

# ISO BULLETIN

A. M. D. G.

B. V. M. H.

Vol. II

MAY, 1944

No. 4

## Discussion at Central Office Reveals ISO Needs . . . Scope . . . Possibilities

**A**N INFORMAL meeting in the ISO Central Office brought together the Central Staff plus Father Dempsey, Father Leo Brown, and Father Carroll. The need for small booklets, *ad usum nostrorum*, on fundamental economics, social problems, and political science was first discussed. Who is going to write them?

### MORAL PROBLEMS

The need for the development of principles in the fields of economics and morals was reconsidered. The living wage as a problem of morals, strikes and their technique insofar as they are right and wrong, restitution which might follow monetary fluctuations, private property not as personal but as social ownership—these were among the important questions which Jesuits were going to have to solve.

Basic social trends are often illustrated by such things as taxes. There was need for committees to watch taxation. Right now a number of tax leagues really had as their objective the taxing of private institutions out of existence. They want tax exemption of Church property carried on the city and county books as a positive loss to the community, as if the community was actually sustaining the Churches by not taxing them.

How far would Jesuits be prepared to discuss the moral theology of political graft? And how far would we dare to present our findings once they have been assembled?

Unemployment is not a general problem but a personal problem for every citizen. Where precisely does the obligation of rehiring rest? How far are we all bound to collaborate in reemploying the men returning from the war? How far is a capitalist with money obliged to re-invest it? How far has he a right simply to fold it away in a bank?

Monopoly attitudes are by no means confined to business. The unions can exercise a monopoly; so can the various blocs. And we consider monopoly from these points of view.

Everyone seems to believe in the need for redistribution of national wealth, but how precisely can it be redistributed? It was said of the English Distributists they wanted to give every man five acres and a cow and let the whole nation starve together.

In discussing the ISO this group felt that we had by this time discovered that individual Jesuits were doing magnificent practical work. Other individual Jesuits were doing outstanding intellectual work in social fields. How can the ISO focus these two types of work and intensify both?

It was brought out that Father Dempsey had been working on a plan for the reduction of our national taxes and handling of our debt without heavy burden to the nation. It was urged that a plan like this should get into national mediums that would widely distribute such basic ideas.

Father Dempsey deplored the fact that people so often quote the Papal Encyclicals out of context. For example, when they talk about wages that are too low they forget that according to the Papal Encyclicals wages that are too high also produce unemployment.

When the discussion reverted to unemployment, it was questioned whether the ISO might not have an obligation in conscience of reminding bishops and priests of their part in solving the unemployment problem. Our universities and schools might have a moral obligation toward the re-hiring of professors, and our editors toward re-hiring their staffs.

It was suggested that our schools might make a survey of the communities in which they are located to find out whether or not each business firm would be prepared to re-hire one person.

In England, Father Brown pointed out, there is a decided movement toward the democratic type of industrial control. Workers and industrialists are becoming members of the same controlling committees. The shape and direction of these councils has been the study of Brother Robert, a Christian Brother studying at St. Louis University, who has talked on this subject before economic groups.

### CIVIC RESPONSIBILITY

A symposium by Jesuits on this question, "How far are we Jesuits obliged in justice to affiliate ourselves with civic organizations?" was suggested. Instead of asking ourselves, when invited to join an association, "What will we get out of it?" perhaps the correct question might be, "What will we be able to contribute to it?"

Discussion brought out the fact that there has been among Jesuits too much "ghetto mentality" and remoteness from the current world; and too great a tendency to be satisfied, in Father Fulkerson's phrase, "with making a fist in one's pocket." Indignation in the recreation room or the corridors is ineffective. Indignation carried to a civic organization might be of first-line efficacy.

An interesting point was brought up in the need for our Jesuits using titles and connections. If Father X calls up an important man and merely announces himself as Father X, he is just another priest. If he calls up and uses his title, Director of the Labor School, Member of the Board of Labor Arbitration, Secretary of the Economic Society, etc., he at once gets a recognition. His titles identify him even more than his name. The Communists have used this technique consistently. Practically every Communist has several titles which he constantly uses in dealing with other people, since the titles immediately give him prestige. As Father Mulligan says, "People hunt lions." It was recommended that quite seriously Jesuits "get themselves a good title and use it."

What would our schools think about the possibilities of retaining a politician to watch our educational interests? In view of the enormous changes in the educational world, would we be justified in having some politicians on the alert for those laws which might affect us unfavorably?

It seemed to this group that we might do very well to consider the obligation of all our schools having at least one of its officers on the local Chamber of Commerce. In some cities the rector belonged. Probably more than just the rectors should join.

Could our Alumni association, the group wondered, make a survey of the really influential men in our Alumni associations? Could these named be made into a kind of national list which we could use if we were ever to try to interest our Alumni in their social responsibilities, perhaps even in direct collaboration with the ISO.

### FREE SPEECH

This group was of the opinion that there was real need for controversy in the *ISO Bulletin*. Difference of opinions should be allowed and encouraged since only by this opportunity for free discussion could we finally arrive at united principles on which all could agree.

The possibility of getting outsiders to write articles for the *ISO Bulletin*, specialists who might need to be paid, was seriously considered. The group wondered how far Jesuits would be interested in such articles.

The *ISO Bulletin* invites your comment and a continued discussion of these topics in its pages.

DANIEL A. LORD, S. J.

# THE NAPKIN BOX

Still a reality in many houses . . .

Always a memory in all of them

**T**HE masterful article by the veteran Apostle of the Sacred Heart, Father McMenemy, in the January issue of the *ISO Bulletin* on the Sacred Heart in Post War Reconstruction certainly affords much food for thought and will prove, I am sure, a great incentive to action amongst Ours. In point 7 Father McMenemy very succinctly defines our objective in fostering the devotion: "to deepen and intensify the supernatural life." Much stress is laid in the article on the act of consecration by groups and by families. These acts, I think, should be the flowering of the devotion and should be prepared for by a development of the spiritual life along the ideals of this devotion—which is reparative love. I think it would be a great pity if we did not avail ourselves of the simple, but very effective, means afforded by the three degrees of the Apostleship of Prayer for bringing the Sacred Heart into the spiritual lives of the individual and of the masses. In order to effect this there is, of course, need of live local centers of the League and of thorough instruction for the masses and constant encouragement for putting into practice the three degrees.

That this development of the spiritual life can be effected with the meager instructions afforded by our First Friday devotions and by the meeting of the promoters is clearly impossible, and yet it is all important that the people realize the opportunity for the spiritual development in the living of the morning offering day after day and hour after hour.

Too many of our people confuse solid devotion to the Sacred Heart with certain isolated acts of devotion or series of devotions. Not many of them realize that solid devotion to the Sacred Heart is a way of supernatural life or a means "of intensifying the supernatural life." Hence again the necessity of frequent instruction. The same holds good for the second and third degrees.

One very effective way of informing the people along this way of spiritual life is the opportunity of instruction afforded by the weekly Novena to the Sacred Heart. Zealous directors of the League would welcome this opportunity and, if the people take an active part in it by congregational singing and by prayer in unison, the numbers will gradually increase and the effectiveness of the devotion will be brought home to a large portion of the congregation. Our late Father General approved the perpetual Novena of the Sacred Heart for our churches, and I have found it most helpful in developing the supernatural life of the parishioners along the lines of a reparative love of the Sacred Heart.

Booklets for the perpetual novena may be obtained from the Central Office of the Apostleship of Prayer, or from Bruce and Company, Milwaukee, Wisconsin.

John McAstocker  
Missoula, Montana

**M**Y ATTENTION has been called to a statement attributed to me concerning the Jewish question in the latest *ISO Bulletin*. I have not been asked by you or by your representative or by any of the delegates to make such a statement. Moreover, I do not recollect having made such a statement. Nor do I authorize anyone to make such a declaration either officially or unofficially. The statement, as it stands, is misleading and borders on the libelous. I must ask you therefore to brand it in your *Bulletin* as false and unauthorized.

Michael J. Gruenthaner  
Catholic University

**I** HAVE heard that a point to be discussed at the next Conference of the ISO is the relationship between the United States and South American countries. I would like to advance the suggestion that it might be possible to invite South American Jesuits to the Conference. The best way of getting a true picture of social conditions in South America is to have them explained to the United States Jesuits by at least one prominent man from each Province, a Jesuit who would be aware of the vital social problems of his own country. I believe that all the South American Provinces would receive the idea with great interest and enthusiasm. No one could doubt the far-reaching results such an exchange of thoughts and ideas would have.

Manuel Lapucute  
West Baden College

**L**OOKING forward to the next number of the *ISO Bulletin* is beginning to be a pleasant habit. Each new number has happily confirmed what I expected to find: news of the translation into deeds or beginning of deeds of the hundreds of things thought about at the first Conference last September.

Briefly, the field of mobilization of our Jesuit forces for the ISO is filling up, it seems to me, both with conscious participation by manpower and by spiritual energy. Only today, however, I was asked, "But what precisely has been effected since you met at West Baden Point to something." I was thus reminded of Father Delaney's warning against being too much satisfied with what we are doing. He asked the men not to tell themselves that they were completely successful in their work at the West Baden Convention, since this might retard progress. He asked, too, for the correction of what he regarded as a false impression. Though many men at the Convention gave their approval to what we were going to do, this would not mean that differences of opinion should be regarded as disloyal. If the delegates were seriously seeking the best way of doing things, they must face differences of opinions, for differences cannot be solved by the delegates patting themselves on the back.

All this is quite analogous to the warnings we hear every day about complacency with regard to the victory of our arms in the war, and I take it to heart. At the same time, I still say that I find in the *ISO Bulletin* confirmation of what I expected to find: translation into deeds or beginning of deeds of the hundreds of things thought about and discussed at West Baden. And to my challenger I explained, "It isn't the aim of the ISO to initiate new channels of social activity (nor yet to exclude any new ones); but to inform all the channels (*ministeria*) we have with the social spirit in such a way as to direct them consciously toward the securing of a right social order. That this is being done is evident *passim* throughout the pages of the *ISO Bulletin*."

Robert E. Holland  
Fordham University Press

**I** HAVEN'T time to tell the story now as I am rushing back to Miami tonight. But I came over to Tampa at the invitation of our Central Union's Educational Committee, to meet the Committee of the Florida State Federation of Unions, A. F. of L., at their annual state convention.

After expounding the Catholic doctrine contained in the Encyclicals and the basic principles of social justice, before the State Educational Committee, I was invited to speak to the whole body on the regular convention program.

I think I proved to them that the Catholic Church was labor's best friend, that the program of our popes and bishops was the best exposition in defense of their rights, that all Protestant ministers could help them in their fight for collective bargaining if they preached the Gospel and believed in the Beatitudes. I called their attention to the number of pamphlets by Catholic authors covering their problems, recommended study clubs, with pamphlets by Bishop Haas as their textbooks.

The whole convention was with me. My talk was used as a key note for the whole convention. The speaker that followed me, Mr. Fenton, of the Executive Board of the A. F. of L., who represented Green, was a Catholic and underlined what I had said. Many told me that it was a big day for Catholics in Florida when a "Roman Collar" appeared in their state convention. They felt it was a great break to have a priest address them on how to improve their economic position.

It has been so easy to gain access to—one might almost say control of—the educational program, that I wondered why every priest is not trying to get in contact with these men and offer his services. I am sending you early and late editions of the Tampa papers where you can see how the reporters played up the priest's appearance on the labor program. The handshakes have nearly paralyzed me.

F. D. Sullivan  
Miami, Florida

PROGRAM FOR THE  
Second Annual Conference  
OF THE  
**JESUIT INSTITUTE OF SOCIAL ORDER**

WEST BADEN COLLEGE  
WEST BADEN SPRINGS, INDIANA  
JUNE 19 TO 23, 1944

1. Sunday, June 18, will be devoted to a conference of the Executive Committee. This consists of the chairmen of the various committees, and a few who are for some special reason appointed to work on this committee.

2. Monday through Friday the conference will be for all those interested in the work of the ISO.

3. The main work of the Conference this year will be:  
A. The Organization of the ISO and its proper functioning.  
B. The programs and work of the individual committees.

4. Important Notes:

A. The committees thus far have been highly flexible and fluid.

B. Their original membership was composed of those interested in a particular subject and actually present at the first ISO Conference.

C. Many of the committees have grown to include others not present at the first ISO Conference.

D. To the individual committee meetings will be invited:  
a. All those actually members of the committee.  
b. All those who would like to become active members of such a committee.  
c. Those who are interested in the subject handled by the committee, who wish to take part in the work, to be kept posted on the work, or to profit by the findings of the committee, even though they do not care to be active members.

F. At the close of the meeting, an active, probably small committee will be formed for the following year. Officers for this will be elected.

A list of all those actively or passively interested in the work of the committee will be drawn up, and these will compose the Auxiliary or Participating Members.

G. The greater part of the Conference time will be given over to the work of the committees.

Since many of the committees have no other opportunity for meeting, during this period they will have opportunity to draw up their programs, plans, membership, etc., with special reference to the coming year's progress.

The work of the ISO will be as strong as the work of the individual committees. Hence we hope to see strong, active committees, with auxiliary groups growing out of this Conference.

**Sunday, June 18: Preliminary Conference of the ISO's Executive Committee**

10:30: Opening Session

11:45: Recess

2:30: Session

3:45: Recess

4:15: Session

5:30: Recess

7:30: Evening conference (if desired)

**Monday, June 19: Opening of the General Conference of the ISO**

9:30: Opening Session

Roll Call

Presentation of Report on the ISO by the Executive Director

Presentation of Mimeographed Reports by the Committee Chairmen (limited to three minutes each)

11:45: Adjournment

2:30: Committee Meetings

4:00: Recess

4:30: Committee Meetings resumed

5:30: Recess

7:30: Open House Discussion on Subjects Introduced by the Delegates

**Tuesday, June 20: General Conference**

9:30: Presentation of the Reports on the Conference with Provincial and with the Jesuit Educational Association by the Executive Director

10:30: Committee Meetings

11:45: Adjournment

2:30: Committee Meetings

4:00: Adjournment

4:30: Committee Meetings

5:30: Recess

7:30: Social Evening

**Wednesday, June 21: General Conference**

9:30: Presentation by the Executive Committee of its Report

10:30: Committee Meetings

11:45: Adjournment

2:30: Committee Meetings

4:00: Recess

4:30: Committee Meetings

5:30: Adjournment

7:30: Open House Discussion on subjects introduced by the Delegates

**Thursday, June 22: General Conference**

9:30: Presentation of the Organizational Plans for the ISO

10:30: Organizational Meeting of the Committee, Election of Their Officers, Selection of Personnel, Auxiliary Members, etc., for the Coming Year

11:45: Adjournment

2:30: Committee Meetings

4:00: Recess

4:30: Committee Meetings or General Conference, on Vote of the Delegates

5:30: Renewal of Consecration to the Sacred Heart; Benediction

7:30: General Meeting, Open House Discussion

9:00: Closing of the Meeting

**Friday, June 23: Committee Meetings Continued**

1. The chairmen of the general sessions asks leave to limit the discussion from the floor to a maximum of five minutes each. Warning will be given at the end of four minutes, with time called at the conclusion of five.

2. If the delegates desire a longer presentation of a discussion, this may be maintained on a vote from the delegates, specifying, however, how long they wish the added presentation to be continued.

3. Each chairman of the individual committee will handle the length of the discussions in accordance with the wishes of the committee members present.

4. As in the case of the 1943 Conference, secretaries will be provided to cover the conferences and the committee meetings.

However, because of the number of committees meeting, it will not be possible to guarantee complete mimeographed reports during the course of the actual conference.

Committee chairmen who can see their way to handling these reports will be wise to consider that possibility and write to the Central Office of the ISO.

# The Implementation of the ISO Program in Scholasticates

By R. C. HARTNETT, S. J.

THE first impulse of a man doing a job is to resent suggestions from outside that he might with advantage do it differently. Let me say for my own part that all in all I think we owe more than we can ever repay to the Society for the course of training we have received and to the professors and spiritual guides who have given us that training. It is fundamentally sound, of course. But every system needs to be readjusted from time to time, and in this analysis I have undertaken to suggest, for the consideration of the men with whom the responsibility lies, how revision might take place in the direction of the social orientation of our whole course. I attended the sessions of the Committee on Scholasticates at the first West Baden Conference because I was convinced that the whole ISO program hinges on the training of *all* our men in Catholic social attitudes, and of *many* of our men in the specialties of economics, political science, sociology, and social work. The Society, it seems to me, has always followed this principle: If a man is expected to do a job well, he ought to be trained for it. The Society has always been lavish with men and time and money to make sure that the persons entrusted with teaching and apostolic responsibilities were academically fitted for their tasks. It is to aid in making this preparation available to all that I have tried to suggest how it could be done, for the apostolate of a priest today is a *social* apostolate, and the whole course of studies of a modern priest, without going overboard on the social side, should be socially orientated.

The problems of social implementation in our scholasticates seem to fall under five headings:

1. The social orientation of our Scholasticate courses in philosophy and theology especially, and their application to the modern world.
2. The instruction of all the Scholastics in the fundamentals of sociology.
3. The training of those Scholastics who wish to make a specialty of one of the social sciences.
4. The insistence on the fact that a firm grasp of philosophy and theology is a prerequisite for effective Jesuit work in the social field.
5. The carrying on by Scholastics of social activities, such as are now afoot in several houses of study. This phase of implementation is very important, but the writer has no great acquaintance with it and will not attempt to make further mention of it.

## I. The social orientation of our scholasticate courses in philosophy and theology and their application to the modern world.

The problem here is how to teach the scholastic doctrines and problems in the light of their present sociological setting. For example, in teaching the arguments against artificial birth-prevention the professor of moral theology might well point out that the real difficulty lies in:

(a) the power of social suggestion by which Catholics as well as non-Catholics in America have accepted as an ideal the two-child family pattern; obviously, to counteract this social suggestion by showing that it is by no means the ideal from either a sociological, moral or religious point of view is the way to answer this implicit argument in favor of birth-prevention;

(b) the real economic hardship confronting poorer people in supporting more than two children. The way to overcome this difficulty would be, of course, to strive for a family living-wage, and also to teach our poorer Catholic families how they may avail themselves of social agencies that will lighten the burden of raising the family. This social orientation is in addition to the strictly moral and religious aspects of the case.

Another example might be the present devotion among workers to Christ the Worker. It seems as if the question of how proper this devotion is might well fall under the treatise on *De Verbo Incarnato*, or in the course of Liturgy.

Many other examples could be given of this possibility of orientating our present studies in a practical social direction. How are we to go about achieving this end of orientating and applying philosophy and theology to modern problems? Obviously by taking steps to insure that the *professors themselves* should have enough knowledge of these social problems to see how to

revamp their treatises in whatever way is necessary to achieve this end. It has been suggested that the respective committees of the ISO call to the attention of the professors of theology and philosophy the data from their fields which might be brought into the courses in Scholasticates. Certainly the responsibility rests on both groups, on Scholasticate professors and Jesuit social scientists.

As a matter of fact, the social orientation of our course of training should begin early in the noviceship. Should not the *Homo creatus est a Deo* of the Foundation of St. Ignatius be explained in a social sense? The human nature of every man created by God is a *social* human nature. Every man is intended to work out his "praise, reverence, and service" of God in co-operation with other men. Fraternal charity is stressed in the noviceship, indeed. But do not novices often misunderstand its scope? They think of it as a virtue to be manifested in dealing with other novices. Do they realize that fraternal charity should extend to *all* mankind? For all men are our brothers, as Almighty God is the Father of all. Surely, the great expansion of the Church's social doctrine since Pope Leo XIII has implications that affect Ignatian spirituality as much as they affect all other elements in the whole Catholic thought-system.

In the Juniorate, too, there is room for improvement. Our Juniorates seem to neglect almost entirely the important social and political phases of Latin and Greek literature and civilization. Greeks and Romans thought largely in terms of their membership in the Greek or Roman political community, but do we not fail to attend to their community-spirit and to make it meaningful for ourselves in contemporary American life? I grant that the Juniorate has a heavy burden to shoulder. I would be the last to decry the need of giving young Scholastics the kind of literary training our Juniorates traditionally have tried to give. But in my opinion Juniorates have no excuse for totally neglecting their opportunity to awaken in our Scholastics an awareness of the social bonds that meant so much to the ancients, and mean much more to us. Plato's *The Laws* and *The Republic* and Aristotle's *Politics*, not to speak of various essays of Cicero, are landmarks in the history of social and political theory, and indeed break ground in a great many social problems that have engaged social thinkers ever since. If Juniorate professors could be prepared to uncover these treasures, at least in a few special lectures, they could easily cooperate with the ISO program with advantage to their own Juniorate courses.

## II. The instruction of all the scholastics in the fundamentals of sociology.

This instruction, first of all, should give Scholastics a grasp of what sociologists understand by "society" and "community." It should also give them a proper understanding of what the social sciences are in the minds of their best exponents, and what methodology they use. It should teach them how a sociologist or any social scientist approaches a social problem. A common failing among untrained persons is their tendency to criticize any proposed solution of a social problem without first having acquainted themselves with the nature of the problem and the immediate necessity of finding some, at least partial, solution. When Catholics complain about the way others try to solve social problems without themselves ever suggesting a workable alternative, they lay themselves open to the charge of being reactionaries, which, under the circumstances, they really are. The root of this trouble seems to be a certain perfectionism which Catholics transfer from their habit of thought in dealing with abstract sciences to their thinking in dealing with social sciences. *A different type of thinking is required in the social sciences and the Scholastics should be taught at least the rudiments of it.* The different type of thinking used in the social sciences is to some extent a new way of arriving at truth empirically and to some extent a way of addressing oneself to the practical solution of problems. It regards, that is, both doctrine and practice.

It might be suggested that St. Thomas has explored the role of empirical observation in his discussion of *Ratio Practica* in his treatise *De Prudentia*. This fact in itself seems to show that an introduction to the principles of empirical observation in the social field has a rightful place in a complete course in scholastic philosophy.

Should this be a short course of lectures, or a real introductory course in Sociology? Or should it be taken care of partly in the regular courses in philosophy and partly in voluntary academics? This is for the Scholasticates to decide.

### III. The training of those Scholastics who wish to make a specialty of one of the social sciences.

If the foregoing suggestions regarding the instruction of all Scholastics in the fundamentals of sociology are put into effect (wherever they are not already in effect), the result would be that more Scholastics with talent would be attracted to the social sciences. The complaint is now heard that the opportunities in the social sciences are not really called to the attention of the Scholastics early enough in their course.

The problem of specialization in the social sciences is pretty much the same as that of specialization in English literature, in the classics, and in history. There is this difference, however, that in the social sciences the Scholastics have received no introductory training before they reach the Philosophate. This deficiency is not really very serious because first-year philosophy seems early enough in the course to take up the social sciences. The possibility of giving anything in the Juniorate is not very great, though one might suggest that our Juniorates seem to neglect the important social phases of Latin and Greek literature rather entirely. Whether teachers could be found who would open up the minds of Juniors to the riches of social thought contained in these classics and whether the policy of doing so would be adopted are open to question. The opportunity is there.

The question of training specialists resolves itself into one of time, trained professors, and library facilities. The time seems to be available, because it is now devoted to other subjects of specialization outside the field of philosophy proper. At West Baden training is already being given to those who wish to specialize in economics.

The assignment of trained professors of the social sciences to the faculties of Scholasticates presents a more serious problem. One way to get around the difficulty of the lack of trained professors would be to send Scholastics from one Province to another in order to avail themselves of better facilities outside their own Province. St. Louis, for example, has university facilities. West Baden can offer a course in economics. Possibly other Scholasticates have men trained to instruct our Scholastics in one or the other of the social sciences.

If nothing more can be done, at least the trained professors in the Province teaching outside the Scholasticates could be brought to the Scholasticates periodically to direct the study of those who wish to specialize in social studies. To what extent such work would count for university credit is a question that would differ from place to place and would depend on the specific arrangements that could be entered into. For example, where some of the Scholastics themselves have Master's degrees and could act as tutors or instructors of their contemporaries, credit might well be given that would be recognized when transferring to a university. St. Louis University recognizes such work done at St. Mary's College, Kansas, which is however, affiliated with the University.

The problem of providing social science library facilities in Scholasticates is a serious one, but can be met.

### IV. The insistence on the fact that a firm grasp of philosophy and theology is a prerequisite for effective Jesuit work in the social field.

Jesuits generally seem ready enough to spend the required time on their philosophy and theology. It is always going to be true, of course, that those who find these studies less congenial because they have no great aptitude for them will complain about their being too abstract, unrelated to the life people lead, and so on and so forth. It should be called to the attention of all that what distinguishes a Jesuit social scientist, or a social-minded Jesuit from a social-minded lay person, is precisely the firm grasp of philosophy and theology which the Jesuit is expected to have. Other people are in a much better position to learn the technicalities of social science than he. The world is full of people who know a lot about concrete social problems. Only if the Jesuit brings to his technical knowledge of social science or to his familiarity with concrete social problems a mind well trained in our philosophy and theology can he make the peculiar contribution of a Catholic priest in the social field. Those of us who have received some training in the social sciences are probably the first to deplore any tendency to neglect the study of philosophy and theology in the Scholasticates in favor of what will be at best a rather unsatisfactory training in the social sciences.

At the same time, the question might be raised whether or not the way we now study philosophy and theology is as useful as it might be to priests entering upon the apostolate (in schools,

parishes, or any other activity) in the contemporary world. To be specific, is the view taken of human nature in our philosophy as realistic as it might be? Are we trying to explain in our philosophy what man is, as a matter of fact, and why he acts the way he does? Or are we inclined to set up a very ideal delineation of man as he might have been without original sin? Are we not somewhat inclined in our philosophy to describe what *we wish* man were and the way *we wish* he acted? The question comes down pretty much to one of the roles of human emotions in human life. This question runs through epistemology (e.g., we seem to think of man as a pure intellect without saying plainly that he can only think straight with the right and normal emotional conditioning). It runs through psychology. It runs through ethics (e.g., we do not seem to take sufficiently into account the fact that men do not acquire their moral standards in the way in which one would think they acquired them after studying scholastic ethics; the role of imitation, of authority, and of other environmental influences might be admitted to be all in the course of a normal human upbringing. This would explain why so many people have false ethical ideas and principles and why those who have correct notions and habits owe so much to early training. The question of the dependence of ethics on religion is something different, but it ought to be frankly admitted in the ethics course too.)

Some sociologists go to the opposite extreme and explain everything by the theory of *mores* (in the sense of Sumner, i.e., that all ethical standards are socially determined by custom, fashion, etc., all in a behavioristic sense.) Not all of them are determinists, but a great many of them are. The question is not whether they are right or wrong, because as behaviorists they are plainly wrong. The question is whether there is not some truth to their explanation of why men do the things they do, and whether we should not in our philosophy allow for the measure of truth to be found in the theory of *mores*. If we did this it might be comparatively easy for us to apply our philosophy and theology to the social sciences. But if we insist on explaining all human conduct as if all men were little Aristotles who appear on this planet full-grown men, we make it almost impossible for ourselves to find any meeting ground with the thinking of social scientists. And the fault is not one hundred percent on their side.

Another difficulty is the fact that some of our philosophers and theologians seem to talk as if philosophy and theology offered a complete solution to modern social problems. To begin with this shows a deplorable lack of appreciation of the theory of practical reason which was first broached by Aristotle and was rather fully developed by St. Thomas. If one consults the *Summa Theologica Prima Secundae Q. 48* one will find that he clearly marks out the separate roles of philosophical and theological knowledge on the one hand and knowledge drawn from experience (i.e., the social sciences) on the other.

It is sometimes said by preachers and people who perhaps overestimate the role of philosophy and theology in the social field that the Church has the complete solution to all social problems. Can any statement of modern Popes be cited to substantiate such a boast? The Popes keep insisting quite rightly that no solution can be found for modern social turmoil without the truth and religious influence, the sacraments and other spiritual aids, of the Church. But that is quite a different thing from saying that the Church has within its competence to solve all social problems. It hardly follows from the prerogatives of the Church as we study them in *De Ecclesia* that the Church should have them. To give an obvious example, no solution can be found for social problems unless the people can be induced to accept the right solutions through a sure-fire technique of propaganda. Now where in the promises of Our Lord made to His Church has it ever been assured us that we would have revealed to us these sure-fire techniques of propaganda?

When one considers that we are living in a country only one-sixth of whose population is Catholic, it is very difficult to see how a philosophy and theology which five-sixths of the people largely reject can be as all sufficient a means of solving social problems as some seem to think. Social problems, of course, will never be solved perfectly. But much better social organization through better systems of social insurance, of industrial organization with a view of employment of larger numbers of our people, better housing accommodations making possible homes for larger families at reasonable rents, better provision through some form of public support for Catholic school system—these and countless other social arrangements can be found to make it possible for people to lead decent, dignified, moral, Christian lives.

This discussion brings to a head the necessity in our Scholasticates of trying to find the right *rapprochement* between philosophy and theology on the one hand, and the empirical social sciences on the other. If professors of philosophy and theology make the

## Time and a Purloined Letter

WHEN I published the "Bombshell" letter in the *ISO Bulletin*, I did so with a purpose which most of our readers seemed to overlook. I regarded the letter as a sincere but very vigorous criticism of myself and the ISO over which I was presiding as traffic manager. That the letter also contained other criticisms was something that I almost forgot in my interest in the criticism of the ISO and myself. As one who believes that criticism is wholesome and as one who certainly feels that he rates at least his share of it I published the letter and waited for the reactions to the comments on the ISO.

To my complete amazement, this element in the letter was almost entirely forgotten as the question of the Chaplain and the men in the service immediately rose to the surface of practically every reader's mind.

It was a rainy Friday morning when I dropped into the St. Louis University library. My good friend, Father Kruger, met me with, "What did you think of *Time* this week?" I hadn't thought anything of it, for delayed mail had held up my copy. So Father Kruger found his and I read *Time's* pirating of the letter. Instantly I dashed back to the office to get a letter into the mail. I was afraid that a letter simply sent to the editors of *Time* would go the way of most protests. As it happens, a very good friend, Roy Alexander, whom I knew when he was a student at St. Louis University, is now one of the senior editors; so I sent my letter directly to him since I knew him and felt that the letter would get personal attention. My letter ran as follows:

"Dear Roy:

"Of course, I am taking it for granted that you had nothing to do with "A Jesuit Reports" in the February 21 issue of *Time*. I am taking the liberty of writing to you, however, in the hope that my letter will not be referred to the Third Secretary of the Twelfth Assistant Editor in charge of Complaints and Cranks.

"I consider the publication of "A Jesuit Reports" the most outstanding violation of journalistic ethics that I personally have come in contact with. I am amazed beyond words that *Time*, a supposedly reputable Journal, would be guilty of a breach of decent ethics implied in its publication.

"The letter from which extracts were taken was published in the Bulletin of the Institute of Social Order. I happen to be the editor and my name and address in full appear on the last page.

"Quite clearly the journal is marked in large print "For Jesuit Use Only." It is strictly a family affair, gotten out by Jesuits for Jesuits and given to no one else.

"Yet the editors of *Time* thought it not beneath their ethical principles to reprint, without credit line of any sort or any reference to the private and personal character of the publication, a large section of the original letter.

"An equivalent procedure, I imagine, would be if, after someone had slipped me some private inter-office communication of the Luce Publications, or a family letter of one of the editors, I were to use it as the basis for an article.

"Quite aside from this complete violation of the most common decencies, I am amazed that the editors of *Time* would publish an article for which they can give no slightest guarantee to their readers. The only guarantee that they have is the honesty of the editor of the Bulletin, who in this particular case, might have been playing a family joke. How did the editors know that such a letter ever was written? Who wrote it? Did the editor, myself, in a desire to stimulate discussion, fake the letter?

I understand that the editors of *Time* are quite lavish in their use of telephone and telegraph. I happen to have a telephone in my office and I can be reached by wire. A completely honest editor would have checked with the editor of a document of that importance to find out a little more about its source and a little more about what was meant by withholding the name of the original writer—if there was an original writer.

But *Time* takes the article without knowing anything at all about its source, without giving the readers any guarantee of its authenticity or without indicating how a person desiring to check on the data contained therein would be able to do so.

Violation of personal privacy, even of a large body like the Jesuits, is offensive in the extreme. The presentation by a supposedly reputable journal of an anonymous letter for which they can give no source beyond the supposed honesty of an unmentioned editor in an unmentioned journal is beyond anything I have run across in journalistic lines.

"The letter is being vehemently answered in a series of letters from Jesuits, Chaplains, and men in the service. In the main they thoroughly disagree with the viewpoint of the Chaplain. I presented this particular letter in the conviction that it was an

entirely one-sided point of view. The interest which *Time* always shows in the exotic, unusual, and somewhat obscure and unfavorable aspects of religion would, I suppose, make the answers to this particular letter, their rebuttal by other Jesuit chaplains of slight interest.

"If you could convey to the board of editors my complete disgust with their action in this particular case, I should consider it a personal favor. I am sorry to be using a friend as channel for my indignation. I prefer to be sure that the editors know exactly what I think of their highly unethical procedure.

"I am taking up the matter today with my lawyer to find out whether there is any redress from such piracy. I happen to be one of the few priests in America who on occasion has spoken a good word for the Luce Publications. I wonder if I shall ever be so inclined to speak again.

"I regret that the action of *Time* has brought forth a letter to a friend like yourself after a long lapse of years. I certainly do not want this letter published in the correspondence column. But I am curious to know what queer twist of mind made the editors of *Time* invade the privacy of a Jesuit personalized publication and present it to their readers with no slightest guarantee that they might not have been presenting a family joke.

Very sincerely yours,

Daniel A. Lord, S. J.

Saturday and Sunday intervened during the course of which every Jesuit that I met brought up the subject of *Time* with varied comments. There was some shaking of heads, much crepe-hanging, and a certain amount of feeling that perhaps good would come out of the theft. At least, as several of my good friends said, the Jesuits are talking in the community room, and that is a sign of interest that we mustn't underestimate.

On Monday morning I found a telegram waiting for me which read as follows:

"THANKS BE RELIGION IS NOT IN MY COMPARTMENT HENCE AM UNFAMILIAR DETAILS CHAPLAIN STORY. I FEEL SURE HOWEVER STORY WAS HANDLED IN BEST OF FAITH MYSELF THOUGHT IT WAS GOOD PIECE REFLECTING CREDIT ON CHURCH AND ORDER. I SHOULD BE GLAD TO PRESENT YOUR LETTER BUT SHOULD MUCH PREFER YOU ADDRESS COMPLAINT TO LUCE BECAUSE OF HIGH VIEW TIME PEOPLE HAVE OF YOU. IT WILL GET PERSONAL CONSIDERATION. WOULD BE LESS EFFECTIVE IF PRESENTED BY THIS PROXY. IT WILL NOT BE PUBLISHED IF THAT IS YOUR WISH. IF THIS DOES NOT SUIT, PLEASE ADVISE SOONEST. ALL BEST.

ROY ALEXANDER"

In the meantime I had been looking up the law on what protection a person has against pirating of this type. Quite candidly, I hadn't the time nor the interest that would be required for a law suit, and I felt quite sure the Fathers Provincial would not consider it a smart thing. So I promptly wrote a letter almost identical with the first, this time to Mr. Luce.

His letter arrived some days later, during the time when I was making my annual retreat. When I read it, I had the feeling that it came very close to being Form Letter 1,463. It made me think a little of the famous story of the Pullman Company which received a letter from an irate traveller complaining about finding a bedbug in a Pullman berth. In answer he got a very polite and courteous letter explaining that this had never happened before; they couldn't understand how it had happened now; they deeply regretted; would speak to everybody concerned; were sure that never again in the history of the Pullman company such a thing would happen, etc., etc. But unfortunately the man who had dealt with the complaint had added a little note which a careless secretary slipped into the envelope. The note read, "Send this crank the bedbug letter."

So I read Mr. Luce's letter with a feeling that I was getting a polite brush-off.

When I emerged from retreat I sent him a next letter. "Dear Mr. Luce:

"Your letter came during my absence, hence my delay in answering.

"If you congratulated your editors on using the letter. I hope you also called their attention to the entirely unethical journalism involved in their use of it. You suggest that I be kind in my judgment of *Time's* action; you yourself probably would find it hard to be kind if some journal built an article on a letter writ-

ten personally to you or an inter-office communication of your office.

"For *Time* was wrong even in its heading of the article. That was not a "Jesuit Report." It was an informal letter of a personal friend to me, used with his explicit permission as a primer for discussion. Jesuits do not report in letters like that.

"From the moment of *Time's* taking of the letter, the whole affair has been one long headache to me. But if you could read the mail that resulted from its publication, I'm afraid you might have a headache too. In the letters was a consistent cynicism about your publications that recurrently was expressed in phrases like, "This is something you might expect from *Time* and *Life*." I have in the past been one of the few priests who said a good word for your publications. I had no idea that priests and religious regarded them with much the same attitude they take toward sensational journalism.

"I myself was more than a little surprised to find you regarding the publication of the letter as a statement of fact and truth. The letter pretended to be neither. It was a completely one-sided statement, and meant to be just such. It made no pretense of stating complete facts or giving a picture of the whole truth. I should never in the world have used it had I not intended to follow it up with an entire series of letters from chaplains; many of them already in my file. I am amazed that you would want to publish this utterly one-sided document as an instance of presenting truth and facing facts.

"Quite seriously, and for the good of your publication, you might be wise to give some thought to the handling of that religion department. Religion is a serious matter to a great group of Americans. They do not regard the unusual, the one-sided, the esoteric, the slightly ridiculous or unpleasant as representing religion.

"From your own records, I am enclosing the front page of the *ISO Bulletin* which contains the Bombshell. You will find the restriction to Jesuit use so clearly printed that no group of editors had any right to presume that someone or other had received the necessary permission for its use.

"If you have followed the articles in Catholic papers that resulted from *Time's* unwarranted use of the letter, you will realize that this action has not endeared your publications to the Catholic public. One does not expect a man in your position to be in touch with all the actions of subordinates. One does expect him to make perfectly clear to them what is correct journalistic ethics and the correct attitude toward religion and objective truth.

Very sincerely yours,

Daniel A. Lord, S. J."

Now what surprises me most about the controversy is the fact that an organization as large as *Life* and *Time* should think so little of the very important matter of good will. The next letter from Mr. Luce was quite bored with the whole correspondence. I haven't answered it and do not intend to. Frankly I am bored too.

## ENGLISH . . . AS IT IS READ

A PLEASANT discussion between Father Edward Shipsey, Chairman of the English Department at Santa Clara, and Father Joseph D. O'Brien, Professor of Canon Law, Alma, has focused attention upon the letter of the late Father General, whose letters have recently been translated. The discussion regards the translation from one of his letters which was given thus, "Only such writers (specialists) know how to treat soundly and charmingly the more difficult questions in special subjects."

Father Shipsey enters into a discussion of how the material in the mind of the specialist can be made available to the laymen, fairly well educated, but by no means a specialist in that particular line. Father Shipsey is convinced that specialists are not at all likely, merely because of their specialization, to write entertainingly. He quotes the case in which the *San Jose Mercury Herald* assembled professors from Stanford, State, and Santa Clara, and was told frankly by the representative from State, "The principal difficulty in getting professors to write is that professors can't write, period." Father Shipsey deplores the separation in college courses between the English Department and the other departments, so that within the English Department a student is supposed to create attractive literature, and in the other departments merely the content of his paper is graded.

Against this attitude he cites Sir James Jeans, the English astronomer as a man who knows how to write literature on scientific subjects.

Regrettably, the alternative in most cases seems to be ghost writing, with a specialist furnishing the material and a man who knows how to write actually providing the form and style. In these cases the specialists are usually disturbed when they find their technical terms eliminated and their scientific language turned into literary presentation.

Newman, Father Shipsey maintains, deeply regretted that in English thinking, the thing and the word had been so separated. Father Shipsey himself in his "Academic Manual" has been endeavoring to heal this divorce.

Father Shipsey deplores the fact that the "English" in which Ours usually discuss and write philosophy and theology is something special, as if the technical terms were idiomatic English.

As a consequence, the technical terminology is passed on in dealing with the lay public, to the detriment of the presentation of Catholic truth.

Father Shipsey believes that our education should train us to do three kinds of writing: Technical writing, writing by the technically trained man for the educated layman, and general writing for the educated. He believes that formal instruction in all three, begun in the Juniorate should continue throughout the course.

Important as is our content, our aim should be the stylistically best, whether we write for specialists, the better educated, the less educated or for children.

---

## ISO IN SCHOLASTICATES

From page 5

mistake of thinking that their sciences are all but sufficient for the solution of social sciences, and if secular social scientists make the opposite mistake of thinking that *their* empirical sciences are all-sufficient for the solution of social problems, we are at complete loggerheads with the great majority of people whose cooperation we imperatively need in order to make any improvements in the American social order. And it would be a conflict in which we would be almost as wrong as they.

A reasonable attitude would be to insist, as the Papal Encyclicals do, that no social program can succeed without a parallel *moral regeneration* on the part of the public. The reason seems plain. Greed and worldliness and passion and injustice and uncharity have much to do with producing the social disorder in which communities find themselves. Only religious means (sacraments, prayer) can change men's hearts.

But more is required. In a highly complex society like ours we

need a highly complex social organization which is not easily achieved. The development and administration of a complicated social system requires expert knowledge in every field and the elucidation of ideas and principles beyond those we have in our traditional scholastic philosophy and theology.

It is still true, of course, that a zealous priest with a good seminary education behind him can do much for social improvement on a *local scale*. Many priests are doing this work successfully today. Our task is to step-up this type of apostolate, to make it better in quality, and to fit it in with nation-wide programs.

Finally, we must remember that we are not working out a program in our Scholasticates for priests who will have present standards to meet. Social work will become more and more complex. Standards will be raised in every department. The priest cannot afford to lag far behind. We are in very little danger, no matter how much we do, of learning too much in the social field.

**Brighter Prospects** Henry J. Kaiser, who makes ships and headlines, recently told a National Committee on Housing that we have entered the century of social consciousness when the rights of all are recognized—a fact for which we may well give thanks. He believed that social and working conditions in this country after the war can reach still higher levels, but only by the hardest kind of work, the most imaginative planning and cooperation among all special-interest groups. . . . In a recent survey of the 91,000 persons in his Portland yards, 80,000 answered his question, "After the war, what is the first thing for which you will spend your savings?" One-fourth replied that they wanted to buy a home. . . . Mr. Kaiser pointed out that "a considerable segment" have never been decently housed. Their earnings have never been sufficient to provide a dwelling worthy of the American home ideal. If industry has the courage and resolution to organize, expand, and exploit production so as to raise the income of every willing worker, this housing goal may be accomplished in far less time than we dare to forecast. . . . ◀ If the new tendency in business as expressed by William Stewart Symington of Emerson Electric holds good, one per cent will be considered a fair profit in the larger business of the country. This will be a great change from the old days when five per cent was a minimum and the sky was the limit; yet Mr. Symington seems to be speaking for a large section of the reformed element in American business. . . . ◀ Dr. James Shelby Thomas, of the Chrysler Institute of Engineering and Chicago University, told the American Chemical Society that after the war, millions of new houses will be built to cost \$1,600 or less and that they will be equipped with unbreakable glass plumbing, noise filters, refrigerators, murals, and a room capable of redecoration by the mere pressing of a button. But he also believes that within a century we will live to a healthy 125th birthday.

**Commies** Though they don't wear a ring in their nose, it would certainly seem that the fellow-travellers in the United States are a very docile outfit. Ample advertising space in both the *New York Herald Tribune* and the *New York Times* announced that 326 citizens had united to celebrate the tenth anniversary of Georgi Dimitrov's trial for the Reichstag fire. The Communists had decided to line up an impressive array in honor of this man whose name to most Americans doesn't mean a thing. Amusingly enough they signed without the faintest idea that this same Dimitrov, as recently as four years ago, said that the American and British had fooled the working classes with a fake war against Fascism, that the war was entirely the responsibility of the democratic and imperialistic nations, and that it was America that was encouraging the spread of the war even as far as Japan. But the Communists once more drove their docile herd into the corral, and a lot of apparently otherwise intelligent citizens played the fool again. . . . ◀ As we have known for years, the Communist Party of Russia, which controlled 160 million people never topped two million. Right now it is undergoing a tremendous expansion as it is taking in wholesale outstanding officers and regiments from the Army. Wisely, the Communist leaders know what power of the returning victors will be, and they are putting them right where they can't do Communism any harm. . . . ◀ Cornell University has been having a lot of Red trouble. The Army found that its boys were being taught by professors with pronounced Communist leanings. In answer to the charges, the officers of Cornell admitted that, for the teaching of Russian, they could find no neutrals; everyone who knew Russian was either violently anti- or violently pro-Soviet.

**ravo!** In the face of Nazi persecution the Reformed Church in Holland, brought out a restatement of their articles of faith. Among their statements are the following interesting ones:

We do not believe that the voice of race is the voice of God.

We do not believe that success in this life is attended to the blessing of God and that defeat is necessarily a sign of condemnation or judgment.

We affirm that God chose the people of Israel to receive His Revelation. Therefore we regard anti-Semitism . . . as one of the most stubborn and deadly forms of rebellion against God.

We believe that obedience to our Savior takes precedence over every other obedience, even civil authority.

We believe that God has given the state the mission of maintaining order and justice and is subject to the Lord in all things. Therefore, we do not believe that the state has the power or right to make their demands in conflict with the Commandments of Christ.

**Hindsight** Professor Bailey of Stanford in *A Diplomatic History of the American People* has a long sketch of Woodrow Wilson. Much interest is being shown in this section because of Professor Bailey's insistence on Wilson's great mistakes. He hopes the same mistakes will not be made during the present war. He lists the following:

1. Wilson's Fourteen Points were vague and unrealistic.
2. He failed to educate Americans to their post-war responsibilities.
3. He was too swift in forcing a republican government upon Germany.
4. He made the mistake of appealing for a Democratic Congress in 1918.
5. He only appointed to his five-man Commission one unimportant Republican.
6. He snubbed the Senate.
7. He handled publicity very badly.
8. He stood behind the Allies' secret treaties.
9. He went to Paris without sufficiently making clear his ideas about the League.
10. The original plan had been for a preliminary and trial treaty; he killed this idea.
11. He should never have chosen Paris, nervous and jittery from the war, as the seat of the Conference.

**Socialists All** Richard L. Stokes, Washington correspondent of the *St. Louis Post-Dispatch* in an article on Hitler's regimentation of business, points out that in Germany private ownership and capitalism though preserved in form have ceased to exist in fact. The socialistic ancestry of Nazism is quite as clear as its paternity of Communism. In fact, "socialism" is a recurrent word in recent Nazi propaganda. Despite the constantly expressed hatred of Karl Marx, Goebbels in a recent speech thirty-three times mentioned the Nazi fight for socialism. "The Twentieth Century is a century of socialism. This war . . . is being carried on for socialism . . . the German people set up an example of a socialistic state and of a socialistic community."

Once more we remind our readers of Father Dowling's wise principle: Always call Nazism, Fascism and Communism by their more correct name, "National Socialism."

**Mortal Malice** Patricia Lochbridge, Washington correspondent of the *Woman's Home Companion*, makes the frightening statement that the "non-commercial girl is driving our national standard of morality down and sending our rate of infections soaring to new highs." The rate of social disease is reported medically to have risen close to thirty per cent, largely due, not to prostitutes, but to the casual young woman who picks up with servicemen on the streets. . . . ◀ Edgar Hoover issues "Uniform Crime Reports" as part of the FBI statement to the nation. The current issue presents crime trends during the past year. The year 1943 showed the following crime increases: Rape, 9.7%; burglary, 3.4%; auto theft, 11.5%. The following crimes showed decreases: murder, 12.3%; negligent manslaughter, 10.3%; assault, 0.5%; robbery, 2.0%; larceny, 10.6%. On the average day during 1943 America saw 27 criminal homicides, 29 rapes, and 136 other felonious assaults, 124 robberies, 745 burglaries, 2209 larcenies, and 514 auto thefts. The estimated total of major crimes in the country for 1943 was 1,381,681. The large increase was in the number of women criminals, 12.5% over 1942, while male arrests dropped off 20.2%. For the first time in 12 years, 17 years was the age of the males most frequently arrested and 18 years the age of the women. Arrest of boys under 18 years increased 23.4% and the arrest of girls under 21 years increased 47.9%. The arrest of women under 21 years for offenses against common decency increased 56.9%, while female crimes against property rose 30.1% and miscellaneous violations went up 53.2%. The seriousness of juvenile delinquency was indicated by the fact that arrests of girls under 21 years of age increased 130.4%. . . . ◀ In England, the collapse of morals has become frightening to the point where the new Catholic Archbishop of Westminster has talked over easy divorce, birth control, the contemptuous attitude toward marriage, in the same terms as are used by the Anglican Archbishops of Canterbury and York. The Anglican Bishop Wilson declared that the landslide in sexual morals is so enormous that he fears Christianity is hanging by a thread in England.



**Land of the Free** It is hard to believe it in our generation, but the owner of a two-thousand acre cotton plantation in Arkansas was sentenced to two years and six months in the penitentiary on proof of peonage. He had kept both whites and Negroes in a state of constant terrorism and slavery, threatened his serfs with mythical debt and an arsenal of weapons, and held in peonage both men and women. . . . ◀Louis Bromfield writing in a syndicated column deplored the effort being made to sabotage Congress and with it, democracy. He claims that the attacks come from four sources: 1. The Communist-Socialist, who hate all democratic government; 2. The bureaucrats and political intriguers in the administration who see in Congress a threat to their power; 3. "A small but articulate group of liberals who believe you and me incapable of governing ourselves and would like to do it for us"; 4. Axis sympathizers. . . . ◀The sharecropper of the South is rapidly ceasing to be. Sharecroppers in the sixteen Southern states in 1930 numbered 776,278. In 1940 they had fallen to 541,291. Undoubtedly with war industries this number has gone far below this figure by the current year. . . . ◀If Governor Vivian of Colorado had had his way, no Japanese would ever have been able to own land in that state. Among those who fought the governor was a state representative, a Negro, whose brother is held captive by the Japs. . . . ◀To probe and investigate the discrimination charges lodged against the Railroad Brotherhoods and the southern railroads, Federal Judge Holly of Chicago, Mayor Lusche of Cleveland, and Judge W. P. Stacy of Raleigh have been appointed a federal commission. . . . ◀The "peonage" to which baseball players in the big leagues and motion picture actors under contract are subject came to the foreground recently when the Superior Court of Los Angeles refused to allow Warner Brothers to add to her seven-year contract time taken out by Olivia de Havilland through seven suspensions. . . . ◀Senator Lucas began the political campaign in Illinois by pleading for private enterprise, free enterprise, as against planned economy and the government control of industry. He called for the liquidation of all government control of business whether large or small immediately following the war.

**The Might-Have-Beens** An article on the conviction of an ex-Hungarian abortionist, called Mrs. Chairman of New York, quotes Dr. F. J. Taussig's estimate of 681,600 abortions yearly in the United States, killing 8,000 mothers in the process, and making many more ill or sterile. The AMA Journal estimates that the number yearly now passes a million, as against three million babies born. In the country, only a fifth of the women are unmarried; the rest do not want to be bothered with children for any of a thousand reasons. Russia once encouraged abortion, and American Communists regarded it as altogether the thing. Now Russia has outlawed it. America faces the growing peril. . . . ◀The December 18 issue of the *Journal of the American Medical Association* caused considerable excitement which has not yet died down. For apparently the first time, it discussed at length, not the objective right or wrong, but the various methods of contraception. In a quite complete presentation, Dr. Dickinson of New York presents practically every method that medicine or science has devised. In the midst of the various methods, as if it were quite the same, the doctor presents the Rhythm Theory. . . . ◀The birth control advocates must have plenty of money behind them. Probably a large part of it is supplied by the birth-control device manufacturers who have certainly grown rich on this new racket. Practically every nurse in the country, religious or lay, is bombarded with their literature, with frankest possible treatment, with fullest descriptions and pictures. Diabolical are the extremes to which the advocates of birth control will go.

**Strange Ally** The authorities in Washington, newspapermen report, have been considerably worried about the strange undiplomatic acts of the Soviet government. Apparently the reaction among many Americans has been that we are fighting a war which may make Europe safe for the Russians. . . . ◀"Why must Russia keep hurling sand in the gears of Allied cooperation?" This is the question that Carl Binder, foreign editor of the *Chicago Daily News* asks. While admitting the importance of Russian military successes, he says that the Americans and the British are perplexed as to why Russian statesmen wish to treat political situations that are bound to cause apprehension, confusion and in certain respects, antagonisms in the United Nations family, at the very time when unity of purpose and action is needed for the defeat of enemies. He points out that many will recall how Americans were alienated from the League of Nations by the fear that the British Empire would possess six votes to the United States' one, and that apparently Russia means to have sixteen votes in any future system of unity.

**"... over a way that with tears has been watered . . ."**

Many a foreigner who comes to America is amazed at the complacent disregard with which America faces its colored problem. To the United States the Carnegie Foundation recently invited Gunnar Myrdal, a Swede to make a thorough and impartial study of the American Negro. He has published this in *An American Dilemma: The Negro Problem and Modern Democracy*, a two-volume work published by Harper's. His conclusions, according to the reports, are that the Negro problem is grim, but not hopeless, that it represents "a century-long lag of public morals . . . that the Negro has not been given even the elemental political and civil rights of formal democracy . . . that the Negro problem is not only America's greatest failure, but also incomparably its greatest opportunity for the future." . . . ◀The Government's attitude toward the Negroes in its service has steadily improved. In the application for jobs, reference to race or color has been omitted. The ratio of the colored actually employed has risen very considerably, as has the quality of jobs that they fill. They have advanced chiefly from jobs as janitors to clerical, professional, technical and executive work. . . . ◀In all probability the historian of the Negro Movement in the United States will look back to the New Deal as the period during which his greatest economic improvement was achieved—and the line of cleavage between white and black grew deepest and widest. . . . ◀One of the queer twists of politics occurred when Mississippi's rejected politician, T. G. Bilbo, commonly referred to simply as "The Man," was placed in charge of the city of Washington. Especially worried were the Negro population, large in Washington, and accustomed to thinking of the city as at least potentially part of the North. . . . ◀Another sign of American racial restrictions is the fact that no Negro newspaperman has ever been admitted to the regular presidential conference. He cannot belong to the newspaper association which controls this privilege. Recently, and for the first time, a Negro was admitted to the conference though he could not become a member of the newspaper association. . . . ◀From South Carolina's House of Representatives comes this resolution passed in early March: "Whereas, the stench of scalawag and carpetbagger days is too strong and fresh in our recollection to retrace now our steps in that racial direction . . . we indignantly and vehemently denounce . . . all organizations seeking . . . co-mingling of the white and Negro races upon any basis of equality as un-American . . . and solemnly pledge our lives to maintain white mastery at whatever the cost. We demand that henceforth the damned agitators of the North leave the South alone." The resolution was provoked by an effort to raise the pay of Negro school teachers, now averaging \$70 a month to an equal of the white teachers, now averaging \$90. . . . ◀If you haven't read the words of the Negro anthem here they are. They were new to us when we discovered them published in *The Fly Page*.

Lift every voice and sing  
Till earth and heaven ring  
Ring with the harmonies of liberty;  
Let our rejoicing rise  
High as the listening skies,  
Let us resound loud as the rolling sea.

Sing a song full of the faith that the dark  
past has taught us  
Sing a song full of the hope that the  
present has brought us  
Facing the rising sun  
Of our new day begun  
Let us march on till victory is won.

Stony the road we took  
Bitter the chast'ning rod  
Felt in the days when hope  
unborn had died;  
Yet with a steady beat,  
Have not our weary feet

Come to the place for which our fathers sighed?  
We have come over a way that with tears has been  
watered  
We have come treading a path through the blood  
of the slaughtered  
Out of the gloomy past  
Till now we stand at last,  
Where the white gleam of our bright star is cast.

## Last Reverberations

EDITOR'S NOTE: These letters conclude the discussion of "Bombshell" published in the January issue of the *Bulletin*. The discussion has been kept entirely anonymous, hence names of the writers of these letters are also withheld.

A CHAPLAIN situated in one of the big hospitals writes:

Let me present some vignettes from a typical day of a Jesuit Chaplain in the hospital of a camp for sixty thousand. We are in the deep South. There are seventeen thousand Catholics and only three priests. Twenty-three hundred men are in the hospital, very sick, weak, thinking they are sick, psychics, or gold-brickers. In addition to the hospital I look after Post Chapel Number One, serving three thousand; the colored detachment, twelve hundred; the prison, native and foreign, one thousand; and the WACS, five hundred. The other two Fathers have much more than I, since they look after ten regiments and a field artillery battallion.

Mass is at six a. m. During the Canon I am interrupted by a messenger pleading, "Father, there's a boy in A-19 who's gone into a coma." The boy has to wait for the end of Mass, but immediately afterwards, I anoint him. Did you ever try to anoint a man in an oxygen-tent, when the tent wasn't allowed to be opened?

I just sit down to breakfast when, "Chaplain, I think I met you before." The Major who speaks turns out to have been a freshman in pre-dental when I was dean. We discuss his family problems, very important to him. The Major is a Jew who looks like one of the dark Irish, and I find that some officious priest who knows more about the Pauline privilege theoretically than practically has let the man think his difficulties are easily solved. Not being a race horse myself, I couldn't give an off-hand answer but promise sincerely to look it all up.

"Chaplain, I'm down in D-30. Can you see me this morning? I'm supposed to be a Catholic; I've been out of the Church for seven years, married a Protestant girl in a Methodist Church, and I guess I'm excommunicated. My father told me never to come home again. The Monsignor said I was a disgrace. When I joined the Army, I asked the curate at home to fix up the marriage. He told me to see the Army Chaplain. What can you do for me?"

So there is all the mail connected with a difficult marriage case. "Chaplain, I'm different from the rest of the boys; I'm homesick for a wife and two kids."

"Father, I've been away from Confession for seven or eight years."

"Father, the Colonel sent me to you. He says I'm a homosexual. What can you do for me?"

"Chaplain, I'm only sixteen. I didn't think the Army was like this. Can you get me out?"

"Father, I came to visit my son. He's in the hospital with a bad operation. Please go and cheer him up."

"Father, I've never been away from home before, and they just told me that my mother is going blind." (This means contacting the Army Emergency Relief and finding out from a doctor what he can tell me *in absentia* about cataracts.)

From an officer, "What in thunder is the matter with these homesick boys? I never saw so many men up to thirty-eight who seem to be tied to their mothers' apron strings. That's your job, Chaplain; take care of them."

The passing parade files through my office. The Blessed Sacrament is in a little tabernacle behind me screened off from the passing parade.

"Good morning, Chaplain!" The voice is that of a Congregationalist Chaplain who recently tried to give the last rites to a Catholic boy. I interfered just in time and threatened to take the matter up with the Chief of Chaplains. He is making the inventory so looks behind the screen at the two little statues, the tabernacle, and the Sanctuary lamp. He was face to face with the superstitions of the Romish Church and I could hear the thunderous voice of Cotton Mather denouncing such idolatries.

"One crucifix, one filing cabinet, two statues," he listed them as a Sergeant Major took them down. The Chaplain is a Lieutenant Colonel but he never even finished high school.

The doctors here are funny people. Comes dinner time and you get your tray of chow and sit down where you can find a place. I often wonder if doctors are happy. They don't talk unless talked to and they won't enter into any controversy even on news of the day. They seem to be afraid that some Army Intelligence man is listening in.

"Chaplain, why are you always fooling?" The doctor's voice originated in the deep South.

"Colonel, why shouldn't I have my little joke? Don't you doctors ever unbend?"

"Well, sir, we don't have much truck with the damn Yank from the north."

"You might be surprised to hear, Colonel, that three quarters of the people up North never heard of the Civil War. I recently heard a doctor from Georgia call a doctor from Louisville, Kentucky, a damn Yank. So don't let my Yankiness spoil your digestion."

The Colonel eventually left and a young lieutenant from Staten Island, a Catholic laughed.

"Father, you don't mind spreading your conversation around, do you? Well, you'll never wear him down. He's one of the big Masons from the South. A lot of us Catholics are only lieutenants in this Army."

"Doctor," I answered, "I wonder if the Lord Himself wouldn't have been content to be a Master Sergeant. He liked to be called "Master" in His earthly life. And the Master Sergeant gets to know everybody in his regiment."

After dinner the line is long outside the Lord's Office, some to pray, others just to talk to the office boy. The men down here are from Indiana, Michigan, Wisconsin, Minnesota, Missouri, and Illinois.

"Father, read these letters, I'm afraid my wife is going crazy." I read seven of them and sent him promptly to the Red Cross. He really ought to be discharged, but it is going to be difficult.

"Father," the speaker is colored, coming from one of the islands of Georgia, "I want you to find out where my wife is."

He stayed out late on a three-day pass and is restricted to camp for thirty days; so I have to find his wife.

I go over to the eye-clinic. The Major in charge tells me of a boy who has keratitis and who won't fight for a long time. "Kid him along if you can." Then to the dental clinic. "Chaplain, we will have to make him a new plate; but that will take five weeks."

I wonder why everybody in this outfit becomes a Coca-Cola fiend. But I get my nickel out, shove it into the slot, and use the chance to talk to the men around about.

Waiting for me in my office is a nice young lady who is taking instructions to be baptized. "You know, Father," she says, "I never could marry Henry unless I became a Catholic." She began the lesson, but she has difficulties. "How can a person be happy in heaven if one's best friends are in hell?"

The office boy never knows what's going on inside this assortment of heads, so he answers, "What do you think?" The answer floors me.

"Well, Father, I guess God takes away all recollection of them from your mind."

So it turns out that the waters of Lethe flow through the heavenly kingdom. I never learned that at Woodstock, but it sounded good.

I've learned a lot of mystical theology from my convert class. There is a very large soldier boy who wanted to go to Rockhurst but wasn't allowed to go by his Protestant relatives; the Master Sergeant brings him to my office and he asks me questions and I answer. When the questions are too difficult, I always refer them to the Inner Office back of the screen and the answer comes back as clearly as the human mind can grasp.

Supper time comes and I go back to my heathen friends among the doctors. After supper this particular night I have devotions to the Miraculous Medal. I take the Blessed Sacrament back to the so-called democratic chapel where the Protestants won't have the crucifix and the Jews won't have the cross. The chapel is filled with nurses, patients, doctors, and WACS. For a few short minutes they all forget their troubles and we pray together. After devotions, confessions start, only twenty-five tonight, but one had been away for five years.

Then I get into a jeep and go to Post Chapel Number One where twenty are waiting, some with family troubles, some with personal ones, all a little lonely and aching to talk to a sympathetic ear.

A brief conversation over the phone with my Catholic confreres and back to the Office. There is my own Breviary still to be said, and as I am closing up I remember a passage from one of St. Francis Xavier's letters. A young Jesuit had just come out to Goa, and he was covered with honors. He had graduated from the important universities of Spain and Portugal and he recited all his degrees to the kindly saint. The saint, with his eyes on the tremendous harvest of the East, listened patiently without interrupting and at the end, he said, "What a waste of time!" He most probably was thinking of race horses.

**B**RIEFLY, I found the Bombshell quite negligible as far as its offensiveness is concerned, but very important as expression of a wrong attitude, so I want to say so, with your leave, and why.

Your Chaplain implies his lack of faith in the delegates to the West Baden Conference and in their doings both while there and after returning home. He offers that the real ISO work is not empty planning by delegates at a Conference, but specifically the work of an Army Chaplain.

"Stop your speechifying, get to work; take off thirty-five pounds."

May I, if I can, correct these and some other false ideas conceived of the ISO? Let me quote from the 29th Decree of the 28th General Congregation: "Since by the very Formula of our Institute our Society was established primarily to concentrate on the defense and spread of the Faith, and since today a very large number of men are seen to be estranged from God and from the Catholic Church, since today almost the entire norm of very many for thinking and living and the public programs for life are seen daily to draw farther away from the Christian faith. Ours must understand that the first and most serious duty incumbent upon them at this time is to repair this effect as far as they can." . . . these delegates to the West Baden Conference . . . "that public and private life in all its phases be again brought into harmony with the teaching of the Gospels and that the lost sheep be led back to the fold of Christ."

Now, this Father Chaplain does not know what the ISO is all about, but he has taken almost no trouble to find out. On the chance that he may find the time, you might cite the following, which I have taken from the Index cards I have been making on the *ISO Bulletin*, just its first two numbers. The method of citation is one I've devised to fit the typographical arrangement of the Bulletin: for example 1/2; 4a, 5b, would be read: Vol. I, No. 2, page 4, column first; page 5, column second.

Institute of Social Order (ISO); Origin, 1/2:1-3; described in detail, 1/2:lab; nationwide (USA) movement, S. J., 1/2:2b; beginnings in USA, 1/2:2b; as central agency for social work, 1/2:2b; relation to administrative agencies of government, 1/1:26a; scope, 1/1:4a,5b; and Jesuit agencies, 1/1:2b; and Bishops' program, 1/1:2b; program defined, 1/1:2b; objectives suggested, 1/1:2a,5b; cooperation with non-Jesuit groups, 1/1:2b; and new organizations, 1/1:2b; importance, 1/1:1a,6a; cooperation of all Jesuits, 1/1:1a, interests (ISO Conference) diverse, 1/1:1a; future development, 1/1:8b; workers academically trained, 1/1:5b; type of workers necessary, 1/1:5a; unity within, requirements for, 1/1:5a; methods of carrying out programs, 1/1:5b; and postwar problems, 1/1:27b; *et alia alibi passim*.

Father Chaplain hasn't time for these studies. True. He has been self-sacrificingly engaged for eight months in the Army. Sincerely I honor him and envy him his good fortune. But without knowledge he would be wise to refrain from indicting the delegates as his letter does indict them.

The writer's letter seems to contain faulty reasoning. In syllogistic form his argument would be: "The field of ISO endeavor is that in which its opportunity for endeavor is found. But the opportunity for endeavor is found in the Army. Therefore . . ."

It's a long time since I have made scholastic distinctions. But here goes:

*Dist. Maj.* . . . in which its whole and comprehensive endeavor is found, C . . . in which but a part of its endeavor is found, N. *ctd. Min.* Opportunity for ISO endeavor is found in the Army: wholly and comprehensively, N . . . to some extent; Subdist.: and to a large and urgent extent, C; and to the largest and most urgent extent, N.

The Chaplain objects to the impression that all our work is on paper and in conventions. Not all, only part, but a part not to be despised. Thirteen of the Committees were organized as channels for ISO work. But no one can question this viewpoint: "The ISO is an association of Jesuits bent on strengthening our own social spirit and expressing that social spirit in learned research, in popular presentation, and in concrete activities." There is a tremendous beauty in all this. The ISO begins in no one place but everywhere; it continues everywhere too—in the Army, the Labor School, the Sodality, the Chaplains' Service—read the list. It ends only when, by the brain work and/or leg work of every Jesuit, whether a Chaplain in the Army or industrial plant or Ph. D., every soul possible is brought at length back to the flock of Christ.

The mention of the parts of the ISO brings up the question of a hierarchy of parts or some scheme of priorities among them. To evaluate or localize our efforts and their importance, I refer to *Epitome Instituti S. I.*, and first to n. 22, I, par. 6,7, where among the *substantialia primi ordinis* of our Society are given the *praecipua ministeria S. I.* Here will be found everything that ISO aims to accomplish—content committees in *Pars Septima: De Auxilio Animarum*, nn. 600-603. The actual precedence of ministeria is defined. Pertinent to these references is a paragraph of the 29th Decree of the 28th General Congregation, the Magna Charta of ISO:

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

Now I submit that everything proposed by the plans of the ISO Conference is in conformity with these norms of our Institute.

Where is the absolutely greater number of Catholics needing the ISO endeavor—in the Army or not in the Army? The Army will not be neglected. But Army Chaplaincies are not the only nor yet the first and foremost work of the ISO.

Does the Chaplain think that because Army Chaplaincies are sufficiently important we ought all be put in uniform?

The Chaplain's letter marks him as an individualist. It isn't a bad thing to be an individualist, at least a fair-minded one, letting live while he lives. But individualism that verges toward narrowness and exclusions of others, effects harm, for it destroys unity of purpose which is still possible among right-minded individualists.

When I sat down to my meals at the West Baden Conference, I looked around and saw almost as many individualists as I saw faces. Each one came there afire with zeal to propound his particular work as of consummate importance, but in all the group I failed to find anyone who was narrow and intolerant of the work of another, or seemed to think his work ought to have first place. On the contrary, I found this vast variety of talent and temperament, while almost furiously peddling each his own wares, yet presenting them as a part of the whole—effort of the Society in the Social Order. I found everyone joining himself and his work with the total stream.

Let us not spoil that beautiful thing by narrowness or shortsightedness. Let us not weaken it by slurs upon the "learned" or "intellectual" among us. (Men who after all may be able to teach us something by which we can become even better Army Chaplains.) The delegates to the ISO taught me much about the total power of the Society for doing good, a total made up of all its parts.

**T**HE writer of the Bombshell expects to be going overseas in the near future. I am rather glad I shan't have to face all the shrapnel with which you will be bombarded because of my letter. I am just a rabbit at heart.

Anyhow, I tried to convey the idea that the ISO work is not a literary exercise. It must be a missionary work closely connected with the type of work a Chaplain does. And that is a slow round-up of individual converts.

If the men in the Army are to be impressed by the ISO, they must have it brought to them, preached to them. They will never read it unless it is printed in a comic book or an adventure magazine.

We SJ's forget, incidentally, the vast multitudes who have gone to public schools and not very far through them. Our own students in the service appear few and far between. And "one of our own boys" is a rarity to be cherished when the Chaplain locates him. Even then, he may have followed the common herd during his stretch in the Army.

But they all have ideas, theories, votes, which outstanding men in the Chaplaincy alone can put straight. That is why I would like to see our best men in the work. Strange but true, soldiers get their convictions not from arguments, but from example. Any man with a crackpot theory can influence them if he wins their admiration.

# IS Occasions

**M**R. VINCENT DAUES, a teaching scholastic at Marquette, organized what turned out to be a fine instance of political science and practice. To Marquette University's Law School came twenty-four public and parochial high schools from Illinois and Wisconsin where, as the representatives of the fifty-three Nations on the League of Nations roll, they simulated the kind of conference that may follow the close of the war.

An interesting and Catholic touch was lent by the secretary, Sister Constantine, a Dominican nun. Importantly Vatican City was among the states represented. The Executive Secretary of the National Forensic League made a special trip to be present for the sessions.

*The Milwaukee Sentinel* gave a four-column spread on the front page of its second section to the picture of the delegates.

Following the general assembly, the "League" divided into a Commission on Reconstituting the Articles of the Covenant; a Commission on World Trade and Traffics; a Commission on World Police Force or International Army; a Commission on European Affairs; a Commission on Pan-American Affairs, and a Commission on Asiatic Affairs. Each Commission was presided over by a university student with a member of the faculty acting as technical adviser.

Judge F. Ryan Duffy, former United States Senator, now Judge of the United States District Court, attended the meeting and in the concluding talk observed that it was for him a refreshing relief from the juvenile delinquency problems confronting the nation today.

\* \* \* \* \*

Father Florence Sullivan had an opportunity of addressing the Florida State Federation of Unions, A. F. of L., on Catholic Social Justice. His letter giving an account of his ventures is found in the Napkin Box.

\* \* \* \* \*

Volume V, Number 15 of *Crown Heights Comment* is devoted to the Pope, the attacks made upon him by Russia, and his peace plan. It's a valuable piece of work that a great many will want to use for constant reference.

\* \* \* \* \*

A spirited controversy has been going on in Tampa between Father McAtee and Mr. Lambright, editor of the local paper, on the place of religion in Labor affairs. Father McAtee has been making a splendid defense of the right of the Church to interest itself in Labor conditions.

\* \* \* \* \*

Father Thurston Davis in the *Jesuit Educational Quarterly* for October, 1943, has an extraordinarily constructive "Blueprint for a College." The new course would offer History, Theology, and Catholic Action as a kind of core for the curriculum, a core that runs through the entire four years. Father Davis is looking forward to the Catholic college as it might be after the war when education will need to meet the requirements of our changing civilization.

**F**ATHER KNAPP received this letter from one of his former students and passes it on for its comments on things Jesuit. "A new Chaplain arrived at our base the other day, Father Raymond Ireland of the class of '27, St. Louis University. He's quite a remarkable man and a real 'Jebbie.' I heard him preach before I knew who he was and there was no mistaking that indefinable stamp. You have no idea how heartening it is to hear that ring of easy, cultured sanctity amid this welter of unsettling babbling. His casual handling and apparently artless approach to the most subtle metaphysical subjects is a joy to behold. And are these sailors attentive! Without knowing why their minds are arrested, they edge forward to absorb his every suggestion. There is very little nodding in our chapel at Gospel time.

"It has been pleasant to chat with you on paper as it is pleasant to recall old times which, looking at them now, seem like a golden age."

\* \* \* \* \*

*The Xavier News Sheet* now in Number 3 of Volume 1, is one of the most interesting journals published by our schools. The January 28 issue gives a particularly interesting account of "Preparation for Peace" as the theme of Jesuit educators when they met in Cincinnati. Xavier's list of distinguished service Alumni is notable. It is easy to imagine with what enthusiasm the "News-letter" is received by former students. Two full pages are given over to correspondence from the men in service. Brigadier General Harper in a personal letter congratulates Father Steiner on Xavier's work for the service men.

\* \* \* \* \*

When Father Ahern steps before the microphone this coming September, he will be celebrating the fifteenth anniversary of his

continuous broadcasting over Catholic Hour on the Yankee Network. This makes a record of continuous Catholic broadcasting untouched elsewhere in the country.

\* \* \* \* \*

A considerable interest is being manifested by the scholastics at Woodstock and the scholastics at Mount Saint Michael's in drama as a Social Order channel. Letters have been received both from Mr. Charles J. Boylan and Mr. J. A. Wyss in much the same tenor. They are convinced of the enormous possibilities of a Catholic drama movement backed by Jesuit colleges and parishes and both are being eminently practical in their approach.

**O**N THE letterhead of the Missionary Society, Mr. Zimmers of Mount Saint Michael's writes of the forty Scholastics who in seven committees, much like the committees of the Sodality, are training themselves for apostolic work.

The Office of Missionary Information presides over the mission bulletin board.

The 5W group pledges itself to at least an article a month on the missions in such journals as *Jesuit Missions*, the *Shield*, the dailies and Sunday papers.

The Crusaders make up the largest group. Its twenty members are learning the sign language and are engaged in the work of teaching the deaf and dumb.

The Catechists are fifteen members who teach Catechism every Sunday. In the twenty-five years of Catechism from the Mount one hundred converts has been the record.

A Preaching Committee is studying the technique of effective preaching both from the viewpoint of form and technique.

The Negro Committee has for its aims the creation of interest in the Negro problem among the Scholastics, active missionary work among the Negroes, the sponsoring of speakers at the Mount; distribution of literature on the Negro. Each year the Committee gives a big Christmas party for colored children and their parents.

The Liturgical Committee has been studying the Mystical Body, the Mass and the liturgy, and promotes prayers for the missions.

\* \* \* \* \*

Father Gerald Ellard was heard to remark lately that his article in *America* (Jan. 15, 1944), on the social worship aspects of the new encyclical, *Mystici Corporis*, brought him more commendatory letters than any article he had previously published. They came about evenly from priests, seminarians and the laity.

**T**HE three thousand Sodalists who under the leadership of Father Vincent P. McCorry represented the Western New York Student Sodality Conference in its seventeenth annual convention, went on record as standing squarely behind all efforts to improve the relationship between the white man and the Negro in America. In particular, they demanded the passage by Congress of the Fair Employment Practice Bill and voted through enthusiastically the following resolution:

We, the Sodalists of Western New York Student Sodality Conference, do approve and endorse the following resolution:

*Resolved:*

1. That we do interiorly and sincerely adopt and approve the fundamental principle of interracial justice; that men of different races are essentially and fundamentally equal; that all men are therefore entitled in justice to equal opportunity of every kind.
2. That we will upon every proper occasion give vocal expression to the principles of interracial justice.
3. That we will do everything in our power to reduce to actual practice these just principles.
3. That practically and specifically we do hereupon call upon the Congress of the United States to enact as law the Scanlon-Dawson Bill to establish a Fair Employment Practice Commission.

**T**HE Rochdale Centennial, commemorating the origin of the modern system of Consumers Cooperatives, is being celebrated this year. The Catholic Committee which has been planning the Catholic sector of the celebration has Miss Mary Dooling of the Sodality Central Office as its secretary.

The purpose of the Centennial is to educate Catholic groups to a knowledge of Cooperatives with the hope that Catholic Cooperatives will vastly increase. During the course of the year it is hoped to stress the history, philosophy and economic aspects of the Cooperative Movement. The Committee is trying to assemble material on actual achievements thus far as well as present possibilities for the future.

A national celebration is planned possibly at Notre Dame University, with a rural celebration considered for Westphalia, Iowa.

## Recommended . . .

**PATTERNS PROGRESS** is the first issue of an occasional bulletin edited by Edward A. Conway and Richard M. Fagler, to record the progress of the campaign to popularize the Seven Peace Points adopted in early October by Catholics, Protestants, and Jews.

The present issue publishes the very significant statement of Dr. John J. A. Mercier, of Harvard who believes, "that this is the most important document that has been signed on this continent since the American Declaration of Independence," and continues with accounts of what various religious groups are doing to popularize the program.

Since the program is so Catholic in content, Father Conway keeps hoping for a growth of interest and an increased backing on the part of his Jesuit brothers.

**Almighty Magic**, a brand new approach to the Catholic answer to the riddle of life is the work of R. J. Southard, S. J., now at St. Mary's, Kansas. This booklet of 64 pages, published by the Catechetical Guild of Saint Paul, gives a very fine presentation of the fundamentals of faith in a fresh and modern way. It should be of special interest to men.

**Education for God and Country** reprinted from *The Catholic School Journal* is a pleasant and highly intelligent presentation by Mother Mary Bernadette of Ursuline Convent, Springfield, Illinois. She stresses especially the relationship of Catholic education to democracy and the importance of training our young people for what she calls re-invigorated American citizenry.

**Rating-scales for Success in Marriage**, provided by Reverend Gilbert Appenhof of the Modern Marriage Clinic Questionnaires, Alma, Michigan, may be obtained for twenty-five cents. The clinic is an instance of what is being done by a non-Catholic group.

**Rural Life in a Peaceful World**, a statement of the Principles and methods adopted at the war time meeting of the Executive Committee and Advisory Board of the National Catholic Rural Life Conference should be of interest to all Jesuits. Copies may be obtained by writing to 3801 Grand Avenue, Des Moines, Iowa.

**The Crown Heights Comment** appears in a special edition for Jesuits only. In case you are interested in seeing a copy, you can get one by writing to 1150 Carroll Street, Brooklyn, N. Y.

**Work for Youth in the Post-War World** is a pamphlet issued by Father Tanner of the Youth Department of the National Catholic Welfare Conference, Washington, D. C. Father Tanner's expert knowledge of and personal interest in youth problems will make the book of great interest to all educators.

**The Bulletin of the Inter-American Institute**, Volume I, Number 1, has as its motto, "*Unum in Christo*." The Institute was founded by Bishop O'Hara and has for its purpose the Christian union of the nations of the Western hemisphere. The Bulletin is published at 627 East 46th Street, Kansas City 4, Missouri.

**Talks** is the quarterly digest published by the Columbia Broadcasting system. It is now in its Ninth Volume, and contains the addresses of public interest presented over the Columbia network. The January issue contains such names as Willke, O'Daniel, Green, Bullitt, Berle, Landon, Gillette, Lehman, Walker, and others. It can be obtained by writing to CBS, 485 Madison Avenue, New York 22, New York.

**Freedom Digest** published by Freedom House of New York, lists ways by which you can know whether or not you are a wise voter. Here they are: Do you know: 1. Who your Senators and Congressmen are and when their terms expire? 2. Whether or not in your state you can indicate your preference for your party's presidential nominee. If so, how you can do it? 3. The local and national officials of your party's national and state committee? 4. Your party's plank and what it has stood for since the last election? 5. How your Senators and Representatives have voted on all issues? 6. That local and national politics depend upon elaborate party machinery which starts at the bottom in your local political club? If you join up, you'll discover how the machinery works.

The latest Public Affair Pamphlets published at 30 Rockefeller Plaza, New York City 20, are: *When I Meet You, Will I Find a Job?*; *Why Race Riots?*; *The Smiths and Their War Time Budget*; *Have We Food Enough for All?*

## MORE HELP FROM THE RETREAT COMMITTEE

REVEREND JOHN O'BRIEN, S. J., who teaches Theodicy on the faculty of St. Louis University, has submitted a four page outline of a course on "The Principles of Christian Asceticism and Mysticism from the Teachings of St. Thomas Aquinas."

As a means of preparing oneself for the mastery of the theological background on retreat work these references to Saint Thomas are of great value and should be most interesting and fruitful for students of Theology. The relationship to the Spiritual Exercises is indicated.

Father O'Brien's notes may be had gratis while they last by writing to the Secretary of the Committee on Retreats (Rev. Raphael Hochhaus, St. Louis University High School). It is suggested if a fairly large number from one Community want the notes, that they make their request as a unit, to make mailing easier.

Attention is again called to the notes of Reverend John P. Gallagher, S. J., (League of Workingmen's Retreats, 3514 O Street, N. W., Washington 7, D. C.) These notes are well worth getting. Write directly to him. He asks only what is necessary to defray the expense of producing and mailing. His "Stories for Children's Missions" are good and should stimulate Jesuits to compile their own list of illustrations.

Would it be too much of a dream to suggest that the numberless Jesuits who have found or developed particularly good illustrations for putting over the point of various ideas in retreats should submit such illustrations in outline form (with sketches if helpful) to the Secretary of the Committee? The latter could by degrees prepare this matter in mimeograph form and make it available to all who are interested. Of course, the sources should be indicated, in order to obviate members of the same Province using the same "borrowed" material. Teachers of religion undoubtedly can contribute a great deal and might also find the exchange helpful in the classroom.

The Secretary begs the whole ISO to cheer the Jesuits-in-Studies for the interest they have shown in ISO aims. Among other things, they want experienced directors of retreats for specialized groups to let them in on the ground floor and to share the benefit of their accumulated wisdom in such matters. The Chairman and Secretary of the Committee are working on a mimeographed form to make it easy to comply with this request. How gratifying it will be when scores of these forms come back, loaded with treasure! The Committee will find the contents of the forms, since space is provided for requests for help, a good take-off for serving not only Jesuits-information, but also any others who want help from the Committee.

\* \* \* \* \*

## ANY SUGGESTIONS?

**THE** chairmen of the coming West Baden ISO meeting are to be the servants of their sessions.

Last year's delegates showed a keen sense of their obligation to represent the feeling of the Jesuits "back home."

The agenda schedule and topics of the West Baden session are now being drawn up.

If you have any suggestions please feel that they are **WANTED**. Because of the number it will be a real endowment if your suggestions are concise and contain such references and supporting data as will minimize the committees work. You, the youngest novice and the busiest veteran of the Assistancy, even though circumstances may keep you away, are wanted at the West Baden meeting in your prayers and your ideas.

Our mimeograph department must have the agenda copy by June 1. It would be nice to have your suggestions reach our desk a few minutes before that.

# ISO Committee Reports

## REGIONAL COMMITTEES ON SOCIAL MORALITY

THE first meeting of the New England Regional Committee on Social Morality was held at Weston in December with twenty-seven Jesuit delegates present, under the Chairmanship of Father Joseph F. MacDonnell. Six other Jesuits who had been invited to attend the meeting sent regrets because of previous engagements.

Father MacDonnell announced that the purpose of this and future meetings would be the discussion of modern social problems with a view to new emphasis on up-to-date questions and to the evolution and application of ethico-moral principles which have a special bearing on such problems.

The technique of the first meeting was simply to ask the assembled Jesuits what they considered to be the most pressing of these problems.

Among the problems suggested were:

1. The reconciliation of papal instructions relative to Catholic Labor Unions with the actual practice in America today. Apparently these instructions demand Catholic unions for Catholics. The Association of Catholic Trade Unionists seems to be the nearest thing we have to this, but it has been developed on a relatively small scale. However, the situation in America seems to have at least papal toleration, as is indicated by the recent appointment of Bishop Haas, a man who has worked closely with the present setup.

2. The closed shop in its moral aspects.

3. The joint organization of workers and employers in occupational groups. The War Labor Boards may be a possible start toward this since they are a combination of industry, labor, and the public.

4. The need of bringing religion to the worker. Retreats following the North Andover method are good but not sufficient and there is need of a building in our major cities where workers could come in their work clothes on Saturday noon and remain over until Monday. The whole labor movement must be spiritualized.

5. The need to teach the social sciences in our colleges not merely as pure science, but with proper regard for moral considerations. Social sciences must be united with social action in practical life.

6. The importance of each professor of ethics making the necessary applications of our ethical principles to the contemporaneous problems. This depends largely on the ability and willingness of the professor. The work is best done, in the case of dealing with non-Catholics, when the Catholic aspect of the principles is not too heavily stressed.

7. The need of a journal or at least a mimeographed bulletin presenting the discussion of these ethical problems.

8. The need of working men's retreats as distinct from the general lay retreat movement, and the development of more family retreats.

9. The problem of social morality for those from thirteen to twenty years of age. Parish schools might well be open three to four nights a week for the use of young people.

10. The assignments of definite problems to the definite members of the committee for study and development.

11. The moral obligation of citizens in regard to the administrative agencies now set up by the government.

12. The problem raised by the day nurseries which are supplanting the home-life neglected by women employed in industry.

13. The problem of the post-war college. Many of the boys returning from war will be of college age and, to relieve the labor market, will probably be sent by the government to school. Harvard is planning a special program for these young men.

14. The importance of working with the Bishops along social lines and the necessity of collaboration with the non-Catholic groups.

At the conclusion of the meeting assignments were made to Committee members for special research.

The minutes of the second meeting of the New England Regional Committee on Social Morality are well worth a little serious reading by anyone interested in that most important subject. It probably would be possible to get the mimeographed notes by writing to Reverend William F. Drummond, Weston College, Weston, Massachusetts. Explicit minutes were kept on the entire discussion and among the subjects handled were our Ethics courses and internationalism, the world-state, and whether or not we should teach that the national state is no longer a perfect society. A special discussion was held on "Sociology and the Supernatural," or sociology as it must be handled by Catholic thinkers. A third discussion took up "Catholics and the Neutral Trade Unions." The very practical question of "OPA Prices and Conscience" was discussed by Father Ford. His final conclusion that the regulations of the OPA have "an obligation in conscience from patriotism" offers an interesting solution for Jesuit thinkers.

The meeting took up the very practical question of the renting problems in Worcester. Much of the discussion has been the objection of landlords to renting their property to families with children. Both parties seem to be at fault, the landlords in regarding all children as destructive, and parents in failing to teach their children respect for property.

After a discussion of the possibility of a magazine or paper to be published by the Committee, it was agreed that for the time, mimeographed reports would be satisfactory. The next conference is scheduled for Boston College High School.

The meeting of the Maryland Province Committee on Social Morality was held at Loyola College, Baltimore, December 18. Present were Father Higgins, Loyola, Father McFadden, Georgetown, Father O'Mailia, Saint Joseph's, Father Deneke, Scranton, Father Smith, Crown Heights, Father LeBuffe.

A letter from Father Lucey, unavoidably absent, asked for a more extensive treatment of the changeable position of Law and Morals. "Should we not say," he wrote, "that the fundamental principles of morality do not change, but a great many of the proximate principles which determine indifferent acts and those which apply fundamentals of group types of action, do change?" He asked the Committee to consider "whether it was true or not that all human law is nothing but penal law with only an obligation to a forked morality, that is, either to act in a certain way or to pay damages? I do not like that approach for several reasons. But the most important is that it really takes morality out of the law."

Father Smith and Father LeBuffe led into discussion on the needs of well informed Catholic labor leaders and employers and of the necessity of providing clear-cut solutions of many labor problems. For discussion at the future meetings the following subjects were assigned: The end and good of man, norma, law, and obligation.

## RURAL LIFE

AN INITIAL committee meeting held at Woodstock College in mid-January brought together Father Gibbons, E. Kerr, McKenna, and Henneberry to plan for a Rural Life Conference at Woodstock. As an immediate objective, the committee drew up plans for a rural life organization in the Maryland Province. Father Provincial had approved the plan and the conference was scheduled for February 21 to which the Theologians would be invited.

Some data collected thus far by the Rural Life Committee runs thus: Twenty Jesuits are working in the rural parishes of Maryland; fifteen in Saint Mary's County, two more in the rural areas of North Carolina. The Maryland Province has discovered that within its boundaries are the large rural areas of Virginia and North Carolina in which vicinities priests are scarce or entirely unknown.

The minutes of the Rural Life Conference held in February indicate very clearly the aliveness that characterized the participants and their intense grip on the practical problems of rural life, especially as they exist within the Maryland Province.

Most of the discussion considered the solution of local problems well within the power of the Maryland Jesuits to affect and influence. For that reason the Conference had a particularly practical value.

A special discussion was devoted to the subject of folk schools which are also known as Rural Life schools. The advent of the war had for the time being put an end to the plan of Georgetown University to extend facilities for the training of local rural leaders. Plans for three-week courses for farmer delegates had temporarily been abandoned. Father LaFarge indicated, however, that twenty-five Rural Life schools, sponsored by the National Catholic Rural Life Conference were being held in various parts of the country this coming summer. He suggested that Jesuits become acquainted with the technique of these schools with the idea of conducting similar schools in Jesuit centers.

A committee of Jesuits was developed to study the educational problem in the rural area in the hope of applying educational methods to immediate and pressing conditions.

Father McKenna gave an interesting personalized account of the achievements of his parishioners in home-gardening, pork raising, and in thrift. A parish Credit Union established among the Negroes had shown considerable progress.

The possibility of developing a deeper interest in small land owning was discussed. Canada is planning to make small farms available to returning veterans, through a program that might well be adopted elsewhere.

Strong emphasis was laid on the importance of cooperation in the Rural Life Movement.

Father Joseph Clark offered an analysis of the problem of preparing Jesuits for their social apostolate. He considered that this

would fall under three headings: Social conscience — spiritual; social sense — intellectual; social technique — practical. Social conscience consists in a way of life that considers not self but others at all times. The Catholic outlook is the social outlook. The man with a social sense has a grasp on the intellectual framework of social problems and a knowledge of the principles at work. Without this intellectual approach one cannot solve new problems merely by applying old techniques.

### TEACHING SOCIOLOGY

Following the four regular meetings at the West Baden Conference, the Committee presented a series of ten major resolutions which were presented to the Conference and have been the basis of the year's work. These were included in the minutes.

The Committee now numbers thirty-seven priests, and twelve scholastics.

The December issue of the *American Catholic Sociological Review* gave an idea of the research the Jesuits are doing.

The Committee is attempting a survey of sociology in our schools. Despite the damage done to our program by the war, many of the schools have managed to hold their own in the teaching of social sciences.

With the cooperation of Father Bouwhuis, bibliographies are being prepared. The Committee is cooperating with the Schools of Social Work in a sequence of courses in the undergraduate division. A recruitment program for our Schools of Social Work is also under way.

The Committee is strongly in favor of starting the Social Institute recommended at the Chicago Executive Committee Conference. It believes that the Committee should get into effect at the earliest possible moment.

The following priests are now members of the Committee on Teaching Sociology for the ISO. It represents a magnificent array of abilities, of men who have been specially trained for the work, and of men whose interests have drawn them that direction.

- R. A. Gallagher (Chicago) Chairman
- Leo J. Robinson (Oregon)
- J. J. Evoy (Oregon)
- J. E. Gallery (Scranton)
- J. F. McDonnell (Weston)
- H. Peronteau (Seattle)
- J. J. O'Connor (Buffalo)
- W. Gaffney (St. Louis)
- J. D. Carroll (New Orleans)
- W. J. Devlin (Chicago)
- G. G. Grant (Chicago)
- R. C. Hartnett (Chicago)
- W. McGuinn (Boston)
- L. McHattie (Omaha)
- A. Muntsch (St. Louis)
- W. Parsons (Washington)
- E. B. Rooney (New York)
- A. H. Scheller (St. Louis)
- R. Schouten (Fordham)
- H. Small (Seattle)
- John E. Coogan (Detroit)
- Joseph H. Fichter (St. Mary's)
- Alexander Humphreys (California)
- Leo J. Martin (Chicago)
- John P. Noonan (Cincinnati)
- John C. Rawe (Missouri)
- Charles A. O'Neill (Georgetown) (In service)
- Raymond Feely (California)
- William X. Bryan (Montreal)
- Joseph Ayd (Baltimore)
- Paul W. Facey (Holy Cross)
- Hubert C. Callaghan (Holy Cross)
- David Twomey (Boston)
- Edwin C. Mulligan (Philadelphia) (In service)
- J. C. O'Connell (Boston)
- T. Sullivan (San Francisco)
- Michael English (Chicago) (In service)

And the following scholastics: Messrs. Wenzel, Biestek, Loveley, Fiorelli, Prickel, Rosenfelder, Elsaeser, Reif, Curran, Carey, Sexton, Powers.

### FUNDAMENTAL BIBLIOGRAPHY ON CATHOLIC RURAL LIFE

Compiled by the Rural Life Committee, St. Mary's, Kansas

THE books listed in this bibliography, taken collectively, give a fine presentation of rural life activity in this country and its relation to the Church. They show the necessity of the rural apostolate in the strict sense, and of interest in and encouragement of these activities on the part of all Catholics, clergy and laity.

MANIFESTO ON RURAL LIFE. By the National Catholic Rural Life Conference. Bruce, 1939. 192 pp., \$2.00.

"The purpose of the *Manifesto* is to state certain fundamental principles and policies without which it would be folly to essay a solution of the farmer's problems. These principles and policies are chiefly derived from Catholic social philosophy as expressed in the social encyclicals of Leo XIII and Pius XI."—Aloysius J. Muench, Bishop of Fargo.

RURAL ROADS TO SECURITY. By Msgr. Luigi Ligutti and Father John C. Rawe, S. J. Bruce, 1940. 378 pp., \$3.50.

"This book is written for the purpose of presenting some of the steps that must be taken to rebuild our land, our home, our democracy, our culture and our religion. We offer it also as a textbook in the field of rural sociology—a field as yet meagerly supplied."—from the author's preface. This is the best factual and comprehensive book on rural problems and constructive rural principles that has yet been published.

THE CHURCH AND THE COUNTRY COMMUNITY. By Edwin V. O'Hara. Macmillan, 1927. 112 pp., \$1.50.

A frank discussion of the problem of the future of the Church in America. The Catholic must be kept on the land, and that requires the developing of the cultural side of country life and the improvement of economic status and agricultural techniques.

A BETTER RURAL LIFE. By Edgar Schmiedeler, O. S. B. Wagner, 1938. 304 pp., \$2.00.

Father Schmiedeler lays special emphasis on the Catholic family. "Directors of Diocesan Rural Life Bureaus were first of all kept in mind . . . still the volume should also serve as a helpful handbook for rural pastors and other leaders . . ."

LAND AND HOME. Editor: Msgr. Luigi Ligutti. Quarterly of the NCRLC. Editorial and Publication Offices, 3801 Grand Ave., Des Moines 12, Iowa. \$2.00 a year.

\* \* \* \* \*

### RURAL LIFE PROGRAM AT ST. MARYS

KJSU RURAL OUTLINES now in Volume I, Number 3, contains interesting information. In 1940, approximately forty-five out of every hundred farms in Kansas were operated by tenants; over half of the remaining fifty-five were mortgaged. This left one-fourth of the farms in Kansas actually owned by those who worked them.

The Saint Mary's Rural Program calls for personal ownership of the land, especially if the young people are to be retained on the farm.

Akin to this is the strong stress laid on the fundamental evil of tenancy, share cropping, and rural proletarianism. The Papal Encyclicals plainly propose ownership for a permanent rural civilization.

The Saint Mary's program insists that ownership should begin with the children, that they will personally own something on the farm, and feel that personal interest in developing their property even though it be only one calf or a single pig. This does not, according to the program, mean merely the use of the distinct ownership. It advocates that a boy or girl be allowed to buy by personal labor the baby pig or chickens; that they pay for it, feed it themselves, and when the produce is sold, they are allowed to pocket the money.

The Saint Mary's program strongly backs the 4-H program and calls attention to the work of young people in the Farmers' Union.

Sister Mary Juliana of Maryknoll has just written a book (*Patterns for Tomorrow*, published by Bruce, selling for two dollars), on agricultural problems intended for high school students or the upper classes of the grammar school. There is a companion teacher's outline and manual.

# BOOKS . . .

## C. S. LEWIS AND HIS BOOKS

HERE is an English don, bachelor, ex-World War I veteran, fellow at Cambridge, whose name has become suddenly familiar during the past year. About a year ago his *Screwtape Letters* (Macmillan, \$1.50) received wide and favorable comment from all kinds of rags, even the daily papers. The book eventually became known for its wit and humor. It's a lot more than that; it's really a bit of pastoral put into readable fashion, giving the inner mind of the devil as he approaches the victim. It makes temptation explainable, and impresses on us the main thing to do when temptation does come. It's much more readable than it sounds, and has the salutary effect of quieting the mind about a disturbing matter. Priests and penitents both should look the book over time and again; "scrupes" ought to pray out of it.

Now Lewis is not a Catholic; his approach is from the common denominator point of view, and most of what he says can be said about Christianity in general. Two other small books take the Christian rather than Catholic view; *The Case for Christianity* (Macmillan, \$1) gives the historical and apologetic angle of Christianity, and sums up the proofs of the religion about as well as any book. *Christian Behavior* (Macmillan, \$1) is the follow-up from the moral aspect; purely natural and practically nothing about the doctrine of grace; but much stronger than Prof. Ethic could put it. Both these books are based on the talks Lewis gave over the BBC; any one of the talks could be shortened into a ten-minute lecture or sermon; plenty of homely and sure examples. If you give either book to a convert be ready to supply some of Bellarmine's sixteen or Pesch's four notes of the true Church; Lewis leaves it an open question.

Lewis' only flurry in ecclesiology is contained in *Pilgrim's Regress*, reprinted by (Sheed and Ward, \$1); full of satire, the usual *reductio ad absurdum* in handling the rationalists, materialists, agnostics; proves the necessity of some church, but in a way that would not catch the ordinary high-school mind. Really a literary piece of work, highly desirable as such. Anyone familiar with Bunyan's gruesome blunderings on the road to the Heavenly Jerusalem should take up this book, and see what really can be done.

One novel, called a phantasy: *Out of the Silent Planet* (Macmillan, \$2) a visit to Mars or somesuch, gets the Martian viewpoint on things human and earthly. Really a sharp bit of "psych" in that he peoples the planet with entities that are purely intellectual, purely spiritual, and purely sensible. Full of allusions to Platonic and Aristotelean philosophy, showing what their principles lead to in such a complete trichotomy as he fancies.

*The Problem of Pain* (Macmillan, \$1.50) is just that; serious, full of theology, *De Deo Conservante*. Other presentations probably appeal to you better. Lewis gives no emotional appeal.

So that's C. S. Lewis; you'll hear his name more and more in time to come. The big dispute right now whether or not he will come into the Church. He certainly understands the arguments of the preambles better than most laymen (or religious); but his entrance into the Church does not follow anymore than does Hutchins'. As the moral books say: *rem commenda Deo*.

Francis Malacek  
Catholic Review Service  
St. Mary's, Kansas

\* \* \* \* \*

NATIONAL LITURGICAL WEEK 1943. Ferdinand, Ind: Liturgical Conference, 1944, 182 pp., \$1.50.

The printed proceedings of the annual Liturgical Weeks rank high among the country's most valuable publications in the field of social worship. This year's volume in particular seems to prove that few phases of ISO activity are separable from social worship. Thus the ISO Committee on Scholasticates would rejoice in Archbishop's Stritch's plea for deep and careful study to balance superficial enthusiasm. The Committee on Parishes as well as the Committee on the Sodality will find special relevance in factual records given here on this phase of apostolate in urban parishes, rural parishes and scattered mission churches. The ISO Committee on Industrial Relations and the Committee on Economics will find their attention drawn to the discussion of the Labor Problem by Father Lambert Dunne, O.S.B. The ISO Committee on Rural Life can here read Monsignor Ligutti's idealistic and realistic program in a nutshell. Proof that the Committee on Interracial Justice is concerned is furnished by the fact that its chairman, Father LaFarge, took part, at the invitation of Father

P. H. Furfey, in the discussion of Monsignor Morrison's heartening paper. The members of the Committee on a Just World Order will find special interest in the addresses by Monsignor R. Hillenbrand and Father H. Koenig, and most of all in the paper by Don Luigi Sturzo. The Committee on Social Worship will regret that an excellent paper read at Liturgical Week by Father Gregory O'Brien, O.S.M., on social worship in the new Encyclical, *Mystici Corporis*, is unfortunately not included in this volume.

THE EUCHARIST. By Francois Mauriac. New York: Longmans, 1944, 75 pp., \$1.50.

Addressed by its famous author to "the non-Christian reader, the hostile, or indifferent man," this little booklet might seem to have little to offer Jesuit teachers and preachers. But with characteristic Gallic clarity, and with the vivid imagery of the word-artist, Mauriac appeals to the public named in short, brilliant meditations that range over nearly every phase of Eucharistic life. In a few places the conditions as he describes them for France are not identical here. It is symptomatic of a "blind spot" in current conditions that the book's sole section on sacrifice is almost the last in the volume, is the shortest and the poorest. The book is packed with fine quotations.

Gerald Ellard

\* \* \* \* \*

AMEN, AMEN. By Ensign S. A. Constantino, Jr. Harpers. 1944. 185 pp., \$2.00.

Most young people have been stirred to rebellion at one time or another by that most forbidding of signs, "Adults Only." Consequently, when one their own age leads a frank discussion on the three subjects that concern them most and positively excludes "maiden aunts, aesthetes, and cloistered intellectuals" from the conversation, their interest is aroused.

*Amen, Amen* does just this. Authored by a young Navy Pilot, Ensign S. A. Constantino, Jr., this streamlined presentation of religious truths and modern vices should be read and passed on—indeinitely. Religion, sex, and money, as important to youth as three sides are to a triangle, make interesting reading profitable when they are treated as intelligently as they are in *Amen, Amen*. The impudently compelling style of the author will hold the interest of any young man or woman who is serious about his own future.

When addressed as "Bud," and when told in a half-dozen slang expressions that God exists, that He will reward or punish according to merit, that promiscuity, greed, and idolatry are wrong, no honest reader can complain of language that is too philosophical.

Constantino's courageous handling of the vices of seventy-eight million irreligious Americans should be a shot in the arm to anyone who has labored to make a class hum with interest, even though it is "only a religion class."

Thomas Kelly  
Catholic Review Service  
St. Mary's, Kansas

\* \* \* \* \*

*La Compagnie de Jesus au Canada* is the magnificent volume brought out by the Jesuits of Canada to round off our four hundred years.

There is no Jesuit who does not share a brotherly pride in the magnificent work which almost from the foundation of the Society was carried on in what today is Canada. But with new joy we turn the pages of this book to realize that 1041 Jesuits today are working in French and English Canada and conducting there the widest variety of schools, organizations, periodicals, missions, and social work.

The new volume certainly belongs in every Jesuit community library.

\* \* \* \* \*

### FOR REFECTORY READING

Mr. Charles A. Chapman of Saint Mary's writes that Father Foley's, *Saint Francis Regis, Social Crusader*, is still new enough to be news to many Jesuit committees. It was read last year in the Alma Theologate—and everybody listened. It presents Regis as a man who had the courage to go out and do what needed doing, when even his Rector considered him a revolutionary.

## ISO BULLETIN

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