fourteen years old. His parents both worked on the shift from 3:30 p. m. to 12:30 a. m.—working time plus travel time. The boy, left entirely on his own got bored, joined a gang, began small thievery, and ended in jail.

The woman official who saved Eddie explained that his parents couldn't spare the time or the money even to find a community service to take care of their boy in their absence.

Work permits within the city for children of from fourteen to sixteen years had jumped 900 per cent in three years. Most of these children had only a fifth or sixth grade education; many of them listed two and three dependents.

A policewoman showed him what she had taken from children in one week—three oversized knives, a blackjack, a sharpened screwdriver, and a gun.

The conclusions of the experts seem to be the same everywhere:

The children as a rule are from the better type of home. Out of 452 cases, only three had fathers in the service; only 19 had mothers in war plants.

The delinquency had started long before the war began.

The ethics of the nation will be reflected in the ethics of the children, now that the children, living in exciting times, had a chance to go wrong. The biggest need according to all of them was to restore children to adequate and satisfactory homes. "To fight delinquency, we must do every single thing we can to strengthen the home."

Beyond this there was need of a tremendous recreational program, and interesting things for the youngsters to do.

"There are no real juvenile delinquents," the report concludes, "but there are delinquent parents, delinquent schools, and delinquent communities."

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It seems to be more than a rumor, in fact it's pretty well authenticated history, that ten years ago the Communists picked about forty bright young men and sent them to American universities to get degrees in Journalism. Many of these men are now in top positions in the newspaper world.

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**W**HAT'S in a song? Apparently a great deal if we can judge by the excitement created by the new words for the Soviet's *Internationale*. Where once the song called upon the workers of the world to arise, now the song is chauvinistically Russian. Incidentally it is a surprise to find the word "Russia" reappearing in the text when we have been told that the Soviet Union was the exclusive title by which the nation wished to be called.

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Carl H. Von Wiegand, famous American war correspondent, is convinced that Soviet Russia looms on the horizon as the probable World Power Number One. It has a chance of becoming the mightiest nation since the days of Alexander the Great or the Roman Empire under the Caesars. Russia, he reminds us, is as big as the visible surface of the full moon, larger than all South America, with one-third more population than the United States, and twice the population of greater Germany.

**T**HE *New Yorker* is an unusual place to look for a Social Order article. Yet this long dream from "The Talk of the Town" seemed to me extraordinarily interesting:

"This is the dream we had, asleep in our chair, thinking of Christmas in lands of the fir tree and pine, Christmas in lands of the palm tree and vine, and of how the one great sky does for all places and all people.

"After the third war was over (this was our curious dream) there was no more than a handful of people left alive, and the earth was in ruins and the ruins were horrible to behold. The people, the survivors, decided to meet to talk over their problem and to make a lasting peace, which is the customary thing to make after a long, exhausting war. There were eighty-three countries, and each country sent a delegate to the convention. One Englishman came, one Peruvian, one Ethiopian, one Frenchman, one Japanese, and so on, until every country was represented. Each delegate brought the flag of his homeland with him—each, that is, except the delegate from China. When the others asked him why he had failed to bring a flag, he said that he had discussed the matter with another Chinese survivor, an ancient and very wise man, and that between them they had concluded that they would not have any cloth flag for China any more.

"What kind of flag do you intend to have?" asked the delegate from Luxembourg.

"The Chinese delegate blinked his eyes and produced a shoe-box, from which he drew a living flower which looked very like an iris.

"What is that?" they all inquired, pleased with the sight of so delicate a symbol.

"That," said the Chinese, "is a wild flag (*Iris tectorum*). In China we have decided to adopt this flag, since it is a convenient and universal device and very beautiful and grows everywhere in the moist places of the earth for all to observe and wonder at. I propose all countries adopt it, so that it will be impossible for us to insult each other's flag."

"Can it be waved?" asked the American delegate, who wore a troubled expression and a Taft button.

"The Chinese gentleman moved the flag gently to and fro. 'It can be waved, yes,' he answered. 'But it is more interesting in repose or as the breeze stirs it.'

"I see it is monocotyledonous," said the Dutch delegate, who was an amiable man.

"I don't see how a strong foreign policy can be built around a wild flag which is the same for everybody," complained the Latvian.

"It can't be," said the Chinese. "That is one of the virtues of my little flag. I should remind you that the flag was once yours, too. It is the oldest flag in the world, the original one, you might say. We are now, gentlemen, in an original condition again. There are very few of us."

"The German delegate arose stiffly. 'I would be a poor man indeed,' he said, 'did I not feel that I belonged to the master race. And for that I need a special flag, natürlich.'

"At the moment," replied the Chinaman, "the master race, like so many other races, is suffering from the handicap of being virtually extinct. There are fewer than two hundred people left in the entire world, and we suffer from a multiplicity of banners."

"The delegate from Patagonia spoke up. 'I fear that the wild flag, one for all, will prove an unpopular idea.'

"It will, undoubtedly," sighed the Chinese delegate. "But now that there are only a couple of hundred people on earth, even the word 'unpopular' loses most of its meaning. At this juncture we might conceivably act in a sensible, rather than a popular, manner." And he produced eighty-two more shoeboxes and handed a wild flag to each delegate, bowing ceremoniously.

"Next day the convention broke up and the delegates returned to their homes, marvelling at what they had accomplished in so short a time. And that is the end of our dream."

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It had been my personal opinion that the much touted book, *Under Cover*, was a completely unsatisfactory job. There was much ado about nothing in most cases and the way it smeared men like Lindbergh and Father Coughlin on the flimsiest of grounds and for things which were entirely pre-Pearl Harbor, I thought entirely unfair. Now to my desk comes a denunciation of Carlson (whose real name is Derounian) by the Friends of Swedish Lore, Box 347, Chicago, Illinois. It may interest some of you to send for a copy.



WE HAVE come a long way in so far as, beginning last summer from nothing, we have a group that forms an interracial committee. The members have grown in numbers to include many excellent men who were not at the West Baden ISO Conference. Everyone has been cooperative. We began an inter-committee mimeographed circular, *The Fly Page*, making the news and ideas of the members common property. We have become better acquainted with one another and have attained to a sense of unity.

But before we can function evenly as an ISO committee we face difficulties, not the least of which is the likelihood that we will be taken by many as a small and exclusive group of negro-philosophes rather than as the ISO committee we were meant to be. Hence we have the initial task of selling ourselves to many Jesuits for what we are, rather than be taken for what an offhand judgment would make of us. We must secure, somehow, the reflection that justice—interracial justice—like mercy, is twice blessed: that it blesses both him who gives as well as him who receives.

Jesuits, with their present channels of influence, have an almost totally white and Catholic sphere in which to move and labor. Hence, for Jesuits taken as a group, the establishment of interracial justice will much more concern the bestowal of the blessing of justice upon those who give than upon those who receive. And this blessing to the white man is not small.

It is spiritually degrading to feel compelled to turn from principled actions to unprincipled, from reason to unreason, from objectivity to abnormal subjectivity, from good will to calculated indifference or hatred every time a person of a different race is met with. It is correspondingly great to free millions of white Catholics from such a compulsion and to enrich their lives with that virtue, and that happiness, which can be enjoyed by those alone who hunger and thirst for the perfection which will enable them to give others their due.

All Jesuits have opportunities to work along the lines of this broadest and greatest phase of Catholic interracial justice; and the Interracial Committee was established to offer due help and a center of unity. But we shall be able to help little those who may insist that we are a group of negro-philosophes and that interracial justice has no good and desirable gifts to extend to the white students and congregations of Jesuit schools and parishes.

The rest is a matter of time. Jesuit participation in local race-relation movements should become more general in the future as we get more specialized or quasi-specialized social workers in our schools and parishes, or as the impetus of ISO inspires individuals to seek in race-relations an avocation in life. Some of our houses of study already have groups discussing the principles and methods of race-relations and interracial justice. Two more Catholic interracial councils have been sponsored recently with Jesuit initiative. A good percentage of Jesuit publications cover the interracial field and are generous with their space for interracial articles; only a very few will not accept anything interracial.

In the immediate future the Committee will do its best to support and give due aid to study groups in our houses of study. We hope to offer our preachers sermon material. We have a book or two to suggest to prefects of study: interesting and interracial. Equally important, and as time permits, we will try to contact all those throughout the provinces who should complement our list of active members, and all those who desire to be associated with our committee and keep in close contact with us. We would be delighted if such would write to us and make themselves known.

The Committee is committed to interracial work. Its principle is that we must and we can educate the white majority to the evils of Racism, both as a doctrinal heresy and as an anti-social policy. This does not mean, however, that there may not be a great variety of ways and means for achieving this end. There is no uniform pattern of interracial education for the different regions of the country. No one place need be taken necessarily as a model for the others. Obviously, tactics in the South should greatly differ from those employed in the North. Our main point is, however, that whatever differences and tactics there may be, the campaign itself, long overdue, must not be further postponed. A beginning must be made, and a certain apostolic boldness, not inconsistent with prudence, must be used in devising and using such means as will beat down prejudice in any particular locality.

Furthermore, interracial education, as was pointed out at the beginning of our Committee's existence, does not exclude intraracial work; the two are complementary. It is our desire that those who are engaged in the interracial work should remain in close contact with those of Ours who are laboring in the Negro apostolate and vice versa.

The Interracial Committee, then, reports initial activity. But it also reports an opportunity that can be used by all Jesuits in the country in the interests of a better social order.

THE LATENT DISSATISFACTION with the monetary system and recurrent use of the word "usury" which has prevailed since the last war, cannot reasonably be explained by objecting to any of the specific contracts ordinarily entered into by bankers and business men. In the specific contract, the title of "emergent loss" (to which all other titles are reducible) is normally present.

If, however, the problem is attacked at the root of the system, and the question raised as to the validity of accepting interest on a loan of money which never having been income, could not have been saved, and therefore can involve "emergent loss" to no one, we can at that point get a purchase on the system which gives a basis for rational and tenable reform.

If this analysis is accepted—that loans of the increment of an expanded currency can found no title of "emergent loss"—then a usurious element may be introduced into many contracts in themselves unobjectionable.

In war time, unless the government absorbs purchasing power by a Spartan tax program, or forces the people to save by imposing bond sales on them at the sources of income payments, the only alternative is a credit inflation. This obviously puts purchasing power into the hands of the government, and puts bonds into the hands of the banks. Saving is still done by the general public, but not in the normal sense of a voluntary restriction of consumption resulting in possession of saved wealth, but in the technical sense of an enforced curtailment of consumption through rising prices, but with no saved wealth in the hands of the consumer, whose consumption has been curtailed. The result of this program is that the rewards of saving,—interest payments,—are not made to those who have done the real saving in the sense of curtailed consumption.

The fact that these interest payments are very low when made to the banks ( $\frac{1}{8}$  of 1%, minus  $\frac{1}{12}$  of 1%) does not mean that the effect of the process are unimportant, because there is involved not only the payment of interest, but the ultimate redemption of the face value of the bond, whose real value is represented in the resources released by the involuntary savers, and bought by the government with the proceeds of the bond. But the saver does not own the bond. This is the meaning of Leon Henderson's excellent statement, "that we are bombing Tokyo with the 1944 model cars."

The real cost of war can never be postponed by any financial arrangement. The generation that lives through the war pays for it; first, in the terrific human sacrifices of the dead, the wounded, the incapacitated, the disrupted homes and careers, and the loss of the consumption goods that would have been produced by the men in uniform and by those of the munition factories. All that the financial arrangements can do is to shift the ultimate financial evidences of the effects of these costs, sacrifices, and savings.

A great many reputable economists have long desired the introduction of some form of stable money supply to supplant the present extremely variable expansion and contraction of bank credit used as purchasing power. Irving Fisher is the best known exponent of this sort of thing, but is by no means its originator or most practical; and consistent student. Heretofore, the practical difficulties of introducing 100% money have seemed insuperable. The presence of a large volume of government securities in the hands of the banks affords the opportunity for introducing 100% money with practically no jarring effect on external banking methods. The bonds in the hands of the banks could be redeemed in fixed credits with the Federal Reserve Banks, not bearing interest, but the volume of available credit would, therefore, be limited by these amounts, and the expansion of credit would automatically be curtailed by a desirable rise in the rate of interest as borrowing became too easy and speculative. Long-term variations in this volume of available credit could be governed by some objective criterion, such as population increase or the annual increment in productive capacity.

Another way of viewing this, which reveals the central monetary policy of our government for the last twelve years and its fallacy, is to fix attention on the rate of interest. The rate of interest as a price is peculiar in that of all the goods and services that men wish to buy, money is the only one whose supply in a modern credit economy is not governed by a stubborn and realistic cost of production. Money can be and actually is, in effect, produced by the government in enormous quantities at negligible cost. In war time, the rate of interest in real terms is extremely high, that is, the control of current resources carries an almost inestimable premium. In the face of this fact, our government for the last twelve years, and notably since the war, has employed every possible device to keep down the rate of interest. This inevitably has the effect of disassociating the act of saving from the rewards for saving. The consumers do the saving, the banks own the bonds.

Continued on Page 13



## IS Occasions

FATHER LAWRENCE HENDERSON of Xavier University is corresponding with one of his former pupils, Corporal Robert Vereker, now in England. A section of his last letter is the strongest possible encouragement to teachers, indicating as it does the lasting effect of religion upon one of our students.

Corporal Vereker writes:

"We have a good number of Catholics in the outfit but are without a Catholic chaplain. A parish priest carries on as best he can, but the men need daily guidance. The Army has a lot of young fellows, many of whom are far from home for the first time, many are without any real knowledge of their faith. Gradually they slip away, small numbers first, until greater numbers become threatened with a loss of faith. It is easy to miss Mass, almost to forget there is any kind of religion in time of war. War does not help religion except in actual combat.

"Knowing that we were on a sort of 'slippery slope,' my mind went back to Xavier. I called the Catholics together, held a few weekly meetings, found them a cooperative bunch, established a Sodality and was elected prefect. Sometimes we managed to get a priest. Generally we would run the meeting alone. The Rosary is said. We have some pamphlets that I secured from *The Queen's Work* display in London, and lively, very basic discussions have followed. We had Mass and Communion in a body monthly, picking Christmas as our first day. Monthly Mass is said for all the members, and all in all we are doing all right.

"It wasn't hard to get the organization started. I had an Irish buddy who helped, along with a Creighton University boy who is a perfect scholar and a gent.

"God bless each of the members of the Xavier University Sodality and God grant you, Father, the necessary words to impress on the fellows the value of Catholicity and of formulating a daily method of joining themselves to God that, should they ever be without the Church, the Church and God will be with them and in them."

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IN connection with the SSCA in Pittsburgh last July a Mass in the Byzantine Rite was held at the William Penn Hotel, and the opportunity to assist and to communicate under both Species proved so welcome to the hundreds of delegates that a similar Mass was subsequently arranged for St. Ignatius Church, New York, as a feature of the SSCA in that city.

Now comes word of such a Solemn Mass sponsored by the Sodality of the University of Scranton and attended also by the student-body of College Misericordia, in St. Mary's Greek Church, Scranton, January 14, 1944.

Many other Jesuit schools are located in cities having one or more parishes of Oriental Catholics. Thus similar Masses could be arranged in such cities as: Baltimore, Bridgeport, Buffalo, Chicago, Cleveland, Detroit, Jersey City, Milwaukee, New York, Philadelphia, St. Louis and Toledo.

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When Father Grady sent in his answers to our Chaplains' questionnaire, his responses were very brief. But two of them were memorable. When we asked him what he would particularly like to see in the Chaplain's Service (by which we get our printed material to them), he deliberately punned by answering: "More Chaplains." When we asked what the ISO could further do for him, he answered: "Pray, pray, pray."

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John R. Hughes writes of the Social Order Academy Youth Group which was established for the Theologians at Weston. It has been running now most successfully for a year and on every second Thursday evening the group meets for open-house discussion of youth topics. Interest from the start has been gratifying, with a small run on the Social Order Academy's library.

Contact with anyone interested in their work, desiring to know of what they have been doing, or sending them suggestions will be most welcome.

### MEMORANDUM ON THE WAR DEBT

Continued from Page 12

and the government has control of enormous funds. The indefinite continuance of this process means that the value of money, the standard of living, the value of all savings, such as insurance policies, is entirely at the mercy of the state. This is one of the simplest shorts cuts to national socialism.

Editor's Note: For further study see *Interest and Usury* by Bernard W. Dempsey, S.J., American Council on Public Affairs, 1943; \$3.50.

FATHER Louis A. Wheeler considerably interested the ISO delegates by giving an account of his success in the re-establishment of the Sanctus Candle. Most of the delegates had forgotten that the rubrics direct that at the Sanctus, even in private Mass, an additional candle should be lighted and should burn until after the Communion of the priest. Father Wheeler pointed out that the candle could be placed in a special holder on the credence table with the water and wine. Immediately after the Sanctus bell has been rung, the altar boy lights the candle. He extinguishes it after the last ablution.

The purpose of the Sanctus Candle is to indicate one solemn part of the Mass. During his period as student counselor at Xavier High in New York, Father Wheeler followed this custom. Since leaving Xavier fifteen years ago, he says he often meets old boys who remark how impressed they were by the Sanctus Candle and what a reminder it was to them of the deep solemnity of the Canon of the Mass.

ISO

FATHER LOUIS G. WEITZMAN is one of the best prepared men in the Society from the viewpoint of sociology and economics. He is now ready to give lectures or brief courses on various phases of Catholic social questions. Father Weitzman is an extremely interesting speaker, a remarkably fine teacher, and a preacher of outstanding experience and ability. Jesuits who are interested in lectures, sermons, or courses on social order subjects will be wise to secure the services of Father Weitzman. Address: 629 East Jefferson Avenue, Detroit, Michigan.

ISO

FATHER WALTER McGUINN of Boston College is one of the Public Members of the first Regional War Labor Board. He was good enough to send to the ISO office recently the duplicated copy of his opinion on the controversy between U. S. Gypsum Company and the United Mine Workers of America. This opinion was the majority decision of the Board to which the Employer Members dissented.

In a highly interesting but thoroughly technical document, the opinion covers the issues of the dispute: Wage increases, retroactive date for wage increases, vacation privileges, arbitration, union security. The opinion runs nine full pages of single spaced type and is of extreme importance for the reason that the U. S. Gypsum Company is making this a test case and intends to appeal the decision all the way up to the Supreme Court. The company has already spent a half million in paid newspaper advertisements announcing its opposition to the War Labor Board.

The Union in this case happens to be John L. Lewis' CIO, which, because of public feeling on the subject, has complicated the case.

Probably anyone interested in the opinion could get a copy by writing to Father McGuinn.

The Thomas Moore Study Club of the Regis Alumni Association, under the Moderatorship of Father Gabriel A. Zema, offers a lecture program for the season 1943 and 1944 of very considerable interest. We notice that among the subjects discussed are Co-operatives, the Christian Family, and Catholics and Labor Unions.

Father Zema has been doing an outstanding job with these alumni forums and discussion groups and continues his work despite the fact that so many of the Regis Alumni are now in the armed service.

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Woodstock has now established an ISO reading alcove and library. Social order material is being made available to the Theologians and they are interested in it. The location chosen was a spot which everyone has to pass. As a consequence, many instinctively turn aside to look at the exhibit and to read the books and magazines.

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Saint Joseph's College, Philadelphia, has a very interesting news sheet, *The Hawk-let*,—"dedicated to the fighting sons of Saint Joseph's College." It carries news, an inspirational editorial from the members of the faculty, and keeps the men of Saint Joseph's in touch with their college and each other.



## REPERCUSSIONS FROM BOMBSHELL CONTINUE

*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.*

**Y**OUR Bombshell correspondent informs us that, "The great religious revival is a lot of tripe." In an oddly confused way, he seems to think that this "spiritual revival" consists in pictures of scapulars and life-rafts. Some of us have not quite harbored this precise delusion. A spiritual revival means two things: First, that there was a previous spiritual moribundity,—bad marriages, lack of religious home life, ignorance of simple prayers; and secondly, that there is a strong tendency to remedy these conditions. If both these conditions prevail, there is a spiritual revival, tripe or no tripe.

Now let's look at the picture in the largest boot camp in the world. Sunday religious service is obligatory. Every man-jack is at Mass or Service. Fresh from civilian life, they present a cross-section of non-military life. Here is what we find.

As to previous spiritual moribundity, over thirty-seven per cent have not made their Easter duty; twelve per cent have made only their Easter duty for the past three years; fifty-one per cent go to Communion once in three months or oftener.

Of the lapsed Catholics, fourteen per cent are due to bad marriages; fifty-six per cent are not married, and the remainder were married in the Church.

Of the lapsed Catholics only seventeen per cent have finished high school; thirty per cent had two years' high school; thirty per cent had eight years' grammar school; twenty-three per cent had less than four years' elementary school.

Of the good Catholics, forty-four per cent finished high school; nineteen per cent had two years' high school; thirty-three per cent finished grammar school, and only four per cent were illiterate or almost so.

Obviously, and this is important to us educators, there is a relationship between intelligence and schooling and the practice of the Faith. Summarized: Practicing Catholics, 44% finished high school; lapsed Catholics, 17%; practicing Catholics, 4% illiterate; lapsed Catholics, 23% illiterate.

Now on the second point, the correction of the lapsed, over ninety per cent have turned to the practice of the Sacraments during their boot training here. The ten per cent included those with hopeless marriages, and a very few who refused to go to Confession. But what was amazing and pathetic was the ease with which the ninety per cent of returned welcomed the opportunity, the constancy they manifested after their return, and enthusiasm for instruction classes, and their true Catholic action in rounding up others either too shy or too ashamed to make the initial step. The revalidated marriages, Baptisms, First Communions, Confirmations and Catholic marriages are among the arcana of the Military Vicariate; they have little to do with the spectacular pictures of life rafts, bullets through Bibles, medals, etc. They have much to do with the grace of God and a field white for harvest. They look like a great religious revival.

What about the chaplains? The men with whom I have lived and worked have not been dull. The college and Province from which I came did not send only its "mi-fits." Boston College shows that its Dean of Law School, Dean of College, Dean of Freshmen, Chairman of the Education Department, Assistant Dean of the Business School are all in the service. So is one former college president.

Among my literary Jesuit friends young enough for service I have never thought of Grady, Barrett, Leonard, and Shanahan as exactly dull. O'Callaghan was among our best mathematicians; Leo O'Keefe, our leading young preacher; Walsh of Woodstock, Sam Hill Ray of retreat fame, and a dozen others are far from "plugs."

The secular priests and members of other religious orders with whom I have lived have been excellent teachers, preachers, and priests. I think of the Calkins brothers from the Servites; Jud Durocher who is very near a whirlwind, of Captain Casey, Commander Meehling, Lieutenant Frank Sullivan, and Dick Shea.

Yes, I have met drab Chaplains and one misfit, but there are all moments and disheartening ones even in civilian life.

The ISO, I fancy, is intended to take care of the things that must be done at home. Suppose we try to do our job as well as we can, and prepare the men for the world to which they will have to return. Am I wrong in thinking that a certain amount of sensible planning by the ISO for a world to receive them is not without its use? Send us more drones or plugs or race horses, what you will. But don't let us sneer you down, for in the spirit of G. K. Chesterton and Thomas Aquinas, I hope to be overweight again myself, some day.

**H**ERE'S a quite different report from Lieutenant Charles Riedl, twice a graduate of Marquette and one of the most faithful Sodalists we have ever had. He writes from the European battle-front:

One does think a lot over here. The last five First Fridays since I finished in August were made in the students' chapel at the University of Michigan, September in a parish church in New York; October, at the point of embarkation; November in North Africa; and today in a French parish church in the theater headquarters.

We did not have a Chaplain coming over, since we were a small group of casuals, and Sunday at sea was the first time in sixteen months of duty that I have missed Mass. In Africa travel orders have conflicted with Mass and orders come first.

You will probably be interested in knowing what provisions are being made for Catholic men. When I reported at the port of embarkation, I found a Catholic Chaplain always at your beck and call. Week-day Mass was at five p. m. with the opportunity to receive Holy Communion. Every day more came in and out, so he heard as many confessions as possible. But when the men were alerted, he gave them general Absolution and Holy Communion as Viaticum.

No one was overlooked. The Chaplain put up signs telling the time he would distribute Holy Communion and he didn't want any Catholic to leave port without receiving.

On Sunday, the day we embarked, he said an extra Mass at eight p. m. to take care of those who had come in since noon. Really I cannot convey the earnestness for the profession of faith manifested by the men. The evening that we left literally hundreds of the men went to Holy Communion.

During the trip over in the isolation of a sea journey there was plenty of time to think religion and to evaluate your standards. I kept watch for two hours at a time and Our Lady, Star of the Sea, was with me in that golden opportunity of saying my Rosary.

In North Africa, we were administered to by a Benedictine Father, Father George Sherry, from New Jersey. He not only had the largest assortment of pamphlets in North Africa—many of them written by you—but he would put many a large city pastor to shame. In this depot you have many types of men but with the hot breath of battle on your cheek, even when you are in a fighting mood, you think of God and your soul. The Chaplain couldn't find time enough for all those who wanted to receive instructions for admission into the Church.

Daily Mass was at seven p. m. and whenever men were alerted, Holy Communion was given as Viaticum. The Chaplain insisted on hearing each one's Confession personally for he knew how many of them might be without the Sacraments on the fighting front.

In the center we had three perpetual novenas, Noonday the Miraculous Medal, Wednesday, Saint Joseph for a holy death, and Friday, the Holy Ghost for the gift of courage. Several hundred men took part in these devotions. The public recitation of the Rosary was a matter of daily occurrence. A Grotto of Our Lady of Lourdes was near the sea wall and when the Americans stormed the beach, the Grotto was wrecked. But the American boys, largely led by an Italian artist, rebuilt the shrine, redecorated the statue, and made it a real center.

When one gets among these strange people speaking foreign tongues, one is lost except for the fact that the Mass is the same today the world over.

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**T**O SUFFER the shock of the "Bombshell" printed in the last issue of the ISO Bulletin and not to retaliate in some way is difficult. And I want to retaliate in some way! As a Philosopher, it is not for me to question the enumerated facts with which my brother Jesuit is conversant. He knows these facts, cold and real as they are; and they must be admitted. It is the conclusion he draws that I question. That "only" chaplains with campaign ribbons will do the constructive work after the war, I doubt. Are we, who are not privileged to serve our country in the role of chaplain, the victims of fate? I hope not. Weary with work, the priests who have seen service must be replaced by young and enthusiastic blood. We, who are now preparing for the future by study, shall have a definite role in the reconstruction period; we are the builders of tomorrow's world; we are its hope. The young blood, not the old, is the salvation of the New Order.



I HAVE been an army chaplain on active duty three and a half years, just another GI holy Joe for the "duration plus six months." I was first with National Guardsmen, then in the harbor defense, then with Mobile Coast Artillery in Virginia, Texas, Florida, New York, and Maine. I agree with the writer of the Bombshell letter that the ISO Bulletin with all its committees and sub-committees looks more pompous than practical—like other similar organizations we Jesuits produce in conference. It reminded me of the army phrase, "shoot the breeze, pass the buck, and make seven copies."

I agree that the Catholic press is, I trust, unknowingly, fostering a definitely false impression of a great religious revival in the armed forces. I have yet to meet a Catholic Chaplain who could speak encouragingly of Mass attendance or of the percentage of confessions and Communions. My average Mass attendance did not exceed fifty per cent and over long periods it was as low as thirty-three. Yet Sunday Mass was preceded by Church Call, by religious band music, and Mass was convenient, at nine o'clock, permitting any type uniforms. At that, most Protestant Chaplains envy our attendance.

Numbers in the millions are inspiring until you stop to realize that there are over seven million men in the army alone and that if everyone went to church, a hymn-sing, or a novena service, got their throats blessed, or received ashes once a month, church services would run seven million a month.

This apathy is not the result of army life. We priests in civil life have been living in a "fools' paradise" thinking that the substance of our Catholic people are regular at Mass and the sacraments. In our big city parishes, the crowded Sunday Masses lulled us into the satisfaction of "packed houses," whereas perhaps one-third to one-half of the people in the parishes were not regular in their obligations.

In the army the ignorance of Catholic practice is appalling in those who have lived in city areas and who, as a consequence, had the opportunity for catechetical training but did not avail themselves of it. In the rural areas they have the excuse of distance from church. The number of bad marriages testifies to a laxity of faith and the wreckage from mixed marriages is pathetically evident.

There are those who are actually being helped in their faith by being in the army, helped to belated First Communion and Confirmation because this is their first close association with a priest. There are those who are being worsened by removal from fostering parents or older brothers, or by expositions to irreligious and often impure examples. I hope that those influenced for the better are at least proportioned to those who are worsened.

I have the testimony of one priest in foreign service that the situation abroad parallels that at home. Only relatively few men fail to think of God and eternity when the bombs are bursting around them, but when the smoke of battle clears and the raid is over, they get a few days off with a pass to town and I wonder if they give God any urgent thought? We will never save the faith by mere "foxhole" Catholicity.

"Our best priests are not in uniform"? If by best we mean most exteriorly devout, then best priests might be poor army Chaplains. This is a two-fisted vulgar business for the most part wherein men without refining influences become all-man. It is a business in which the blush of embarrassment at words and deeds must of practical necessity be disguised under a shrug of forced acceptance. Inadvertant because habitual vulgarity and blasphemy are common and cannot be reproved all day long even in a personal campaign. I heard of one Protestant Chaplain who, when an officer blasphemed at mess, used to interrupt his eating and bow his head. The other officers are reported frequently to have kept him from eating much. I know of one Catholic Chaplain who, bothered throughout his meal by blatantly suggestive conversation of two near-by officers stood up, turned to the officers, and said, "Gentlemen, I eat, but I do not care to eat with pigs." Such want of respect among officers is not common but it happens every now and then.

If by best priests our correspondent means our more intellectually talented priests, he makes a point with respect to influencing men regarding post-war matters. This question of intellect, however, does not appear as essential as old, practical common sense and a willingness to work under difficulty and with little tangible result. All things being equal, the more intellectual the priest, the more commanding may be his influence. But the opportunity for exercising his talents are too limited. So I think we should discount the need for high intellectual capacity.

We need more he-men, generous, with common sense, a willingness to face the inconveniences of a rough life. Many an intellectual has not the qualifications temperamentally or physically to make a real Chaplain.

A good Chaplain is a generous man who does not measure his

time or his efforts for his men. He must be solid spiritually, faithful to his daily Mass and Office, circumspect in speech and behavior, very watchful if he does take a drink that there is no excess. He will be what the men call a "good guy," easy to meet, understanding of the worst in human nature, yet quite clearly personally above it. He should have no regard for his rank and the men should know and say that "he'll go through hell and high water for them." He should be honest and fair, not promising what he feels and knows he may not fulfill, nor giving them the brush-off or passing the buck on a difficult or important issue. He must be a men's Chaplain," as distinct from an "officers' Chaplain," ready to go to bat for anyone when justice or charity requires this. If he's an "officers' Chaplain," he plays the officers for their sociability and prestige and neglects the men lest he incur the disfavor of some officer.

He should be "all things to all men," regardless of race, creed, or color. One of the best and simplest testimonials was a letter from a little Jewish fellow to a Catholic Chaplain: "Father, I have often wondered if you ever knew how much our outfit misses you. You were loved by everyone and will be remembered by many. I hope our paths will cross again." So let us have as Chaplains the "plugs and plow horses"—they are usually generous, understanding, and humble.

It seems to me our Province has done pretty well in the race horses. Chaplaincy with us has been a volunteer service. I liked it that way. Yet, since it is voluntary, only a mind-reader could know who have been refused and who have been accepted. Yet men in key positions and important jobs are not so likely to be accepted if they volunteer and many know the importance of their work makes release impossible. We can hardly blame Bishops and Superiors if they are a bit hesitant about disrupting completely their own organizations in order to give their "best men" to a duty that could be handled adequately by someone less talented. Once more, I do not know that there is a great need for the most talented as Chaplains.

When the writer of the Bombshell letter talked about "campaign ribbons" and "having been there," as the key to the priest's future influence, he leaves me cold, critical, and cynical. What guarantee can we give that individual priests will go back with campaign ribbons or will ever have known any combat duty? As far as the military is concerned, you are just another Chaplain with a serial number and your barracks may determine what ribbons you wear and where you are sent. I think that every Catholic Chaplain wants to see service. I think that under fire every one would conduct himself without regard to personal safety as long as he could help his men. But it is a matter of luck. Chaplains so green that they didn't know how to wear their blouse ornaments went oversea within a few weeks; others after two or three years haven't heard a shot fired and will probably wear the "defense ribbon," that sickly yellow one, designating pre-Pearl Harbor service.

After years of tedious hack-work and much wondering that gets them no place, our Chaplains will come back after the war without honor, without ribbons, and with negligible rank in comparison to those who, because of circumstances, accomplished a lot in a very short time.

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BY THE WAY, my congratulations on the printing of the chaplain's letter in the *ISO Bulletin*. He's right as far as I'm concerned. I'm just scratching the surface. Have 10,000 men with a turnover of from 2000 to 4000 each month.

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#### THE SUMMER SCHOOL OF CATHOLIC ACTION

The Summer Schools of Catholic Action enter their 14th season this year. The cities and dates are as follows:

Montreal—June 26-July 1  
San Antonio—July 24-29  
New York—August 21-26  
Chicago—August 28-September 2

Jesuits should remember that:

1. They are always invited as scholarship students. We consider it a distinct privilege and honor to have our fellow Jesuits attend.
2. We are strongly emphasizing social aspects at the SSCA's.
3. We believe that the Sodality can be the strongest possible organization for the practical expression of social ideals. We still are convinced that Jesuit Sodalities should be the models for all the rest.

So we are hoping that a large number of Jesuits will honor us by attending this summer. We shall be happy to send catalogues to any who write requesting them.



## BOOKS . . . reviewed for ISO

**PHILOSOPHIES AT WAR.** By Fulton J. Sheen. Scribner's. 1943. 200 pp. \$2.00.

**W**ITH his happy knack of translating abstract principles into the language of the man-in-the-street and of exposing the foggy ideas of off-the-beam philosophers for what they are, Fulton Sheen in *Philosophies at War* points the way for sincere post-war planners.

In turn he analyzes the three great modern world-views, Totalitarian, Secularist, and Christian. He shows how the good ship, *America* can expect only rough sailing until she removes the barnacles that hold her back. These barnacles are the false standards of the nineteenth and twentieth century "philosophies" (Materialism, Scientism, Progress, Relativism, Liberalism) which have found all too ready acceptance among us. Man, as he really is, and man as these "philosophies" imagine him to be, must be a key consideration for those who would build a new world.

Parents and educators would do well to read and reread the chapter on education wherein Monsignor Sheen arraigns our godless secular education as guilty of a gross betrayal of American ideals. Equally destructive of these ideals are the modern attitudes toward marriage and divorce. Today there is too much insistence on rights and too little realization that there are corresponding duties involved, especially that of respecting the other fellow's rights. Here is the key to most of the world's troubles whether between individual men and women, between capital and labor, between social, economic, or racial groups, between government and governed, between nations.

Rights have meaning only if they are based on the moral law of God. American Democracy, with its emphasis on the value of the individual and on human rights, must keep its roots in God and His moral law or it will wither and die like a tree uprooted.

Philip T. Derrig.

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**PEACE AND RECONSTRUCTION.** By Michael O'Shaughnessy. Harper and Bros. Publishers, New York. Pp. 144. \$2.00.

Beginning with the idea that peace depends on spiritual justice, which is the proper relation between God and man, and social justice which determines man's relation with his fellow man, the author explains how these concepts can be put into active operation during the reconstruction period after the war. Only a minimum reorganization of our national economy is required, namely a redirection of our national goal. The program for reconstruction in general is taken from *Quadregesimo Anno*, the encyclicals of Pius XII, *The Function of the State in the Modern World*, and *To the Church in the United States* and the Five Point Peace Program of the Holy Father. Reconstruction as applied to the United States, receives direction from the American Bishops Program as outlined in their document, *The Church and Social Order*.

The theory and aim of the American Bishops can be put into practice through the various agencies already existing in this country. There is a high development of vocational groups, advocated by the Popes, into some 11,000 organizations representing every occupation and interest. Stripped of their pressure tactics and self-interest, the United States Chamber of Commerce with four hundred trade associations, the National Association of Manufacturers with three hundred associations, the labor unions of over ten million members, the farmer groups of over five million members together with various fraternal and educational associations would form an impressive nucleus for beginning such reconstruction. Chapter IV dealing with the influence of industries and professions as vocational groups is very instructive and well handled.

To solicit the allegiance of the common man, definite and practical proposals are made towards full employment (Chapter III) and social security (Chapter V).

Since isolation is no longer tenable, peace plans on an international scale (Chapter VI) are discussed with the Pan-American Union as a model. The foundations for cooperation without exploitation, in agriculture, in development and industrialization of Latin American countries in financial and economic collaboration which have been in operation there could be extended to other nations.

Chapter VII considers the intricate question of free trade and tariff, and maintains that permanent peace can be maintained only by the gradual removal of trade barriers and by our strict

adherence to the reciprocal trade treaties we have already made with Latin America.

This vast program can be utilized only if in the minds of the common man there is a renewal of the Christian spirit (Chapter IX) and a realization of the unity of all men in Christ (Chapter X).

The book is well conceived, practical, and could be made the basis of a just peace that would satisfy all men of good will. It has received very favorable reviews from both Catholics and non-Catholic readers. Study clubs, with the aid of a suitable bibliography, would find the book a useful text.

Robert M. Demeyer.

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**TWENTY-FIVE YEARS OF UNCONTROL.** By Edgar Schmiedeler, O. S. B., Ph.D. Our Sunday Visitor Press, Huntington, Indiana. pp. 189. \$1.00. (Paper bound 50 cents.)

**F**ATHER SCHMIEDELER, director of the Family Life Bureau of the National Catholic Welfare Conference, sketches an overall picture of the weird story of organized birth controllers during the past quarter century, 1914-1939. The continued decline of population in practically all nations of the West is cited with the latest statistics. This decline is due partially at least to artificial birth control (Chapter I). Organized immorality by such practices as birth control, abortion divorce, and sterilization, have a vitiating effect on the whole of society (Chapter II). Just how widespread and thorough the practices of birth control and concubinage are, is set forth in Chapter III. The effect on married couples, high school and college students and members of the armed forces who are readily supplied with lewd literature and diagrammed instructions for its practice is frightening.

The next three chapters summarize the growth of the birth control movement from its beginning when Margaret Sanger in 1914 began agitating against the Comstock Law of 1873 which stood in her way. There follows a period of open violation of the law, active lobbying against it, and the forming of committees and organizations for the dissemination of birth control material and propaganda. These tend to paint the evils of large families, the dangers of child-bearing, and the misfortunes of the unwanted child. One is amazed at the relentless activity of Mrs. Sanger and her co-workers in creating opportunities for spreading immorality by manuals, polls, correspondence, pamphlets, newspaper and magazine articles, exhibits, and radio broadcasts, even obtaining at times State and Federal support for their propaganda. The unscrupulous use of misquotations and half-truths, the stock in trade of the birth control campaigner, is exemplified.

The economic problem of children, a powerful tool in Sanger's hands when dealing with the poor of the slums and the unemployed during the depression is discussed in Chapter VII and the invalidity of her arguments made apparent.

Chapter VIII is devoted to the pretense the birth controllers make that the use of birth control insures better health for the mother; their argument is necessarily connected with economic problems. Reliable medical authorities, quoted by the author, show the contrary, namely, that the health of mothers improves with child-bearing.

There was jubilation among the birth controllers when some of the liberal church groups endorsed its practice; its proponents did not hesitate to stretch the application from the particular to the universal.

Chapter IX, "Nature and Uncontrol," stresses the immortality naturally inherent in the use of contraceptives and the sophistries which are opposed to the natural law argument. The final chapter deals with the question of the future. It is sanguine in that the war has brought a large increase of babies; and in that persons of responsibility in America and elsewhere, are awakening to the devastating effects of birth control.

The book while small and sketchy is abundantly supplied with quotations from protagonists, antagonists and neutral observers of the movement. It is of great use to the pastor or lecturer because of its statistics and collected statements. Easily read, the book opens up a vista of immoral corruption, the result of twenty-five years of organized birth control activity.

Robert M. Demeyer.

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